HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME TWELVE

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

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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.

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GOD'S WITNESSES TO DIVINE HEALING.

TWENTY-FIVE YEARS AN INVALID—HEALED BY THE POWER OF GOD, WHEN AT THE POINT OF DEATH—INSTANTLY HEALED OF CANCEROUS TUMOR.

I WILL BE A SWIFT WITNESS AGAINST THE SORCERERS.

This is the promise of God in foretelling the work of the Messenger of the Covenant. The word translated "sorcerers" is the Hebrew word, "*Kashaph*," and means, literally, "makers and sellers of poisonous drugs."

The corresponding word in the Greek, and translated in the same way in the New Testament, is *pharmakoi*, (φαρμακοί), and is the word from which the modern word pharmacist is derived.

The modern pharmacists and physicians are the direct lineal descendants of the ancient sorcerers; there is no break in the line.

Modern so-called medical science is evolved from ancient sorcery; indeed, it is ancient sorcery brought down to date.

Ancient sorcery depended, for its power over the people, upon their great awe for what they could not understand, and their credulous superstition. Modern medical science, falsely so-called, depends for its power upon the same weaknesses of poor humanity.

Men and women madly swallow drug after drug, without the slightest understanding of the effect of the nostrums, and notwithstanding the fact that they grow worse with every dose. The sorcerers (physicians) themselves acknowledge this, when they are honest.



MRS. MARY J. TAYLOR.

The following is from *The Hospital*, a well-known medical journal:

A science, if it be a science, springing in the far past from mystery and witchcraft, tainted with the methods of the sorcerer, and even now dominated by that overmastering faith in drugs and nostrums which is the direct and disastrous heritage, handed down to us by our immediate ancestors, the apothecaries.

It has been an ignoble spectacle. No one taking a broad view. Each man limited by his education and trudging along in the rut of his old habits—physicians pouring in drugs, surgeons scraping out bits of diseased tissue.

Once a year we have met together to do honor to the immortal Harvey, and then we have returned to this miserable drug-giving, as if Harvey had never existed.

God has sent His Messenger to witness against these sorcerers.

Before the people can avail themselves of the Covenants of God, they must be delivered from the galling bondage of sorcery.

God cannot fulfil His Covenant, "I am Jehovah that healeth thee," if His people are being poisoned to death by the sorcerers.

God cannot fulfil that Cove-

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nant, if His people are not trusting Him, but are pinning their faith to a system which has been distinctly heathen from its inception.

Agonies too horrible for description have followed the treatments of the sorcerers.

Few tell more terrible tales of suffering than the aged saint of God, whose testimony follows these few opening words.

For twenty-five years she was a helpless invalid.

Many terrible diseases tortured her poor, weary body.

During those years she was treated by a great many physicians.

Their treatment only added to her suffering.

Again and again she was given up to die.

She was a child of God, but had never been taught His Way of Healing.

God's Spirit spoke to her, reminding her of His Covenant of Healing.

At first she did not heed that Divine Voice.

At last, when at the point of death, she heeded, put aside the poisonous drugs of the sorcerers, and trusted God.

God instantly fulfilled His promises.

A Miracle of Healing was wrought in her body.

She rejoiced in the blessed boon of health for several years.

Then, through overwork, she became ill.

Instead of trusting God, who had so miraculously healed her before, she was induced by faithless relatives and neighbors to call in a physician.

He came, gave her his poisonous drugs, and she became once more a helpless, hopeless invalid.

She was attacked by that indescribably cruel and deadly disease, cancer.

Words cannot describe her sufferings in the years that followed.

Then the Little White Dove, LEAVES OF HEALING, sent by some unknown friend came to her bedside.

It taught her the Message of God's glorious Covenant of Healing through faith in Jesus the Christ, His Son.

It contained the swift witnessing of God's Messenger against the sorcerers.

Eagerly, gladly, she accepted the Message.

Once more, she threw off the terrible yoke of the bondage of sorcerers.

Once more, she began to trust God for her healing.

She requested God's Messenger to pray for her.

He prayed for 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.

Instantly, at the very time of prayer, God heard and answered. Healed once more by a miracle, she arose and walked.

Her twenty-five years of sickness and suffering were ended.

Kept by the power of God, she is strong and well today, a happy Witness to His Love and Power and Willingness to heal.

And now we send her forth with her wonderful Story to all the ends of the earth, on the wings of the Little White Dove

Wherever her testimony goes it will be a part of that Swift Witnessing against the sorcerers.

It will be the call of Elijah the Restorer, who is the Messenger of the Covenant, "Return ye unto God."

It calls God's people in all the lands to turn from the deadly deception of sorcery unto Him.

He has promised to heal those who obey that call.

And God's promises never fail.

A. W. N.

WRITTEN TESTIMONY OF MRS. MARY J. TAYLOR.

4360 MILWAUKEE AVENUE,
CHICAGO, October 22, 1902.

DEAR GENERAL OVERSEER:—I have been impressed for some time to write my testimony, hoping that some poor sufferer might be benefited.

I was an invalid for twenty-five years.

My first sickness was heart trouble.

My heart would palpitate at times so that the bed would shake.

The doctor then made sores the length of my spine from which I suffered very much and was poulticed for months before healing.

I had been failing gradually for five years and had five different doctors, one a specialist from New York City, doing me little or no good.

We consulted another specialist.

He said I had green sickness.

About this time a tumor began to form, with a heavy throbbing.

I was taken very sick and a new doctor said the main arteries of the body were enlarged.

I gradually grew worse for five or six months.

I could ride a little, in an easy carriage, but could not walk, sometimes for a year or two at a time.

Oh, what a burden my life was!

I did not know what good sleep was.

At one time I went eight days and nights without sleep.

We then called an old doctor, who was highly recommended.

He used caustic, causing much suffering.

A black discharge from the womb which lasted for months, was the result of this treatment.

The heavy beating in the tumor remained for six years.

I could not eat anything, no matter how simple, without suffering for an hour or more with great distress.

One morning my tongue was so enlarged I could not swallow a teaspoonful of water.

My husband sent for the best doctor of the county, so-called.

He said it was a case of chronic inflammation of the stomach and bowels.

He said that there was no use of his taking the case, as he could see no chance for my life.

About two months later a membranous discharge, in pieces from six inches up to nearly a yard long and as large around as my finger, came from the bowels.

The doctor said that the inflammation was so high that it caused a membrane to form.

Finally I became able to sit up a little, but could not bear my weight on my feet.

The physicians, however, said that I could not live.

Death had no terror. It seemed to me, at times, it would be a blessing.

I was then taken with severe pain in my stomach and bowels, which the doctor called liver colic. These attacks grew more severe and frequent.

My suffering during that year cannot be told.

Seemingly, at times, death was very near.

An inward Voice said several times during the year, very distinctly, "Now, if you had faith you could be healed."

About this time I had been told by the physicians that I could not survive another severe spell.

In a day or so a severe pain began.

On the third day I had a severe sinking spell.

Then I looked to God in prayer, and had some believing friends pray with me.

After three days of waiting upon God, I felt a change.

I felt stronger and better.

I realized that I gained strength very fast for a few hours, but did not know I was healed until an inward Voice said: "Put on your wrapper."

With the assistance of my daughter, I obeyed, and lay on the outside of the bed.

Then again came that inward Voice: "You are healed; get up!"

I arose very quickly and took the rocker sitting near the bed.

I began to feel very happy.

When dinner was ready I got up and walked alone to the table.

I felt hungry and wanted to eat.

I ate different food from what I had taken for years, and it did not distress me.

Up to this time I had never known anything about Divine Healing.

Since then I have learned, and am fully convinced that I was led by the Holy Spirit.

It was two days before I could get the courage to tell the family that I was healed.

I was very happy, and felt a constant rejoicing and praising the Lord all the time.

There were none in the town where I lived who believed in Divine Healing, consequently I met with constant persecution.

About six years later my husband's health failed.

My youth was renewed, and I felt much stronger than I ever had before in my life, and I thought I could take boarders to help, as we were not very well-to-do.

I kept boarders about three years, when I found my health was failing.

I was taken very suddenly sick with bloody dysentery, lasting three days and three nights.

My husband and family became very much alarmed about me because I would not consent to have a doctor.

Finally, the neighbors interfered, and my husband called in a doctor.

I was obliged to take medicine, which left me in a very weak state, not able to do anything for about three years.

Then a growth began to form, which the doctors said was a cancerous tumor.

When it reached the point where it was forming into a cancer, I received three copies of LEAVES OF HEALING.

I wrote to the General Overseer, describing my case and requested prayer.

He set a time for prayer, and at that very time I was healed.

I felt the power of healing through my body as if a hand passed slowly over my bowels.

In less than an hour I got up and walked the length of the porch a number of times.

In writing this, my heart is filled with gratitude and thanks to God that LEAVES OF HEALING came to me through some unknown hand, and through its teachings my life was spared.

God has so mercifully kept me that I have been healed through my own prayers a number of times, and also by the prayers of others.

Nearly two years ago, I sprained both of my ankles by falling on a bad sidewalk, and was inwardly injured.

In answer to an Elder's prayer, the pain left me.

Last fall, I overdid walking, and was taken very sick for three days.

I telephoned to Zion Headquarters.

They sent an Elder and I was instantly healed at time of prayer.

Thanking God, our Heavenly Father, through Jesus the 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 asking all to pray God our Heavenly Father to keep me faithful unto death, I remain,

Your Sister in the Christ, MARY J. TAYLOR.
Formerly of Cooperstown, New York.

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HONOR Jehovah with thy substance,
And with the First Fruits of all thine increase.
So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.—
Proverbs 3:9, 10.

ON entering one of the offices of Zion Printing and Publishing House for the prayer service one morning this week, one of the young lady clerks said to me: "I want to give this as an offering to Zion Literature Mission. It is the money I earned for the first day's work I ever did in the office."

With a happy face she presented the first fruits of her labor to extend God's Kingdom by sending the Full Gospel over the world.

In the conversation which followed, another young lady remarked that she had been earnestly considering the command:

Honor Jehovah with thy substance and with the First Fruits of all thine increase.

The importance of this command is shown by the promise which follows its observance in the abundant blessing which shall come into the lives of those who obey it.

The human heart, by nature, does not love to be bound by God's laws for giving.

It loves to give where it chooses and what it chooses.

But underneath these laws lie great principles which affect the success of God's Kingdom and the good of the individual givers.

God tells us through the Prophet Malachi that the windows of heaven are opened when His people give according to His laws.

These laws for spiritual things are as sure as are the material laws which govern the world on which we live.

We expect the ground to give its return for the sunshine and rain from heaven and the seed-sowing and labor given to it by the farmer.

It is "give and it shall be given unto you" in the spiritual world also. (Luke 6:38).

If we honor God with our substance, we shall use it in ways which will best extend His Kingdom and help His people.

The ungodly use their substance in ways which extend the Devil's kingdom.

We honor God directly, when we give our tithes and offerings into His Storehouse to be used for the support and extension of His work, although we are only obeying His direct command to pay Him what He claims as His own.

We honor God indirectly with our substance when, in business, we turn it into channels which will build up the industries of His people.

We honor God with the first fruits of our increase, when we give Him His tenth and a thank-offering from it also, as a real expression of gratitude to Him for success in our labor.

God's people will honor God as they have not yet done, when they are all united according to the prayer of our Lord when He prayed that they should all be one, saying: "Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us."

Then the world will believe on the Christ as the One sent by the Father as its Savior. (John 17:21.)

But when the people are looking out for their individual interests and not making the prosperity of the whole work their first concern, they fail to honor God. They are seeking their own honor.

God will never be honored fully, until His Kingdom is fully established on this earth and the Devil's kingdom is destroyed.

We may pray, God hasten this time, but each one of His people has a part to do in answering this prayer.

God's Kingdom will fully come as the people accept the Covenant.

Then they will harken to the Voice of the Lord their God and do what is right in His eyes and give ear to His commandments and keep all of His statutes.

Zion Literature teaches the people how to honor God by keeping the Covenant.

Will you not help to sow Zion Literature broadcast over the world?

A native in India, from whose letter we quote, writes that he

Finds "Leaves of Healing" a Worthy Companion to the Word of God.

REV. JOHN ALEXANDER DOWIE.

My Dear Father and Brother in the Christ:—I gladly acknowledge the receipt of your kind letter and the visits of the Little White Dove every week.

I thank you very much for your kindness in letting your lovely Doves fly this way.

I must be content with what I have already received until I shall be able to pay for what I get.

God speed the day when I shall be able to subscribe for the paper as a true friend of Zion.

I found the LEAVES effective in strengthening my faith.

I believe there is no paper that can be so worthy a companion of the Word of God.

It forces on the mind of the sinner the fact that there is nothing worse than sin, and it shows him, also, the Way of Salvation.

There is so much in the paper that appeals to the best in man and that helps in the formation of a true and noble character.

That which leaves the strongest impression on me is the bold voice that attacks sin everywhere.

It is indeed something greatly to be admired, and that truly needs to be imitated in these days, when preachers have learned to think that words spoken against sin are merely breath wasted.

I thank God that He has given us a prophet who is bold enough to tell the people their sins, and to command them to repent.

I am very glad, too, that I can be a Witness to the Healing Power of God.

I can say that the faintest whisper of faith on earth is echoed in heaven.

On Wednesday, August 20th, at 2:30 p. m, I had a severe attack of headache while seated in the class.

The class-rooms here, as a rule, are not properly ventilated.

I had recourse to prayer.

After a time the pain seemed to grow less, but I was not altogether free.

When the college closed at 4 o'clock I went home, to suffer more.

The pain continued until 6 o'clock p. m.

At that hour I was reading LEAVES OF HEALING, and I once more prayed, resolved to receive the blessing.

From that time the pain subsided, and I was all right by 7 o'clock.

My prayer is that God may bless Zion everywhere, and that He will bless you and your family and spare you for many years.

The following testimony was sent to our General Overseer by a worker in South Africa:

Recognizes "Leaves of Healing" as the True Word of God.

DEAR GENERAL OVERSEER:—I wish to express my gratitude to our Heavenly Father and to you, that since I read LEAVES OF HEALING I feel much healthier in bodily strength, stronger in faith, and am much nearer to my God, and in the truth.

I am very thankful for the true Word of God that was sent out here by LEAVES OF HEALING.

I am doing good work with it.

Several families have given up dirty swine's flesh.

There are some natives to whom I have sent LEAVES OF HEALING, and they are converted and will never touch the swine's flesh again.

Yours faithfully, through our Lord Jesus the Christ.

A gentleman writes from New Hartford, Minnesota:

GENERAL OVERSEER:—Please accept thanks for the wisdom given to me through your papers.

I believe your work has the foundation of health, strength, prosperity and Eternal Life.

God bless you in righteousness for the saving of sinners.

This earth needs the Spirit of God to rule in every living human being in it.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending October 18, 1902.

1644 Rolls to.....Various States of the Union
500 Rolls to.....Distributors in England
238 Rolls to.....Hotels of England and Scotland
102 Rolls to.....Various Foreign Countries
Number of rolls for the week 2,484
Number of rolls reported to Oct. 18, 1902..2,473,823

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, OCTOBER 25, 1902.

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EDITORIAL NOTES.

"IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US."

FOR I AM persuaded, that neither Death,
Nor Life, nor Angels, nor Principalities,
Nor Things present, nor Things to come,
Nor Powers, nor Height, nor Depth,
Nor any other Creature,
Shall be able to separate us from the Love of God,
Which is in the Christ Jesus our Lord.

WE HAVE to record a week of quiet, steady, Onward Progress in every Department of the Work of God in the Christian Catholic Church in Zion.

ALL THE fierce attacks of the press upon Zion's Financial Institutions, and all the "cuttle-fish" tactics to which we referred last week at great length in our Editorials, have entirely ceased.

DAY AFTER DAY, and night after night, the silence of our enemies continues.

It is most suggestive and most eloquent.

GOD IS GREATLY blessing us in connection with Zion's Business Affairs, and kind letters are continuing to come to us from the largest houses of business in Chicago.

One from a large Wholesale Dry Goods House closes with these words:

Since my visit to you, our office has issued only one statement as to your affairs: "We have full confidence in the Doctor."

The writer, speaking also concerning our Zion Lace Industries, says: "I am satisfied that this industry will be a success with you."

OUR FIRST Zion Lace Industries' salesmen have returned from their extensive trips, during which they have visited many states and received orders for Zion Lace from many of the largest houses in the largest cities in the United States.

WITHOUT A single exception, the design, quality and price of Zion Lace have been unchallenged, and, indeed, most heartily commended.

The margin of profit is very satisfactory, and, although it is not the right season for securing large orders, yet, as we stated

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in our last issue, we are convinced that every yard that we can possibly manufacture will be sold early in the coming year.

THIS INDUSTRY was established for God's glory, and the profits will be used for the extension of His Kingdom.

IT IS, humanly speaking, certain that this Industry has now been fully established, and that its future will be very great.

WE SHALL make fuller statements on this subject a little later, and shall call for fresh capital to extend the Industry rapidly.

We are first in the race for a trade of many millions of dollars *per annum*.

DEACON ARTHUR STEVENSON, our Manager of Zion Lace Industries, and Evangelist W. B. Kindle returned from a lengthened visit to New York and neighboring states.

As a result of their experiences in the City of New York, we have determined to establish a permanent Zion Agency in that City, which will represent all Zion's varied Interests, and especially Zion Lace Industries.

We have appointed the Rev. W. B. Kindle, an Evangelist in the Christian Catholic Church in Zion, and G. A. Corlette, with their excellent wives, who have both had a business training, to proceed to New York and open the Zion Agency in a Central part of the City.

We shall give fuller details in an early issue.

MEANWHILE WE announce that Evangelist Kindle, in addition to his duties as the Chief of the Zion Business Agency, will take charge of the New York Branch of the Christian Catholic Church in Zion, and will establish a Zion Literature Depot in connection therewith.

WE HAVE A number of changes to announce concerning many of the Branches.

WE ASK OUR readers earnestly to pray for us in this matter, for, in addition to all the other toils, the arrangement of the officers and forces of Zion in the field is one of the most important, and requires Divinely-given wisdom and foresight.

WE REJOICE to know that in every part of our world-wide field, Zion is going forward!

IT WOULD delight our friends in all the lands could they see Zion City as it is in these lovely autumn days.

HOUSES ARE arising on every side, new ones beginning every day, and, so far as we know, not a single man is out of employment in the City.

The perfect order, cleanliness and quietude of the City, and yet its amazing industry, are subjects of continuous admiration from our hundreds of visitors every week.

WE VERY MUCH dislike to call attention again to any of the wicked statements of the press to which we referred in our last Notes; but finding that the lie of the Chicago *Tribune* of October 14th, and which we nailed down last week, has been widely circulated through the country, namely, that there was a "shortage of meat supply" in Zion City, we have directed our Manager of that Department to make us a further report on the subject, which is as follows:

ZION CITY FRESH FOOD SUPPLY.
John Alex. Dowie.

ZION CITY, ILLINOIS, October 23, 1902.

TO THE REV. JOHN ALEXANDER DOWIE, Zion City, Illinois.

Beloved General Overseer:—It might be interesting for you to know that at the close of the first fifteen months of the existence of Zion City we find that it takes sixteen hundred cows to supply us with butter, ninety-five cows to furnish the cheese and three hundred fifty cows to supply the milk distributed throughout the city, making a total of two thousand forty-five cows per day to keep Zion City supplied with dairy products.

One thousand, fifty dozen eggs are used each week.

We have already given you the meat report, showing that Zion City has been using from thirteen thousand to fourteen thousand pounds of meat weekly.

There are so many different varieties of fruits and vegetables consumed and the wants of the people are so changeable that it is difficult to give definite figures in regard to these.

We are glad to report to you that we are having no difficulty in purchasing goods. We find plenty of good, reliable houses to do business with, but have taken a new course and are going direct to the producer for our supplies as far as possible.

Praying for God's richest blessings upon you and yours, we are,

Faithfully yours in the Master's service,

ZION CITY FRESH FOOD SUPPLY.

J. W. Crane, *General Manager*.

SURELY A CITY which requires Two Thousand, Forty-five (2,045) Cows per day to keep it supplied with dairy products, and which consumes Twelve Thousand, Six Hundred (12,600) eggs and nearly Seven Tons of meat each week, besides large quantities of fruits, vegetables and groceries, is not, in any degree, suffering from a famine.

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GOD IS GOOD and provides us plentifully, and gives us the resources necessary to provision the City fully and constantly, and there never was a single atom of truth in the lies of the Chicago press.

WE FEEL almost to apologize for inserting these facts, but they may be of value in setting at rest the minds of some who, like the *Tribune*, have been weeping crocodile tears over our fancied shortages of every kind.

Our friends do not need further assurances.

LAST LORD'S DAY morning we had much delight in speaking to an audience of fifteen hundred people in South Side Zion Tabernacle, which has recently been in charge of the Rev. G. E. Farr, whom we have designated as Overseer of the Christian Catholic Church in Zion in South Africa.

He will come to our Headquarters in Zion City after November 1st and will give attention to the South African correspondence and to preparations for his departure after the All-Night of Prayer, early in January next.

We shall probably arrange that he shall spend a month or more in Great Britain and Ireland, and then proceed to his destination.

THIS WILL be good news to our friends all over Cape Colony, Natal Orange State, Transvaal and other parts of South Africa, where we have many friends and members of this Church.

We shall direct him to make his Headquarters in Johannesburg, but he will visit in Cape Colony, Natal and Orange State before proceeding to the Transvaal.

REV. WILLIAM HAMNER PIPER, Overseer-in-charge of Zion Educational Institutions, sends us an interesting report concerning the enrolment of Zion College for its first Session in Zion City.

The total enrolment is now 240, with a night school of 158, making 398 in all.

The students come from no less than twenty-five States and ten foreign countries, including England, Ireland, Canada, Germany, Denmark, Norway, Sweden, China, Switzerland and Greece.

Sixty-seven of the students have come from Grammar Schools, thirty-three from High Schools, four from Normal Schools, six from Colleges, seven from Universities, and six from Private Schools, one hundred and twenty-three schools being represented.

Fifty-nine of the students have entered the Ministerial Course, twenty-one the Commercial, twenty the Musical, six for Kindergarten work and one hundred thirty-four for Preparatory and ordinary College work.

We shall hope to publish an extended report when the enrolment of all Zion City Junior Schools is fully completed.

IT IS EVIDENT that there will be a very large number in these Junior Schools this year.

Several of the New School Buildings are now under roof, and will be rapidly finished and furnished.

They are located conveniently to the scholars in four separate districts of the city.

WE SHALL hope to preach tomorrow in West Side Zion Tabernacle, where excellent work has been done by Elder and Evangelist Fockler, who will, from November 1st, take charge of the South Side Tabernacle.

REV. ALBERT E. STEUERNAGEL, Evangelist, will take charge of the Branch of the Christian Catholic Church in Milwaukee from tomorrow, and we expect that he will do good work in that large city.

ELDER AND EVANGELIST BROCK, who have done excellent work in Zion City, have been appointed to take charge of the Branch in St. Louis, Missouri.

We do not doubt that they will do good work in their important new field of labor.

ELDER AND EVANGELIST HALL, who have done good work in St. Louis, are now in Zion City, and will shortly be appointed to an important Station near Headquarters.

THE WORK of that portion of Zion Restoration Host residing in Zion City has been for some time past, and will continue to be for the remainder of the year, in all probability, concentrated on Chicago.

It is a thrilling sight to see the splendidly drilled Companies of the Host entering the trains in Zion City at an early hour every Lord's Day morning, and, upon reaching Chicago under the Captains of Tens and Leaders of Seventies, to see the Bands proceeding to all parts of the City.

The Fortnightly Rally of the Host will be held in Shiloh, Tabernacle, Zion City, on Monday week next, November 6th.

These gatherings are always intensely interesting.

THE GOOD WORK of the Zion Dorcas Women is going forward on a very large scale this year in all parts of Chicago as well as in Zion City.

We remind our readers of the Appeals made by Overseer Jane Dowie in her articles in the last two issues of LEAVES OF HEALING.

THE PRESSURE of work is very great upon ourselves and upon all at Headquarters in Zion City; but we are going for-

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ward in the confidence that God will fulfil in our experience the inspired words of the Apostle Paul:

And my God shall fulfil Every Need of yours according to His Riches in Glory in Christ Jesus.

LET OUR FRIENDS everywhere remember that we are expecting a still larger response to the Appeal made in our General Letter of October 8th, in LEAVES OF HEALING of October 11th.

Zion has never been permitted to borrow from the world.

In the great Charge of Moses to the People of Israel, recorded in the Book of Deuteronomy, these wonderful words are found:

Jehovah shall command the blessing upon thee in thy barns,
And in all that thou puttest thine hand unto;
And He shall bless thee in the land which Jehovah thy God giveth thee.
Jehovah shall establish thee for an holy people unto Himself, as He hath sworn unto thee;
If thou shalt keep the commandments of Jehovah thy God, and walk in His ways.
And all the peoples of the earth shall see that thou art called by the Name of Jehovah;
And they shall be afraid of thee.
And Jehovah shall make thee plenteous for good,
In the fruit of thy body, and in the fruit of thy cattle,
And in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give thee.
Jehovah shall open unto thee His good treasure, the heaven, to give the rain of thy land in its season,
And to bless all the work of thine hand:
And THOU SHALT LEND UNTO MANY NATIONS, AND THOU SHALT NOT BORROW.
And Jehovah shall make thee the head, and not the tail;
And thou shalt be above only, and thou shalt not be beneath,
If thou shalt harken unto the commandments of Jehovah thy God,
Which I command thee this day, to observe and to do them;
And shalt not turn aside from any of the words which I command you this day,
To the right hand, or to the left, to go after other gods to serve them.

BELIEVING AS WE do, that every member of Zion recognizes that the times of Restoration have come, we direct attention to this command of God to Israel: "THOU SHALT NOT BORROW!"

ALREADY GOD has made Zion "the head and not the tail." He has put us "above" and not "beneath."

Zion everywhere recognizes the wonderful goodness of God to us in the establishment of Zion City.

In this time of financial stringency, which has been severely felt by all the Nation, we are not looking to the world for ready money, but to God and to His people.

WE WOULD remind every one in Zion that God is now creating not a Church only, but a Nation, and establishing a Kingdom.

In these Latter Days He has manifestly called us, as a People, to fulfil His Will, and to prove to all the world:

THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE.

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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ELIJAH THE RESTORER NAILING HIS THESES UPON THE DOOR OF APOSTATE LUTHERANISM.

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THE fundamental errors of Lutheranism, and the sad falling away from God, both in teaching and practice, of which they are the cause, were unveiled by Elijah the Restorer at the Chicago Auditorium, Lord's Day afternoon, October 19, 1902.

The Message which the prophet of God delivered was indeed a Restoration Message; for it was full of destructive fire, and it is only by the destruction of that which is false and evil that the good and true can be restored.

With unbiased historical insight, and logic keen as a rapier, the man of God disclosed the basal errors of Roman Catholicism which were permitted to remain in Lutheranism, as the result of the pernicious influence of self-seeking politicians and princes and hair-splitting theologians.

Clearly and convincingly he traced the history of these false teachings and practices, and showed their damning effect upon the lives of the people who were deceived by them.

Then, with sledge-hammer blows, he attacked the terrible sins of both clergy and people, resulting from the apostasy.

That mighty witnessing against evil thrilled the audience with intense spiritual power.

In closing, God's prophet manifested his intense love for the very men whose errors and sins he had been attacking, weeping as he related a touching incident, showing how the best and most godly men in the Lutheran clergy recognized and deplored the apostasy and loss of spiritual power of their church.

The great audience was deeply moved by this recital.

Then came the mighty Elijah call to Repentance, Confession, Restitution, Faith and Obedience.

With scarce an exception, the thousands present rose to their feet and repeated after God's prophet a fervent and earnest prayer of Repentance and Consecration.

There was a deep sincerity and firm determination written upon the faces and ringing in the voices of all that great throng as they sang with mighty volume that inspiring hymn, "Sin no more."

The day had been a most beautiful and perfect example of fine October weather, and between six and seven thousand people had gathered in the Chicago Auditorium for this service.

In his prelude, the General Overseer dealt briefly but happily with Zion's great victory over her bitter foes in the godless Chicago newspaper press.

His people, and the thousands of intelligent strangers who were present, joined him in enthusiastic rejoicing over the utter discomfiture of that generation of vipers.

In connection with this, the man of God also demolished some of the ridiculous falsehoods of the press, which had been manufactured expressly for the purpose of diverting attention from their utter defeat in their attack upon Zion's financial condition.

Chicago Auditorium, Lord's Day Afternoon, October 19, 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.

Rise, crowned with light, imperial Salem, rise;
Exalt thy towering head and lift thine eyes;
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spacious courts adorn:
See future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
While every land its joyous tribute brings.

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His Saving Power remains;
Thy realms shall last, thine own Messiah reigns.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

RECITATION OF CREED.

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

I believe in God the Father Almighty,

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Maker of heaven and earth:
And in Jesus the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into heli,
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 waters 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 General Overseer then read in the inspired Word of God, in the 20th Psalm and in the 4th Chapter of the Epistle of Paul to the Ephesians, commenting as follows upon the 14th verse:

That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error.

That word "wiles" or "methods" occurs in the Scripture only in connection with the Devil.

The words translated "the wiles of the Devil" are, in the Greek, τας μεθοδείας τοῦ διαβόλου (*tas methodeias tou diabolou*), and they are translated by that great scholar, Dr. Robert Young of Edinburgh, "the artifice of leading astray." Martin Luther translated the word μεθοδειαν, *erschleichen*, "to sneak upon."

Very shocking thing, is it not?

I would not like to be a Methodist after that fashion.

There should be a better name for the Church of God than that which simply means a wile, a scheme or a bad method by which Christian people are deceived and lead astray.

"Method" is a pure Greek word, and I do not like to see good Christian people called by a name that is always applied to the Devil, and the Evils of which he is the author.

But speaking truth in love.

The Only Way that Truth Can be Spoken to be Effective Is in Love.

Speak it in any other spirit and it must needs fail to be effective. This Love, of necessity, involves Justice, for love that is unjust is no Love at all, but wickedness. *Injustice* in love is the worst kind of injustice.

Many do others injustice by failing to speak the whole truth in Love.

But speaking truth in love, may grow up in all things into Him, which is the Head, even the Christ.

From whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind.

Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;

Who, being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness.

But ye did not so learn the Christ;

If so be that ye heard Him, and were taught in Him, even as truth is in Jesus:

That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit;

And that ye be renewed in the spirit of your mind,

And put on the new man, which after God hath been created in righteousness and holiness of truth.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

Be ye angry, and sin not: let not the sun go down upon your wrath:

That is a difficult thing, because it is much easier to be angry and sin, than to be angry and not sin.

One of the Divinest Things I Know Is Anger.

A Divine Indignation burns like fire and cuts sharper than any Damascus blade.

As you can measure the height of a tower by the length of its shadow at a certain time, so one can always measure the height of a man's Love by the intensity of his Anger at sin.

Righteous, Holy, Divine Anger was manifested in our Master more than in any other man.

Did you ever see Him angry?

Some of you do not seem to understand Him at all.

You ought to have seen that Divine Countenance that night in Bethany as He knit with His Divine fingers that whip of small cords, and fastened it with His Divine hand upon that firm little handle.

He put it within His robe as He ascended Mount Olivet, then descended that eminence and climbed up the Temple mountain.

He walked into that Temple, and then burst out in His Divine Indignation, "Get ye hence!" as He took that whip and laid it upon their backs.

"Get ye hence!" and He laid it again upon their backs as only His Divine hand could.

He overturned the money-changers' table; He opened the cages of the doves and let them go, and drove the lowing cattle out of the Temple of God.

"Get ye hence!"

My House shall be called a House of Prayer for all the nations, but ye have made it a den of robbers.

They were driven out.

Do you think that He never got angry?

Do you think that He never spoke strong words?

He looked into their faces and said:

Ye are of your father, the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and 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.

"Ye who claim to belong to Abraham are children of the Devil. Get ye hence!"

Divine Anger of the Christ at His Hypocritical Host.

Jesus became angry at the dinner-table when he marked the hypocrisy of his host.

The Pharisee saw that uninvited guest who had crept in from the street, who was weeping in her penitence at the Saviour's side.

He was saying in his heart: "This fellow, if he were a prophet, would have known who and what manner of woman this is who toucheth him, for she is a sinner."

He was a hypocrite in his heart, and the Christ unveiled him.

"Simon, I have something to say to you."

"Rabbi, say on." He went on, and told the story of the one who was forgiven so much.

He said to Simon, "Which of them will love him most?"

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He answered, "He to whom he forgave most."

"Seest thou this woman, Simon?" and then Jesus unveiled him.

He had given Him no kiss. He had not washed His feet, but the woman had kissed His feet, and washed them with her tears.

He turned from the severity of His reproach to the pity of His love and said: "Thy sins are forgiven thee; thy faith hath saved thee: go in peace!"

Do you not see the Christ's hatred of hypocrisy, His anger at sin and the tenderness and sublimity of His Love?

If a man cannot get angry, if there is no indignation in him against Evil, he never knew God.

He knows nothing of the Divine Nature.

Divine Anger Is Accompanied by Divine Love.

I thank God that I can be wholesomely and heartily angry.

I have a great deal of use for the capacity.

It has never interfered with love, for I know that I have never hated the sinner, even when I have despised him for his sin.

While I have contempt for the literary liars, who do nothing that is good, but are the curse of this century—the vipers in whose foul dens Shameless Malice sits supreme in all her unutterable filth, teaching generation after generation of shameless boys to prostitute their talents and be the mere degraded servitors of that vile harlot who sits, reigns and rules in every newspaper office in Chicago—yet I love them as fellow creatures for whom the Christ died.

May God help us to turn that demon and all her brood out of the daily press.

Never will I rest until they are gone. Never!

Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the Devil.

Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving each other, even as God also in the Christ forgave you.

May God bless His Word.

Prayer was then offered by Overseer Piper.

The General Overseer followed, closing with the Lord's Prayer.

The announcements were then made.

The General Overseer then delivered the following Message:

UNVEILING THE APOSTASIES: MODERN LUTHERANISM.

INVOCATION.

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

TEXT.

There is one Body, and one Spirit, even as also ye were called in one Hope of your calling;

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto Him be the glory in the Church and in Jesus the Christ unto all generations for ever and ever. Amen.

In the series of Messages which I am now delivering, Unveiling the Apostasy, I have asked God to enable me to speak concerning the Origin and History of each denominational church with which I deal with absolute historic fairness and truth.

Last Lord's Day I spoke of the Apostolic Martin Luther.

Today I speak concerning the Apostate Modern Lutheran Church.

The Word Apostasy Defined.

In what may be called secular Greek, the word Apostasy (ἀποστάσις) is one which implies Desertion.

It especially involves the idea of deserting one army to go into the opposite one.

It scarcely has the same meaning, in what might be called ecclesiastical Greek.

It has the meaning there of Falling Away—not so much the idea of Falling Away with the deliberate intention of deserting, but the idea of being deceived, corrupted, and led astray, and so Falling Away.

It has not the same meaning of wilful and shameful desertion as the word has in secular Greek.

The Apostasy Must Needs Come.

It is inevitable that there shall be a Falling Away in the Last Days, ere "The Day of the Lord come," for Paul wrote (2 Thessalonians 2:3): "For that Day shall not come, except the Falling Away come First."

There has been a continual Falling Away; but there will be a great and world-wide Apostasy.

Among the Twelve Apostles there was the Falling Away of one, Judas, the traitor of the Church, who was a thief and a murderer.

There were fallings away in the early Church, like that of Simon Magus, who became a member in order that he might buy, if it were possible, the gifts of the Holy Spirit, and who, when he offered money, was denounced as having neither part nor lot with the Christ, although he had been baptized.

Falling Away began at a very early age, even when the Church was purest.

Men like Ananias, and women like Sapphira, conspired against the Holy Spirit and told lies.

These poor, miserable people, as you know, perished openly and miserably.

If all the liars in all the churches were to die today, it would be quite impossible for the undertakers to do the work tomorrow.

One of the saddest things is the fact that in all the churches there are large numbers of men making a profession of Christianity which is most shamefully untruthful.

Some of these men are editors, and may be seen today, sitting in churches and taking up the offerings as elders and church wardens.

It is a shameful fact.

A certain man in a very prominent position on the Press occupies a relation to a church which is a shame and a scandal.

Some day I may deal with him personally.

It may be an object-lesson to call him by name some day, and deal with him before all the people.

The anonymous villains who write in the press shield themselves under an editorial or a reportorial "we."

If the name were signed to the article, they would look dreadfully "wee."

The people would be perfectly disgusted to think that such persons impudently assumed the right to lead them in forming opinions on any subject.

With the explanation of our use of the word Apostasy, as given in my previous Message, I proceed.

It would be quite impossible to go in detail into all the matters which cause me to say that the Lutheran Church of today is apostate.

Political and Theological Influence Sowed Seeds of Apostasy in Lutheranism.

I do not hesitate to say that Martin Luther and those associated with him came early under the power of politicians who had not a particle of real Christianity in them.

They were no more Christians, even though they were Protestants, than King Henry VIII. of England was either a Christian or a Protestant.

He broke away from Rome because it would not do his bidding in a matter that was highly honorable to that church.

He was refused a divorce from Catherine of Aragon, against whom there were no charges made which reflected upon her in such a manner as to entitle the king to a divorce.

It was a shame and a disgrace.

Hence the Church of England was "born in sin and conceived in iniquity." It has never been otherwise than in an apostate condition.

It was not unlike the churches on the Continent, however.

Many of the German princes quarreled with Rome because they saw an opportunity of confiscating property.

They had a very excellent opportunity of destroying or converting to other uses the churches, monasteries and nunneries of the Roman Catholic Church, and confiscating the lands for

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their own purposes They never thought of restoring them to the people, from whom they had been stolen

A good many persons enriched themselves in Scotland, in England, in Germany and in many other countries, during the Reformation period, by the spoliation of the Roman Catholic Church.

It is true that Rome had spoiled the people, and they were only being repaid

Nevertheless, there was no Christianity in it.

Lutheranism began to be very corrupt at a very early period

A number of hair splitting ecclesiastics associated themselves with Luther, and, as Luther himself admits, the Reformation was hindered.

Lutheranism Holds to Her Old Errors.

The Lutheran writers in the United States of America admit and glory in the fact that the Lutheran church does not disassociate itself from the past.

Dr. Henry Eyster Jacobs, Professor of Systematic Theology of the Lutheran Theological Seminary, Philadelphia, has written a very recent work on the history of the Evangelical Lutheran church in the United States, which was published by *Scribner's* in 1899.

In this he says: "The Lutheran church accepted all that had gone before in the church's history," which I admit, "casting out that which is contrary to Holy Scripture," which I do not admit.

He says that "the Lutheran Church is constantly seeking development, but only upon the basis of what has preceded it, for it knows too well that this is the law of all true progress."

The fact is that these admissions invalidate the whole Reformation, if pushed to their logical extreme: for they lead right back into the bosom of Rome.

Roman Catholic Influence Strong in the Lutheran Church.

The Lutheran Church never became ultra-Protestant.

The Lutheran Church retained everything that it could retain of Roman Catholicism and yet be disassociated from it.

It is wholly illogical in this position and extremely unscriptural.

The Roman Catholic Church has the advantage in many respects in fair argument on this very question as to what the Holy Scripture teaches concerning Church Organization.

Practically, the Lutheran Church declares, not only the individual responsibility of every person before God, which is right, but also declares "the spiritual priesthood of believers."

It declares, although it does not act in accordance with that declaration, that it recognizes the right of every believer to have a voice in the government of the Church, which is not a Scriptural position.

The Roman Catholic Church is far stronger than the Lutheran Church in taking this position, which declares that the Church is an institution created by God, sustained by God, and that the people have no right to rule the Church.

It declares that God rules His Church by His Word, and by those who have been especially qualified by His Grace.

It teaches that the Church is not a democratic body, but a theocratic body of which God is the Ruler.

If the Roman Catholic Church were faithful only to its own statements, it would be stronger, wiser and better today.

But the Lutheran position is altogether untenable. It makes the Church of God, and the Kingdom of God, to be dependent upon and subordinate to the Government and Will of Man.

The Reformation Partly Political in Motive.

There was by far too much politics about Lutheranism.

It broke away, not so much because of Martin Luther's protest against Friar Tetzel's indulgences and the many sins of the Church, but because the people hungered for deliverance from their oppressors and craved for political independence.

The German princes and others wanted to have ecclesiastical independence, principally that they might destroy the power of Rome in politics.

That would have been right if the ultimate motive had been spiritual purification, instead of merely political separation.

Wholesale But Superficial Conversion of Roman Catholic Ecclesiastics.

In consequence of this, large numbers of Roman Catholic priests suddenly became converted.

Their conversions were marvelous.

Augustinians, brothers of the same order of which Martin Luther had been a member, were converted in scores.

Staupitz, the General of the Order, had led Luther to find the Christ as his Savior.

The Augustinians quite suddenly began to follow Luther as their leader.

The number of conversions was astounding, but they were not all genuine.

Two of the first martyrs of the Lutheran Church, who died for the Christ in Brussels on July 1, 1523, Henry Voes and John Esch, had been monks of the Augustinian Order. They were burned to death, after condemnation by Rome.

Many of the Augustinians were undoubtedly able and good men. However, the conversions were altogether too sudden.

They were not based upon conviction and repentance.

They were not based upon the operation of the Holy Spirit in their hearts.

Dr. Jacobs rightly says, "Where the (Roman Catholic) bishops espoused the Lutheran faith, and effected reforms according to it, as seen especially in Sweden, *there was no change in the form of organization.* . . . In most countries the powers of the bishops devolved upon the rulers.

Then large numbers of bishops suddenly became converted.

They found it an exceedingly good thing to break from Rome, because they could seize upon the ecclesiastical property and do with it as they pleased.

If you trace the history of Lutheranism from the beginning of the Reformation, in the various countries into which it went, you will see that in many cases there was really no change at all.

Extreme Lutheran Position on Salvation by Faith.

It remained Roman Catholic in its doctrinal positions to the core, with the small addition of a declaration about Salvation by Faith and not by works.

That hatred of "works" went on to such an extent that Luther expressed a doubt as to whether the epistle of the Apostle James was canonical, because James had said:

For as the body apart from the spirit is dead, even so faith apart from works is dead.

He afterwards admitted his error when he saw they were pushing too far this talk of "Faith, faith, faith, believe, believe, believe."

They were pushing it to such an extent that they did not repent, and did not do works meet for repentance.

He saw, before he passed away, that a Faith which was Divine must work by Love and must have manifestation.

It was at this point that Luther left a seed in the Church which has today made the Lutheran church shamefully apostate: for the faith which is a mere verbal confession and intellectual apprehension is dead and ineffectual.

He left also the shameful, False Doctrine, which no person of common sense, who is not pledged to refuse to exercise his reason, will maintain. He left the destructive doctrine of Baptismal Regeneration as an article of the Lutheran faith.

The Terrible Effect of the Lie of Baptismal Regeneration.

I appeal to every one present, sprinkled by water in infancy, as to whether the teaching of the Lutheran church agrees with his or her experience.

The doctrine of the Lutheran church states that faith is imparted to the spirit, and regeneration comes through the sprinkling of baptismal water upon the face of a child.

I will put the error in the words of its most recent defender, Dr. Jacobs: "Faith not being a work of man but of God, . . . Lutheranism has never found it difficult to regard *such faith as bestowed already in infancy* through the Word of God *applied* in Holy Baptism."

I will ask you who have been sprinkled in infancy in any church, Was your heart changed by the water sprinkled upon your face?

Voices—"No."

General Overseer—When I was speaking in the tribunal in Zürich, Switzerland, less than two years ago, I had the chief justice in front of me.

I looked into his eye and I said to him and to the crowded audience present: "I am going to judge you, and I am going to have you judge yourselves."

Honest Germans Repudiate the Lie of Baptismal Regeneration.

Standing there I put this question: "Every one of you who cannot accept the Zwinglian and Lutheran doctrine which says

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that the baby's heart is regenerated, and Divine Grace and Faith implanted, and that it becomes a new creature in the Christ Jesus when sprinkled with water on the face, give me the good German answer, '*Nein!*'"

"*Nein,*" came from the audience.

"Now," I said, "those who believe it to be true, say 'Ja!'"

A feeble "Ja" came up from a far-away corner of the room.

I said, "I never bet, but it would be safe to bet a few dollars to a million that the person who said 'Ja' is a Lutheran or Zwinglian parson."

They all laughed, because he was a minister of the Cantonal Church.

Every one said "*Nein*" but he.

Every honest German must say "*Nein.*"

However, that False Doctrine is the Doctrine of the Lutheran church.

The Lutheran Church Is Cursed by Rationalism, Indifferentism, and Infidelity in Consequence of False Doctrine.

Large numbers of men in Germany and elsewhere, who are in the Church and eat of its Sacramental bread, boldly deny the Divinity of the Christ and laugh at this faith as being imparted by the Church in Baptism.

There are hundreds and even thousands of saloon-keepers in Chicago today who sell that Liquid Fire and Distilled Damnation, which no man who is a good citizen will sell to his fellow man.

They sell that accursed, damning poison which inspires hellish lust and destroys true love; which destroys the happiness of the family; which fills the jails and lunatic asylums; which starves the children and leads hundreds annually to the gallows and tens of thousands to premature graves.

No good citizen will sell that damning liquor.

The Lutheran church of today, however, allows its people to sell it and to drink it without rebuke.

Lutheran ministers drink it, although they know the shameful consequences which follow.

They have the audacity to receive saloon-keepers as godfathers and their wives as god-mothers, who renounce the World, the Flesh and the Devil on behalf of the children, when they are full of the World, the Flesh and the Devil themselves, and sometimes are even under the influence of alcohol when they make the vows.

It is almost unbelievable that Dr. Jacobs would make that horrible statement that Saving and Regenerating Faith comes into the heart of a child through the act of Baptism.

It is a Shameful and Intolerable Lie, and one which must be utterly destroyed.

The False Doctrine of Baptismal Regeneration Lies at the Foundation of the Infidelity of Europe.

How can any man of sense believe that any priest or parson, whether he be Lutheran, Roman Catholic or Episcopalian, can impart regenerating faith to a child by dropping a little water upon its face and receiving the vows of the godfather and godmother, who are, in many cases, most ungodly men and women?

It is a shameful falsehood, contrary to experience and to the Word of God.

This doctrine of the Lutheran Church came from Rome.

Martin Luther himself at one time was against the practice of this form of baptism.

It is stated upon what has appeared to be sufficient authority that Martin Luther wrote a letter in connection with the baptism of a Jewess, directing her to be baptized according to the primitive rite, which he admitted was Triune Immersion.

She was to be clad in a decent robe and placed in a tank of water up to her neck.

She was then to be submerged three times, into the Name of the Father, and of the Son, and of the Holy Spirit, which was the primitive practice of the Church.

Whether Luther said this or not is immaterial: for there is only One Baptism which is Scriptural, and I have proved again and again that

Triune Immersion Was the General and Authoritative Practice of the Christian Church for Twelve Centuries.

Triune Immersion was practiced by the Church for twelve centuries without a single break, excepting the divergence of Eunomious, a heretic and a man of evil life, who was expelled from the Church in the fourth century.

In the seventh century the council of Toledo tolerated single immersion in Spain, but this was not approved and the authoritative practice of the Church for twelve centuries was Baptism by Triune Immersion.

The popes of Rome contended for that mode, in common with the patriarchs of Constantinople.

The Eastern and Western Churches were agreed that Baptism by Triune Immersion, when preceded by repentance and a profession of faith, was the proper form.

Whether Luther approved it or not, it is a fact beyond all question that no one can find any other form of Baptism approved by the Church for many hundreds of years other than that which the Orthodox Greek practices even to this day, namely, Baptism by Triune Immersion.

However, the Greek Orthodox Church has departed from the Primitive Church and the Word of God in that it baptizes infants.

Infants cannot repent or make any profession of repentance, or exercise any intelligent faith.

The Scriptures have no place for the Baptism of any who have not repented, brought forth fruits for repentance and believed intelligently.

The Lutheran Church, in its shameful travesty of Baptism, has become terribly apostate.

It has made its people to believe that they became Christians when they were sprinkled, which is a shameful lie and keeps the people in bondage.

It also leads to the false conclusion that Infant Baptism is essential to the Salvation of children who die in childhood, which is unscriptural, unreasonable, and makes God a horrible monster who eternally punishes the innocent in hell for the offenses of guilty parents. The injustice of this has driven millions into infidelity. But the charge was never true: for the Christ Himself said of the young children, that "their angels do always behold the face of My Father which is in heaven" and that "of such are the Kingdom of Heaven."

Confirming People in Their Sins.

The next charge which I make against the Lutheran church, in proving its Apostasy, is the charge of confirming persons who are not converted, but who are often living in sin.

They confirm persons who make confessions in words and do not live them.

The ministers are perfectly aware that large numbers of these people are living worldly and ungodly lives.

They prove the sham of their confirmation and their taking of the communion by going immediately into abounding worldliness and even open wickedness.

It is beyond all question that the ministers themselves have become shamefully corrupt, to a large extent, in consequence of the corruption of the doctrine.

The Idolatrous, False Doctrine of Consubstantiation.

I desire to deal briefly with the doctrine of the Lord's Supper in the Lutheran church.

Dr. Jacobs tries to escape from the charge that the Lutheran church believes in Consubstantiation.

Dr. Jacobs fails in his endeavor to escape from that charge because his own admission clearly states it.

In the Holy Supper the Lutheran church has rigidly held to the literal interpretation of the words of the institution, finding in the Doctrine of the Real Presence the surest pledge of all that is comprehended in redemption, and in the Distribution of the Heavenly Object to all communicants the Seal of the Individualization of the general promise of the gospel, made in the divinely appointed words which accompany the distribution, and declare that, so far as God's will and purposes are concerned, the benefits of Christ's death belong to every one partaking of the Sacred Elements of that which they convey.

That statement is perfectly clear and there are many similar to it.

The Lutheran church cannot get away from the charge of Consubstantiation; and there is no essential distinction between that and the Roman Catholic error of Transubstantiation, with which, God willing, I shall deal in another Message.

Lutherans are falsely taught to believe that in the elements received in the Holy Supper they partake of the actual body and the blood of the Lord Jesus, the Christ.

That is also stated in a work of Dr. E. I. Wolf, entitled "The Lutherans in America," to which Dr. Jacobs has written an introduction. He says: "Lutherans believe that *in the Holy Supper there are present with the elements, and received sacramen-*

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tally and supernaturally, THE BODY AND BLOOD OF THE LORD JESUS CHRIST."

Whether it be Dr. Wolf or Dr. Jacobs, it is the same wolf of Romish Error, and there is no getting away from it.

Absurdity of the Doctrine of Consubstantiation.

How can any man or woman be foolish enough to believe that our Lord Jesus, the Christ, when He established this ordinance, gave His apostles His own body and blood to eat when He Himself was sitting there with them and said: "This is my body; this is my blood."

How could it have been His literal body and His literal blood, when He was still sitting there in flesh and blood, when He went out into the garden and after that was crucified?

He died, was buried, and reascended into the heavens in an embodied form, and He still exists in that Glorified Body which has been gloriously transformed, and He will return to reign for a Thousand Years on Earth in that Body.

No men of sense will believe that people down here upon this earth eat that Glorified Body every time they come to His Table.

It is a Farce!

It is a Sham!

It is a Lie!

It is simply an Ordinance which is a Memorial—"till I come."

The spiritual power of that Memorial Ordinance is very great, if we believe in the Blood which was shed, in the Body which was broken, and if we eat and drink the unfermented bread and wine as memorials "till He comes."

To say that you eat and drink the actual body and blood of the Lord is a horrible blasphemy.

The Idolatry of the Eucharist in Roman Catholic and Lutheran countries, when the people bow down before that which the priest has blessed and declared to be the very embodiment of God Himself, is the most horrible of all Idolatries.

Idolatry of the Eucharist Responsible for Infidelity.

That doctrine is responsible for much of the infidelity of the world.

No man of sense will believe that a priest can, or that God Himself will, through a priest, transform a little wet dough into the actual body, blood and bones of Jesus the Christ.

Think of it, a rat might steal and eat the body of Jesus the Christ!

I charge it upon the Lutheran church that these two Fundamental Errors—Baptismal Regeneration and Consubstantiation in the Lord's Supper—are the Signs of a terrible Apostasy.

You can see it yourselves in this city.

Very few men take any interest in the Lutheran churches.

Last Lord's Day in the Lutheran churches three out of every five I think were women and children, according to the enumeration made by the Chicago *Record-Herald*, and we had more men in this building by 1,154 than in all the twenty-two Lutheran churches in this city put together.

The consequence of these False Doctrines in all intelligent communities is that men will not go and listen to teachers who teach that human hearts can be changed by water, and that human teeth can eat and human stomachs digest the body, blood and bones of the Eternal Son of God.

With these errors in doctrine have come some terrible errors in practice.

The Lutheran Church Not a Protester Against Shameful Sins of Humanity.

Lutheran ministers, by their own bad example, encourage their people to smoke, drink and eat riotously in the most shameful manner.

A few days ago I was told the following by a lady who used to attend the Lutheran church.

She gave me the name of the town and the name of the minister, and said there are many living there who would bear out the statement if it were challenged.

She said that so devoted are the Lutherans to their pipes in that place, that minister and people alike smoke up to the very moment before going into the services.

They have shelves made inside the porch where they put their pipes. They go into the church, and the moment that the service is over they immediately become animated stinkpots.

I am told that the shelves are all charred, and that a burning fire is kept in the pipes so that the moment they come out they can go right on puffing and spitting, and developing numerous diseases, in their beer and tobacco soaked bodies.

The Filthy and Terrible Consequences of the Use of Tobacco.

How shameful is the devotion of minister and people to that filthy poison, nicotine!

It has not one good thing to recommend it.

Something like $700,000,000 is spent upon it every year, to the great injury of the people who smoke and chew.

It degrades the youth and every one who uses it.

It is creating amaurosis, paralysis, dyspepsia, ulceration of the stomach and bowels, and cancer.

Nicotine cancer is becoming more common than tuberculosis in many parts of this country.

Nicotine cancer is transmitted to offspring through the sins of men, until cancer is becoming one of the most common of diseases.

The use of swine's flesh and the use of tobacco have greatly increased the number of cancer patients and victims.

Cancer is spreading at a terrible rate in consequence of the bad and shameful example of Lutheran preachers, Lutheran teachers, and Lutheran church members.

Surely if we are to obey the Word of God and "abstain from every form of evil," we are to abstain from so shameful a vice as the use of nicotine poison.

Speedy Death by Nicotine Poison.

It is deadly poison.

Some of you do not know how deadly it is.

A fine feather drawn through a heavy smoker's pipe, leaving the liquor clinging to the feather, put into the mouth of a puppy dog, will cause that dog to die in terrible convulsions within half an hour.

The Lutheran Church, Beer-soaked and Addicted to Stronger Liquors.

I charge the Lutheran church with being very largely responsible for this shameful, sensual indulgence.

Many indulge in beer until, if they are not drunk, they do not know whether they are drunk or sober.

Besides taking tobacco and beer, many take spirituous liquors and wines.

The Germans are not so guilty of this as others, but they are more so than you would think.

Before I made a voyage upon a German ship, I was under the impression that the German sailors and German people for the most part used beer.

I was undeceived, however.

I seldom saw beer at the tables; but I saw strong wine, brandy, whisky, etc., at almost every meal, and served in smoking-rooms and state-rooms at nearly all hours of the day and night.

I saw and heard shameful conduct, consequent upon shameful drunkenness

The action of some of the officers and passengers was the scandal of the whole ship.

I say, with deep regret, that the Lutheran church utters no protest against the sins of the flesh, and exercises no discipline, or almost none, for such offenses.

They go on in the knowledge that men drink, smoke, eat riotously and live gluttonously, but there is no reproof from the Lutheran Church and its ministers.

There is no discipline administered to thousands of well-known transgressors.

The Christian Catholic Church in Zion will not knowingly take into fellowship any man or woman who does any of these things.

If one should get into the Church who is guilty of any of these transgressions, he cannot remain and persist in such conduct.

If you wish to do these things, go into the world and say you belong to it; but never disgrace the Son of God by calling yourself a Christian while you so live.

Do not make a sham of abstaining from every form of evil while you seek and make evil things, and drink and eat them.

I have kept closely to facts, and, if I am challenged, I can produce some very practical and very terrible details

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These facts create conditions of which you might be surprised to know.

Gross Immorality Winked at in Lutheran Church.

There is more than one Lutheran minister, within less than 100 miles of where I am now standing, who was driven out from his church on account of his own immorality.

No man can drink, smoke and eat riotously and live a pure life, for it is an impure life to begin with.

The Lutheran synods and the Lutheran authorities generally wink at the immorality of many of their ministers and transfer them to other districts, where the breath of scandal still follows them.

If they want to challenge that statement, I can publish, and will, under certain conceivable circumstances, the names of several whose cases have been given me in detail, upon what seems to be indisputable authority. But I would regret the necessity should it arise.

Indulgence in tobacco, in liquor and in wine, and in swine's flesh and oysters, etc., has the effect of creating immorality, and many know it and know it well.

I do not say, for a single moment, that Lutheran Apostasy is universal.

I would not say that regarding the Church of Rome.

The Faith, and the Hope, and the Love which the Gospel engenders is to be found in the hearts of multitudes who are in the Apostate Churches.

I am speaking of those sins which have destroyed the power of these Organizations; of those false doctrines which have brought about such practices that multitudes in these churches are not converted—never were, and, until they abandon their false doctrines and their bad practices, never will be.

Many Godly Men in the Lutheran Church, Despite its Errors.

These are strong words, but they are words which many in the Lutheran church will agree to as true.

I desire to express my indebtedness to many of the great Lutheran divines, whose Christian character and real conversion none can doubt.

I thank God for great and good men who have been in the Lutheran church from the beginning, and who are there still, despite its errors.

I value, exceedingly, the works of men like Olshaussen, Hengstenberg, and many others of whom I have been a student for many years.

I know of no commentaries which I could better recommend to students than Lange's Bible Commentary, edited by the Rev. Phillip Schaff, of this country.

It is a splendid monument to Lange and to Schaff.

The exegetical, critical, homiletical and practical work of these commentators has never been excelled.

I thank God for everything that is good in the Lutheran church, and for the great historians, such as Neander, and the great hymn-writers and Christian musicians it has produced. It would take hours to enumerate their names.

I know that there are multitudes in it, who are godly men and women, notwithstanding the false doctrines and false practices indulged in by that church today.

I will close my Message by telling you an incident.

I dare say that when it gets into the press that many in the city concerned will recognize it.

An Unheeded Protest from a True Christian in Lutheran Clergy.

This gentleman, of whom I wish to tell you, was attending my ministry some years ago.

He had reason to thank God for much blessing which he received.

He was a comparatively young minister, who edited one of the Lutheran church papers and who was looked upon as a rising man.

He became convinced that it was his duty to write a paper for the Lutheran ministers' meeting, which was to be held in the great city in which he lived.

His subject was "The Lack of Spiritual Power in the Lutheran Church."

He asked permission and received a reluctant consent to his doing so, although the title of the paper was altered to: "How can we receive greater spiritual power for our ministers?" or "The consequence of a deficiency of spiritual power in our ministry." I think it was the latter.

There was a very large number of Lutheran ministers present when he read the paper.

One Lutheran divine, a very godly man, soundly converted and very scholarly, had recommended my friend to write this paper.

My friend submitted the paper to this aged man of God; he wept over it as he said: "Your charges are true. Oh, that God would have mercy upon me and upon my brethren for our lack of spirituality!"

They prayed together earnestly that the paper might be blessed.

Lutheran Ministers Revile a Brother Who Rebukes Them for Spiritual Weakness.

These two men, probably the youngest and the oldest Lutheran ministers in that city, prayed earnestly on the morning of the ministers' meeting.

When the paper was read, many of the ministers got very angry.

They stunk, literally stunk, of tobacco and beer.

Some of them had smoked up to the very moment of their coming into the meeting.

One of them had boldly gone into a saloon and drunk beer with some of his flock that morning.

They were so angry that they could scarcely let him finish, but when he had finished they fell upon him to devour him.

They said many untrue and very unkind things about him.

One said that he had come under my influence, though my name was not mentioned in the paper.

That old pastor sat there and heard all the torrent of abuse that was poured upon this young man, who had dared to say that they were not spiritual.

They held that they were spiritual, and that everything was all right.

Many were spirituous, anyhow. There is no doubt about that.

When it was over my friend was permitted to reply.

All he did was to rise, turn to the aged man, and say: "Father So-and-so, you advised me to write this paper?"

"I did, my son."

"And you have heard how they have treated it?"

"I have, my son."

"You and I have prayed for these brethren, whom we love, and they have treated me as if I were their enemy."

"I know it, my son," and the old man wept.

Sad Lack of True Christians in the Lutheran Church.

"And now," said my friend, "you are the oldest and I believe the best minister of this city. You have over 3,000 members on your church rolls. I ask you, Are there 1,000 of these that are truly converted and manifest spiritual power?"

The old man said "*Nein.*"

"Are there 500, father?"

"*Nein.*"

"Are there fifty, father, whom you know to be soundly converted, among your three thousand members?"

"*Nein.* At least I know them not."

"Are there ten?"

"Oh," he said, "I know them not. If there are ten, I know them not. O God, Thou knowest, but I do not know them. Among my thousands I do not know ten men whom I could ask to kneel and pray with me now for the conversion of one sinner."

My brothers and sisters, that story is the story of Many Cities.

Those in the city where it happened will know it.

My brother who read the paper told me the story with tears.

He is in heaven now, "where the wicked cease from troubling and the weary are at rest."

He came away from that meeting with a broken heart.

The men whom he loved had trampled upon him.

They had hurt him more than if they had broken every bone in his body.

They had broken his heart.

He was not very strong and he became weaker and weaker, and died.

O God, so we would die, if You had not given us some backbone.

When I come to the denomination with which I was connected, I shall deal with it just as plainly and as truthfully as I have dealt with the Lutherans.

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I mean the Congregationalists.

I was born in that Valley of Dry Bones and I nearly died there.

I wish I need not say it, but I can only pray to God the Almighty that, in the Power of the Holy Spirit, He would smash the Lutheran Organization, save the people and scatter the ungodly ministers who are in that church, for Jesus' sake.

Elijah's Call: Turn Ye unto God.

All who desire to be pure in heart and life, and to give yourselves wholly to God, stand and say 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, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may restore anything that is not mine to those to whom it belongs; that I may confess the falsehoods or the wrongs I have done, no matter what it costs. Help me to bring forth fruits meet for Repentance. Give me power to trust Thee and Thy dear Son, my Advocate who died for me; who pleads for me, Jesus the Righteous, the Lamb of God who taketh away the sin of the world. For His sake take away my sin, and give me Thy Spirit, that I may live righteously and do right and be a blessing to others. Take away everything that hinders. Give me power to break away from everything that hinders, for Jesus' sake. By Thy Spirit give me the strength which I need to fulfil the declaration and vow which I now make—that I do repent, that I do believe, that I will obey. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Then say, For Jesus' sake, I will do it.

Voices—"For Jesus' sake, I will do it."

General Overseer—Sing "Sin no more."

The audience then sang the beautiful hymn which follows, the women and men singing the chorus, at the request of the General Overseer, separately, without organ accompaniment. Over and over and over again the sweet words of the Master rang forth, "Sin no more! Thy soul is free; Christ hath died to ransom thee," etc., until they laid hold of every heart, and dwell, doubtless, in the memories of the thousands who were present:

Sin no more, thy soul is free,
Christ has died to ransom thee;
Now the power of sin is o'er,
Jesus bids thee sin no more.

CHORUS.—Sin no more, thy soul is free,
Christ has died to ransom thee;
Sing the message o'er and o'er,
Christ forgives thee; sin no more.

Sin no more, but closely keep
Near the hand that guards the sheep;
Shun the snares that lured before,
Trembling go, and sin no more.

Sin no more, His blood hath bought;
Think of what His love hath wrought;
Think of what for thee He bore;
Weeping go, and sin no more.

Sin no more oh, sin no more;
Jesus lives to keep thee pure;
If o'ertaken He'll restore,
Saying, "Go and sin no more."

CLOSING PRAYER.

Our God, grant that we may go from this place to sin no more. If there be one like the woman who came out of the street and wept at Thy feet, like the woman who came from Sychar, who had had five husbands and lived in sin with him who was not her husband and who went back into Sychar and brought so many to Thy feet—if there be one poor wandering woman here, O God, may she sin no more. If there be one man here, so much the worse than any woman, who thinks with shame if his mother knew, if his sister knew—yet, O God, Thou hast known all the time—lay hold of that man and may he sin no more. May we be determined by Thy Grace we will not sin any more. Do Thou bless that great organization of which we have been speaking today, that has so much of truth in it, but which has become so apostate. Bless all the churches that have departed so much from the faith. And now, Father, help us not only to live a life apart from sin, but to work righteousness and to see that we keep from the wrongs that have done so much evil to us and to all mankind, by the power of Thy Holy Spirit. 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.

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.	5.30 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.

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 26, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

Unveiling the Apostasies: the Rome of Paul and the Martyrs, and the Rome of Pope Leo XIII

All Welcome Seats Free Freewill Offering

CHRIST IS ALL AND IN ALL

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY S. D. W., E. S. AND A. W. N.

WHEN the Host of Zion Restorationists met in the dawn of Lord's Day, October 12, 1902, in Shiloh Tabernacle, they awaited with feelings of loving apprehension the appearance of their beloved leader.

Although there had been no outward evidence of the fact in the peaceful, beautiful little city, all knew that the conflict had been fiercely raging during the week—the deadly conflict between Righteousness and the powers of the Evil One.

Would the marks of the warfare be there?

And behold! No lagging step, no bent form, no bowed head, no furrowed brow, no broken voice.

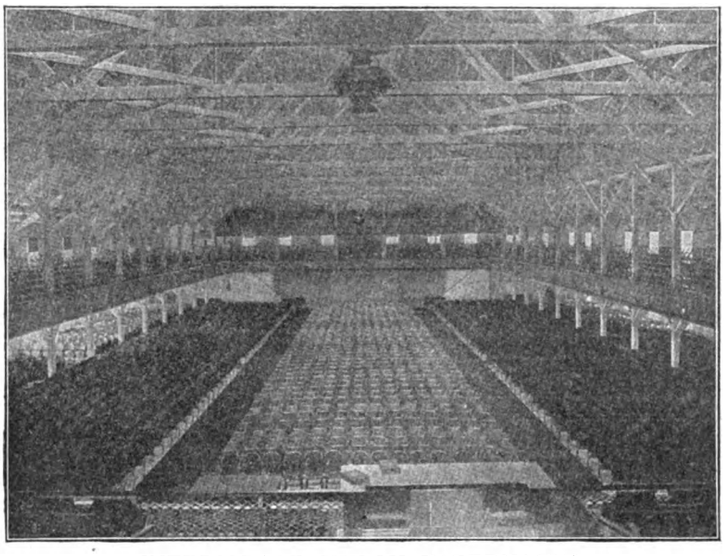
Instead, there is the same springing step, betokening healthful vigor; the voice rings out as of old, deep toned, impelling; the head is bowed only in prayer to God, and the fearless spirit blazes anew with the quenchless fire of God's Messages to men, as delivered through His servant and prophet, Elijah the Restorer.

Shiloh Tabernacle, Zion City, Illinois, October 12, 1902.

The service was opened by Congregation singing Hymn No. 164.

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—
Behold, what manner of love!
What manner of love the Father hath bestowed upon us,
That we—that we should be called,
Should be called the sons of God.



INTERIOR OF SHILOH TABERNACLE.

Overseer Piper then read the 5th chapter of Matthew.

Zion Stands United.

The General Overseer then said:

I praise God for ranks in Zion that are absolutely unbroken.

We should praise God most when the day is darkest, when there is no light at all.

If thou faint in the day of adversity, thy strength is small.

My strength is not small, because Jehovah is my Strength. (Amen.)

When God is one's Strength, it is Almighty Strength.

I do not believe for a moment that Zion is in any real danger.

I do know this, that there never has been a time when the Enemy has more skillfully massed his forces and taken advantage of a wide-spread stringency in the money market, in which we share with others.

It is impossible for great financial institutions like ours, which necessarily have relations with the world at every point, not to feel this stringency.

We are still in the process of converting Zion securities which are outside, into Zion investments in Zion City.

While this is being accomplished, we, of necessity, are affected by the financial conditions of the world.

Our friends everywhere have told us, in the very nicest way, of their determination to come into Zion with all they have.

They had done their best, and are doing it in large numbers.

Some of them began a little later than they should have begun. They should have taken my counsel.

*The Report which follows has not been revised by the General Overseer.

I told them some time ago, when the price of land was at its highest, and prosperity had reached its zenith, that it was time to sell their properties.

Realization will be more difficult for us now, as well as for our friends.

I shared with others the thought that the wide-spread prosperity would continue for a while, and that we would not be likely to have times of financial stringency for some time.

I augured that from the public records, and from what I could see of the condition of this country and the great blessing God was giving to the land.

Storms Are the Incidents of Life; We Merely Shorten Sail.

No man who sails the seas, no matter how old a navigator he is, can always be quite sure that a storm will not come up, for they often come up at the most unexpected times. I have sailed the seas in perfectly smooth water, when the captain was just as sure as I was, that we had a spell of fine weather ahead, when all at once I would see him start from my side, rush for his glass, and look away to horizon; and then shout with a voice of thunder:

"Shorten sail."

When he became cool and could talk to me, I have asked him what happened.

I have taken up the glass, and have seen, away in the horizon, just a little dark cloud, and under it what seemed to me were storm waters.

But that dark cloud has come up and covered the sky, and in half an hour we were in the midst of a raging storm.

Our captain had taken in sail and had watched things.

The consequence was that when the storm struck the vessel it did not go down.

The Storm Gives Opportunity to Show Our Strength and Discipline.

When this financial storm arose we took in sail and trimmed the ship as quickly as we could.

We have now been in the storm for three or four weeks, and, hallelujah, we have not lost a man! (Amen. Applause.)

Up to this point we have not borrowed a dollar from the world.

If we stand firmly together, work as we should, and give God all the glory, we will not need to borrow a dollar from the world.

Immense Resources of Zion.

This is the boast of Zion: that for the vast estate which Zion controls today in my person, with assets, over and above liabilities, estimated at $23,736,152, we have never, by the grace of God, borrowed one dollar from the world.

If you cut that down one-half, it is still quite a respectable sum.

If you cut it down one-fourth, it still remains quite a sum.

One business man said: "Gentlemen, take Zion's land, even at the original price, and if it were only cabbage gardens at $200 an acre, Zion would still be worth Millions."

The world has come to the conclusion that our position, from a large financial standpoint, is strong and sound.

By the grace of God, we are going forward. (Amen.)

Jehovah Will Care for His Own.

I am in no trouble about this matter at all.

Why should I be in trouble?

If Zion had only a tithe of the vast estate that she has, I

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could not be troubled, because Jehovah hath founded Zion. The Devil cannot uproot what God has planted.

We are in the days in which we know just where we stand.

We may expect a concentration of enmity and deviltry on the part of the world.

Deacon Champe's cartoon in the last issue of LEAVES OF HEALING, which illustrates my sermon of last Lord's Day, puts the whole thing in a nutshell.

Extremes have met.

Masonry and Rome have forced on the vipers and hydrophobic dogs of the press to this attack.

The thing has now become so perfectly ludicrous that the papers are being laughed at.

The World Respects a Solid Front.

One of the things that very much impresses the world is the solidity of Zion.

Notwithstanding all these attacks, so far as I know, there has not been one break in our ranks.

If our ranks should break, at that moment the enemy would get in.

We should have to close up our ranks.

We cannot pay any attention to the dead. They will just have to be left upon the battlefield.

We must go on.

Now our ranks are firm.

No one has fallen.

If there are those in Zion who are dead in trespasses and sins, they have no business here.

We must march right on, and

Leave the Dead in Sin to Bury Their Dead.

We are not going to suppose that we have such people among us.

We are going to suppose, what we hitherto have seen, that we are one.

Pray for us.

The pressure upon me and upon my associates in the direction of Zion has been very great.

There is no outward sign of this battle in Zion City—it is a battle in the counting-house; it is a battle in the General Overseer's office; it is a battle in the counting-houses of the cities.

Although it is one of those battles which do not show upon the outside, nevertheless, it is the most real and desperate of battles, from a financial point of view.

Zion's Leader Is Afraid of Neither Man nor Devil.

I am so glad that God, in bringing me to the leadership at this time, brought a man, who, not by his own strength, but by the grace of God, can say that he never feared the face of man or Devil. (Amen. Praise God.)

I do not understand what fear is.

When people tell me they are afraid, I do not understand it.

I sometimes ask: "How does it feel to be afraid?"

Why should we be afraid? If God is for us, it does not matter who is against us.

With God for us, it does not matter if we lose everything of an earthly character.

The Zion that stands only upon lands, upon houses and upon material prosperity, is not a Divine Zion. (Amen.)

The Zion which has come up out of the wilderness, in spiritual strength and power, leaning upon her Lord, and which has been enriched by God, is going to stand by and protect what God has given her.

She will be an effective power in extending His Kingdom.

I do not propose to lose a dime. I have not lost any yet.

I do not propose to lose a man. I have not lost any in this fight yet.

If We Lose a Man, He Will be One Whom it Is Well to be Rid of.

If there is any one in Zion who is afraid now, I say to that one: "Go back to where you came from; we have no use for you in the fight."

Zion is militant. She will never be wholly triumphant until her final battle is won.

If you think the war is going to end after you have enlisted for three months, you have made a mistake.

There were some men who enlisted for only the first three months of the Civil War but they had to go *right through*. Do you know that?

We are not enlisted for three months.

We Are Enlisted for Life, for Eternity.

We must get ready for the last and greatest fight of all, which is beyond the Millennium.

A great many people do not see that there is one great battle, the hardest of all, beyond the Millennium.

They have not read their Bibles closely.

The people who get afraid are not the ones who are going to last for the Rapture.

They are not the people whom the Lord is going to bring back with Him at the opening of the Millennial Reign.

He will have to bring back brave people.

He will have to bring back with Him those over whom the second death will have no power.

A man once said to me: "General Overseer, what do you think about death?"

I said: "I do not think anything about it."

"Well, are you not going to die?"

"No," I said, "I died long ago. I have passed from Death unto Life."

I believe the words of my Master, who said:

I am the Resurrection and the Life: He that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die. Believest thou this?

Believest thou this?

Audience—"Yes."

General Overseer—Then you will never die.

Who abolished Death, and brought Life and Incorruption to light through the Gospel.

Death is swallowed up in Victory.

Death Is a Conquered Foe.

If a man keep My sayings, he shall never see death.

Never! I believe that right up to the hilt.

I may pass away from this body, but death shall not touch it.

Life is there. Death has no power.

I want you to have this Deathless Life.

I want you to have this life of faith which knows no fear in that brief transition, inexpressibly short in time, when the spirit passes triumphantly from the body into the Realm of Life, into the presence of the Lord.

There is no death! No death to those who will have it so.

The Coward Suffers a Thousand Deaths.

If you have fear, you will die a thousand times before you leave this body.

You will live in bondage all your life through fear of death.

That is a most miserable life.

The enemies of Zion have never been able, through all the years, to make me fear death.

We are here this morning, at the beginning of a new week, to give thanks to God that we are stronger than we were at the beginning of last week. (Amen.) We are stronger in every way—spiritually, psychically, physically and financially.

I had a right to make this appeal to God and to God's people.

I did not want to do it.

I did not want to tell the world what Zion's financial condition was.

I had previously told you that it was anywhere from Fifteen to Twenty-five Million Dollars.

Until we went into it very carefully, we could not tell in exact figures.

The figures that I have given you now are reliable, and I believe conservative.

Best of All Is the Spiritual Work.

Zion Restoration Host is today going again into the spiritual work, which is the best thing of all.

Perhaps you will get some knocks today.

You may have the joy of nursing a broken head before night. It may be so, but I do not think you are going to suffer.

God is going to cover your head in the Day of Battle.

There is an immense amount of real sympathy for us in every way.

The goodness of God has given us a large place in the

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hearts of the people, and they are beginning to understand. Pray for the talk on Lutheranism which I shall deliver today.

Ask God to greatly bless the few words which I shall say concerning that apostolic man, Martin Luther, who, in his day lived up to his light, for the most part.

Importance of a True Baptism.

There were questions which he deferred to the very imperfectly converted people that surrounded him, especially the question of Baptism.

I myself never used to give Baptism a hundredth part of the consideration that it deserved.

The more I look at it, the more I see that the apostasies all begin with a sham baptism—a baptism which declares that the baby is regenerated, and therefore is a Christian, come what will.

A religion begun with a sham baptism means always a sham Christianity right through. How could it be otherwise?

Pray that God will help us.

We have a very large field to work upon in Chicago today.

We have from four to five hundred thousand Germans there, the great majority of whom are Lutherans in one form or another, although there are a good many German Roman Catholics.

May God bless you and bless us.

(Prayer was then offered by the General Overseer, following which all joined in chanting the Disciples' Prayer. The General Overseer then continued with the morning address.)

We have dealt with the first portion of the 6th chapter of Matthew, and I want to read a few verses, beginning with the 16th verse:

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may be seen of men to fast. Verily I say unto you, They have received their reward.

But thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father which seeth in secret shall recompense thee.

Lay not up for yourselves treasures upon the earth.

I want you to get the force of that.

It does not say you are not to lay up treasure.

That is one of the blunders which people will make.

It is: "Lay not up for *yourselves*."

There are some people who eat too much, and from a purely physiological standpoint it would be a mighty good thing to fast, especially if they fasted from pig, and all that kind of thing. (Laughter.)

The Sham and Pretense of Religious Fasts.

This miserable pretense in proclaiming a fasting day, like the Roman Catholic Church with its Lent, is a great farce.

Dispensations are granted by that church to such an extent that it really amounts to nothing at all with a great many.

There is not very much fasting on the Friday, when you cease to eat meat, but can eat fish and eggs galore.

Fasting is a real thing, when it is practiced properly.

I do a great deal of fasting.

Perhaps you do not think I fast often, and perhaps I should not say it, but I fast quite a number of times in the week.

Many, many a day I just put the food aside. I do not take time to go to it, in order that I may do the work that I have in hand.

I always lay a good foundation for the day's work in a good breakfast.

Nobody can beguile me from my oatmeal. I have sometimes missed that, but very rarely. I begin the day with oatmeal, fruit, and, if I can, a little fish, but very little meat.

I do not go in much for dead horse and cow. (Laughter.)

It is a very good thing to eat a little meat. I think we have some carnivorous teeth.

I do not know when we got them exactly—since the time of Noah, I suppose.

The Lord Himself ate the paschal lamb, as well as fish; and with lamb, fish and oatmeal, you can get along.

Fasting should not be practiced for the purpose of being talked about.

I do not care to talk about it.

It is a joy to me to go on with my work and skip a meal for God and for Zion, and it does not worry me if I cannot get my dinner until late.

Last Wednesday night it was nearly half-past 8 o'clock when I got my dinner, but when I came here I was just as bright as a button, and I feel bright now.

The only thing that my enemies wish for now is my speedy departure from this life. However, I do not think that they are likely to be gratified. God is going to keep me in life.

Do not fast like the hypocrites.

Do not appear unto men to fast, and, when you do fast, do it because it is a good thing.

It is a good thing if you have to do it, but,

As a Rule, It Is Best to Eat Three Meals a Day Regularly.

There are some of you who have fasted too much, and you look like it, too.

We must be strong. We want vigor.

We need good, red blood. Let us see that we eat heartily.

Whatever you do in this matter of fasting, do it in secret, that your Heavenly Father shall be glorified.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

Where is your treasure?

If our treasure is in a mineral, whether it be gold, or silver, or iron, the gold and the iron will rust, the silver will crumble into dust; the canker of the gold will eat like a cancer, or literally like a gangrene—for that is the word, *gangrenos*.

Cancer is never mentioned in the New Testament.

The Jews never knew anything about it. They never ate pig nor oysters.

If your treasure is in these things, and your heart is there, then, beloved friend, you are the weakest kind of a Christian that can be possible. In fact, I do not think you are a Christian at all; for where your treasure is there will your heart be also.

Our heart is with the Lord, is it not?

Audience—"Yes."

General Overseer—Our life is hid with the Christ in God.

If our life is there, we are living a life of faith in the Son of God.

Our Treasure Should be in Heaven.

While we are upon earth we are citizens of heaven, and our treasures are there.

While we have treasure for God on earth, it is one which we hold as from Him, that we may bring to heaven all who can be brought there.

You will not need to take any gold to heaven, neither will you need to take anything of earth; for in heaven there is all that heart could wish. But we can make heaven here for God.

Our treasure ought to be where our heart is.

Our Hearts Ought Also to be in Zion City.

I confess to you that my heart is in the City of God here, as well as in the City of God above, because I believe that God wants us to put our hearts into what we do.

If this work of Zion is done for God, if this building is for God, and if this City is for God, then it is a right place for us to have our hearts for the time being.

I do not hesitate to say before God today that, while my heart is supremely with Him, and hid with the Christ in God, it is also here in Zion.

But where is the Christ today? Is He an absent Lord?

Audience—"No."

General Overseer—Is He not with us?

Audience—"Yes."

General Overseer—Is He not here?

Audience—"Yes."

General Overseer—Then, if I have my heart with the Christ, is my heart not in Zion?

Audience—"Yes."

General Overseer—Is He not in the midst of us?

Audience—"Yes."

General Overseer—I think so. So my life is hid with the Christ in God, and the Christ, invisible, is with us all the way standing by our side, helping us to fight the battle, and is, with the unseen Hosts of Heaven, giving us victory and restful sleep.

The Blessing of Restful Sleep.

That is one thing I have to thank God for. I sleep o' nights.

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I think the other fellows lie awake, thinking what lie they will tell about Dowie tomorrow. (Laughter.)

It does not bother me a grain. I sleep o' nights.

Listen: Sleep when you do sleep. Sleep o' nights.

Lay down your head and get a good, sound sleep—if you have done your work and done it bravely.

Even if you seem for the moment not to have been successful as you would like to have been, take a good night's rest.

There is another day.

We are not laying up treasures for ourselves, but we are laying them up for God.

I can truly say that

My Personal Interest in Zion City Is Five Cents Out of Every Hundred.

That is all, and I have not taken that out.

I have lived on less than two and one-half per cent. of my income per annum.

I want everything that I have to be in Zion.

I want this treasure to be laid up, not for my children, nor for myself, but I want a Strong City to be laid up, a treasure not for ourselves, but a treasure for God—a strong city where there are strong men and strong women, clean men and clean women, and where there is a sufficiency in every way.

I want a City with a strong, powerful treasury, by means of which we can send out hosts from Zion, to conquer the world for God. (Amen.)

That is what I want. That is what I am aiming at, and I am going to win, too.

Anyhow, I will have a good try, and I believe I shall win.

Do you not believe it?

Audience—"Yes."

General Overseer—Are you sure?

Audience—"Yes."

General Overseer—Are there any who are weak-kneed among you?

Get Strong.

Have you a kink in your back anywhere?

Get straightened, get strong. That back must be stiffened up.

May God strengthen us!

There are many of you strong spiritually, but you have been getting a little weak physically.

God strengthen the weak! Heal them!

I am thankful to God for this little meeting.

We are going to lay up treasures for whom?

Audience—"God."

General Overseer—Not for ourselves.

If we are laying up treasures for God, God will see that in our hearts.

The Devil says that we shall not lay up treasures in Zion City.

That is one thing that I have told God.

I have told God that I can see now that He will have to enable us to lay up a large gold reserve in Zion.

May God help us to do it, to strengthen us when times of trial come.

We have always been as careful as we could about holding things right in Zion City Bank, and, by the grace of God, the Bank has stood as firm as Gibraltar all through this thing.

May God continue to strengthen the Bank and to strengthen us all.

The service was closed by the congregation singing the Consecration Hymn: "I'll go where You want me to go, dear Lord."

PRAISE AND TESTIMONY

Instantly Cured of Fever and Kidney Disease.

WAWAKA, TEXAS, September 21, 1902.

DEAR GENERAL OVERSEER:—It is with a thankful heart that I write my testimony of healing through Faith in God.

I had been troubled with my kidneys for some time and gradually grew worse.

On June the 7th I became very sick.

I suffered from urinary trouble, and vomited pure bile.

I grew very weak.

The time had come when something definite had to be done.

I said to God: "Thou knowest that I believe, through Thy Word, that Thou hast the power to heal.

"I have been healed before of other things.

"If there is anything wrong with me, help me to get it out of the way so Thou canst heal me."

We must get right with God before He can heal us.

I read several of His promises, and knelt down in prayer.

Thank God, I was instantly healed!

The vomiting ceased at once, and my kidneys began to act normally.

On the 16th of July I was instantly healed of a fever while at prayer.

I read several of God's promises to heal, and believed them.

Then I prayed.

When the prayer was ended I was covered with perspiration.

The fever had gone, and has never returned.

I thank God for His Saving, Healing and Keeping Power.

I thank Him for LEAVES OF HEALING.

I thank Him for sending you and your dear wife to America to proclaim the Gospel in all its fulness.

May He spare your lives for many years to do the great work that you have undertaken for Him.

May He bless Zion everwhere in all departments.

Your brother in the Christ, S. A. MORROW.

Wonderfully Healed of Inflammation of the Optic Nerve.

500 JEFFERSON AVENUE,
OSHKOSH, WISCONSIN, September 29, 1902.

DEAR BROTHER IN THE CHRIST:—About six years ago, God mercifully healed me of inflammation of the optic nerve, which had caused great suffering.

I was nearly blind and could not use my eyes for any kind of work.

None of the doctors whom I consulted encouraged me in the hope of ever sewing for a living again.

Praise His Holy Name! since He healed me, in His Divine love, I have been able to sew all day and evening.

I now do all my work; washing, ironing, housecleaning and all other household duties.

He has given me grace and strength to do it all.

I have been greatly blessed in tithing.

My two children and myself have been wonderfully kept in health and strength for the past six years. We were all members of the Presbyterian church.

Last winter I united with the Christian Catholic Church in Zion, because I believed that God wanted me there.

Yours in the Christ, (MRS.) DELIA MILLER.

Zion's Leaven in the Midst of Lutheranism.

CHICAGO, ILLINOIS, September 19, 1902.

DEAR GENERAL OVERSEER:—Two months ago I was led into the home of a Lutheran family in Jefferson Park. Sorrow and sickness had made their abode in that home for years.

"Liquid fire" was one cause of sorrow.

The loss of five dear children almost ruined the mother's life, and brought her to the verge of insanity.

I asked if we could not have a Zion cottage meeting in their home.

They consented.

It was in the midst of a Lutheran settlement, and I invited the neighbors to come to our Zion meetings.

Thirty came the first evening and thirty-six the next.

Since that time we have had glorious weekly meetings.

The sister in whose home we have held the meetings has been wonderfully saved and healed.

Her sister was healed in childbirth when at the gates of death.

The "liquid fire" was put out by the Water of Life.

Within six weeks nine persons were saved.

They came out of the Lutheran church and gave me their applications for membership in the Christian Catholic Church in Zion.

We now have a faithful gathering in Jefferson Park.

We have good meetings, and we see the dawn of a glorious day.

Faithfully yours in the Christ, FRED RICHERT.
Elder in the Christian Catholic Church in Zion.

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FOURTH ANNIVERSARY OF ZION SEVENTIES AND ORGANIZATION OF ZION RESTORATION HOST

*REPORTED BY S. D. AND E. W., D. C. O. O. AND A. W. N.

THE first regular rally of Zion Restoration Host, held Monday evening, September 22, 1902, was marked by marvelous manifestations of Divine Power.

By the meetings of the previous day, the Spirit of God had prepared the people for great things.

He had led them away from self and selfish interests, to behold a sin-stricken, disease-smitten World, awaiting the Salvation that is in Christ; to realize the dignity and importance of their holy calling, whereunto God had called them, and to see the victories for God, to be won by each individual who was faithful in the coming contest.

The Light of Victory was beaming from the eye of every faithful member of the Host.

They had conquered their own ambitions and desires.

They had submerged self.

They had caught a glimpse of a larger life.

A New Era had burst upon them, and, with a keen anticipation of a feast of good things, they met together in this memorable conference on "The Conquest of the World for God, and the World-wide Establishment of His Kingdom."

It was plainly manifest that the Spirit of God was resting upon the people and spurring them on into this new life.

But the Spirit had taken possession of God's Prophet.

More than ever did he prove himself to be Elijah the Restorer of All Things.

With a keen sense of the responsibility resting upon him, whom God has chosen to lead in this mighty conquest for the Restoration of the World from its sin and degradation, he came before his people to give them many of the things which God had revealed to him; to take them into his confidence as a loving father might his children, and to confer with them concerning the mission which God had given them.

Shiloh Tabernacle, Zion City, Illinois, Monday Evening, September 22, 1902.

The service was opened by the Congregation singing Hymn No. 193.

The General Overseer said:

There are three verses in the 3d chapter of Malachi which are very much in my mind tonight.

I would like to read them with you.

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.

And 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.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

The General Overseer continued to read, beginning with the 1st verse of the 3d chapter, as follows:

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 the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of Hosts.

Worldwide Scope of Zion Restoration Host.

That will always mean more to us now, in Zion Restoration Host.

I have been thinking with much delight, that God will give us an American Host, a European Host, an Asiatic Host, an African Host, an Australasian Host, and a Host in all the Islands of the Seas; one might say an Oceanic Host.

By and by we shall think of them all as only one Host.

We will begin to understand something of the Heavenly Host.

All in Zion Restoration Host must be workers.

If any turn out to be drones, we will put them back with the drones.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And 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, 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 of Hosts.

For I, Jehovah, 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. Return unto Me, and I will return unto you, saith Jehovah of Hosts. But ye say, Wherein shall we return?

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.

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.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of Hosts.

And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of Hosts.

Your words have been stout against Me, saith Jehovah. 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 Jehovah of Hosts?

And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered.

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.

And 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.

. . . . . .

For, behold, the Day cometh, it Burneth as a Furnace.

The Great Increase in Seismic Activity.

There is more seismic disturbance in the world today than within the same space of time in all the history of the world.

For years after the eruption of Krakatoa, in which whole islands disappeared, and the coasts of Java were washed with tidal waves that swept hundreds of thousands into their graves beneath the ocean, and which threw up great masses of volcanic dust into the upper air, there was a peculiar phenomenon at sunset, when the sky was cloudless.

The sun, shining through these atoms, gave the sky all the glittering colors of the spectrum.

Then we had influenza, commonly called grip, which was caused by breathing in that fine dust, filled with microscopic life.

In this neighboring city of Chicago, in 1891, I was witness to the fact that there were more than a thousand deaths a week.

The papers were afraid to tell it.

Bodies lay unburied that winter in Calvary cemetery for days.

One lay upon the top of the other until they could dig graves.

They had to dig them with a pick-ax out of the almost solid, frozen ground.

At that time I lived at Evanston.

I would go into the city with strong, healthy men, chat with them, and find them missing the next morning.

I would be told that they were down with the grip.

*The Report which follows has not been revised by the General Overseer.

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Within perhaps two or three days I would hear that they were dead.

Terrible Destruction of Life by Volcanoes.

In the Caribbean Sea the volcanoes have been making a great dust and burying tens of thousands.

It is said that 30,000 persons perished in thirty seconds.

Old Mount Vesuvius is smoking very hard just now, and lava is beginning to pour down its sides.

Down in Ohio, there is a mountain that has been smoking for months.

The people are quite concerned.

Everything is hot.

The report of the scientists is not given.

Two weeks ago Lake Michigan receded at least three feet.

In some cases a hundred feet of the shore lay bare for a short time.

Then it flowed back again.

Where did the water go?

That was evidence of a possible disturbance in the bottom of the lake.

Just suppose, for a moment, that the bottom of the lake opened, and the water poured down into the horrible abyss.

The result would be inconceivable.

If miles of the botto n of that lake were to suddenly open, and the water pour into that abyss, and be transformed into steam, it would have to find a vent.

It is a scientific fact that there is nothing burned with such terrific heat as the atmosphere and the water, under certain conditions.

One of the fiercest flames possible is produced by burning oil, water and air together.

It will melt platinum in less time than it takes me to tell it.

I have seen that done.

If that can be done upon a small scale, what will happen when it occurs on a large scale?

That Day will burn as a Furnace.

Oh, there will be some Terrible Days!

I do not say it will be all over the earth, but over large portions of it.

The General Overseer then read the 4th chapter of Malachi.

The Significance of the Organization of Zion Restoration Host.

The significance of yesterday's meeting will never be fully understood by us who took part, on this side of the Vale.

They understand it better on the other side.

But the significance of this is, that Zion Restoration Host, while it sustains the principles of the Christian Catholic Church in Zion, consists of a great Host who have pushed out beyond the Church line, and who are under my immediate command.

I am the commander of that Host.

It belongs to me.

You said it in your Vow before God.

I am careful to maintain

The Difference Between the Church and Zion Restoration Host.

The Church, of necessity, must be everything.

It must have a baby-house for babies who are a few weeks old, babies who are sixty and seventy years old, and some babies who are twenty or thirty years old.

I have a good mind to send all the big babies out some day, and erect a baby-house for them.

There are many babies in Christ, in the Church, who can only be fed with milk.

Strong meat will not do for them.

The Church must be a hospital, as it were, taking care of the sick.

It must be a House of Mercy for the destitute and the poor.

It must have Homes of Hope for the Erring Women.

It must have Schools and Colleges.

It must have Ordinances and Solemn Assemblies.

It must have a great many things.

But Zion Restoration Host steps out in front of the Church.

It carries nothing but a Sword, and is all clad in armor.

Every one of the Restorationists is a fighter from the word go.

If they are not, they will have to go back to the baby-house.

I do not expect to have in Zion Restoration Host all who are in the Church.

It would be impossible.

For instance, we cannot push out our dear little Juniors to do men's and women's work.

It would be cruel, wicked and unkind. It would make them precocious.

One of the worst things in the world is to send out precocious boys and girls to teach men and women.

The World Is About Tired of Boy and Girl Preachers.

The impudence of some of these precocious boys and girls has been an awful curse.

Numbers of foolish people have supposed that these children were specially inspired, when they spoke foolishly regarding men and women with the weight of age and experience, whom it often pleased the children to insult.

There was a boy preacher here, named Cook, who made a tremendous blunder in exegesis one night in a Methodist church.

A Methodist brother, very gently, very lovingly corrected the tremendous blunder of this boy.

The boy turned around upon him and said: "Shut up, brother. Sit down. You need to be converted!"

A great many people applauded the sentiment.

Perhaps he did need to be converted in some things, but it was a woeful blunder that the poor boy was making.

That brother had some knowledge of the Word of God and of the original tongue, and was trying to rescue the boy.

We do not propose to send out precocious little prigs into the world.

I have no use for them.

I have always been grateful to God that

I Never Wanted to Talk.

You may think that strange, considering the amount of talking I can do.

Those who knew me in the old days would tell you it was a very hard thing to get a sentence out of me.

It is a hard thing now, sometimes. Overseer Piper knows that. (Laughter.)

If you try to get me to talk when I do not want to, you are wasting your efforts.

If you think that I do as much talking in private as I do in public, you are very much mistaken.

I do a maximum of work and a minimum of talk.

When I was twenty years of age, my pastor found me, one day, in the midst of a ward of dying men.

I had my chair in the midst, and I was talking with them.

Often a great many dying men and women would be there, some of them who could just crawl about.

In this particular ward they were all in bed and all given up to die.

Their death was only a question of days or weeks.

As I spoke, they began to cry, and I began to cry.

We were all crying when in stepped my pastor, and he was crying, too.

He said to me, "Preach that sermon at my church."

I said, "No, I cannot preach it there.

"I can preach it here. I can sit here and talk to dying men and women who know that they are dying.

"In your church there are a great many men and women who are living as if they would never die.

"No; I cannot talk there. What are you coming here for? You have no business here. The Superintendent of this Hospital for Incurables told me that he would not let strangers in."

He said: "I begged my way in."

I said: "Then beg your way out."

Stinging Rebuke to Pastor of a Dead Church.

I did not want him. I was a little angry.

Afterwards he said to me: "O Mr. Dowie, will you not preach in my church? What a power there was in that talk!"

I said: "There is no power in your church. It must be knocked to pieces.

"These people were ready to hear a voice of Love and Mercy.

"They knew they were sinners and were damned, and they were ready to listen to the Gospel of Salvation.

"Your people are self-righteous humbugs. They would not listen to that.

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"If they did listen, it would not have the same effect.

"No," I said, when he pressed me further, "ripe fruit is all right, but my fruit is green. If you pluck it you will have the colic." (Laughter.)

I would not speak publicly.

I delivered only one public address up to my twenty-second year.

I wrote; I thought; I talked with the individual.

It is a grand, good thing to know, as Moltke did, how to keep silent in seven languages, and then speak when you are ready.

The Christian Catholic Church in Zion must be a very widespread Organization, touching Life at every point.

Zion Restoration Host must be pushed out in front of the Church in Light Armor, to go ahead and do something.

While I have the oversight of the Christian Catholic Church in Zion, which is my principal duty, if I ever had to lay down one office and take another,

I Would Rather Lay Down the General Overseership of the Christian Catholic Church in Zion Than the Leadership of Zion Restoration Host.

But they cannot be separated.

You will see some developments in Zion Restoration Host that will surprise you.

I only dimly see them myself.

This is only the beginning.

I desire to talk tonight about the Conquest of the World for God.

I do not say that all the world will be won for God before the Rapture.

I do say that the preparation for the Coming of the Lord and the Restoration of All Things begins now.

I believe it will continue during the Millennium.

Perhaps it will rather startle some of you if I say that I believe that

My Ministry Will Continue During the Millennium.

Zion Restoration Host will be needed to subdue the world.

It will be a vast and mighty Host of glorified and sanctified men and women who have reigned with Christ.

The Coming of the Christ is not the end of all strife. It is the beginning of many big fights.

You must read Zechariah and Paul's letter to the Thessalonians to see that.

The Lord Jesus the Christ's coming will be to a world that will have to be conquered after He comes.

It will not be ready for Him.

It is a world out of which the good will have been taken, and which will be in rebellion against Him.

The first thing to be done will be to destroy the Lawless One, who will be in power when Christ comes.

The fight will not be over even with the Millennium in its highest glory.

Even then, when the Reign of the Christ is extended over all the earth, the Devil will be loosed from the abyss for a season, and will go forth to deceive.

Then will come the times of Gog and Magog.

These times will see the hardest fight of all; but it will be the last fight.

Then comes the End, when He shall deliver up the Kingdom to God, even the Father, and God shall be All and in All.

The Millennium Not the End of the Fighting.

"Why, General Overseer," somebody says, "that takes my breath away. I thought the Millennium was the end of it all."

You are mistaken by a thousand years.

Some of you are so ready to get out of the fight, that you cannot think of fighting for a thousand years.

It will not be all fight, nor is it now; for we have a Sugar and Confection Association (laughter and applause), and a Zion Milling and Baking Industries.

We have happy homes and lovely children, and a spot of ground where the Devil cannot have a saloon. (Applause.)

You must not imagine that this fight is going to end as soon as you think. But, thanks be to God! it is not all fight.

There are places of rest, refreshment, health and strength, and life becomes worth living.

The Good Fight of Faith becomes something which makes the heart warm and happy, when you know that every stroke that you give is helping to break down the Strongholds of Sin and Satan, and setting multitudes free.

I cannot ask any one to pray who has a better right to be heard in this meeting and to be heard by God than the Recorder of Zion Restoration Host, Elder Lee.

I recognize Zion Seventies as only a temporary arrangement.

The old order gives place to new, but we will maintain the Seventy order while the change is going on, and the Organization is being effected.

We may continue to have the Host go forth in Seventies, and in tens, and in twos.

Elder Lee will lead us in prayer.

(Prayer was offered by Elder Lee, at the close of which the Congregation joined in chanting the Disciples' Prayer.)

The General Overseer continued:

I desire to hear what you think about Zion Restoration Host.

Even the little you know about it now can be used in the Conquest of this World for God and in bringing multitudes into the Kingdom of God.

Opening of Conference to Officers.

The Conference is open.

Members of Zion Restoration Host may rise and speak, if they have any special light from God.

May God bless you.

If you were all of my mind, we would ask Deaconess Sarah E. Hill, who is a host in herself, to speak first. (Applause.)

Deaconess Sarah E. Hill, Superintendent of Zion Free Literature Mission.

Deaconess Hill said:

"This is a very proud moment in my life.

"I do not believe that that is a good word to use, but I do not know how to express it any better.

"Six years ago, God gave me a wonderful Call to the work of sending Zion Literature over the world.

"The Call was so marvelous, that it has been a Power with me ever since.

"It has never weakened.

"With the Call, He gave me strength to do the work.

"The whole world seemed to lie before me; not as you see it on the maps in your geographies, but the great, big, round globe, as Zion's Parish.

"I saw that Zion was to conquer the World.

"I saw it in the Bible, and it was impressed on my mind.

"How little I thought then, that this great Host would be raised up so soon to do this work!

"I am so glad that I am a member of Zion Restoration Host!

"I cannot think of a higher position in the world, or of a greater, grander work to be done.

"I think that if our eyes were opened, we could see the Hosts of Heaven, and realize that we were fighting with them.

"I found that this impression was common with the people, yesterday.

"Some said to me, 'I feel as if God's Hosts were above us, looking down and watching with interest this movement.'

Reality of the Unseen.

"It seems so hard for us to realize the Unseen.

"We are accustomed to believe only that which we can see with the outward eyes and handle with our hands.

"We forget the Invisible World.

"We would better remember it: because not only God's Visible Hosts are about us, but the Devil's Hosts, also.

"As we can see this visible representation of God's Army, so we can see the visible representation of the Devil's hosts forming.

"You see the Apostate Churches, on down to the lowest inhabitant of the slums, uniting on that side.

"If there is anything that Zion Restoration Host ought to love it is God and Good; and if there is anything we ought to hate it is the Devil and Evil.

"Once in Zion Tabernacle, I saw in the gallery, toward the front of the church, a light, a brightness.

"I said: 'Why, what does this mean? I think we are going to have a Baptism of the Holy Spirit.'

"Then suddenly my eyes were opened, and I saw, just for an instant, God's Host hovering over the place.

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"Was not that wonderful?

"I was not mistaken; I saw it.

"I do not say that I saw it with my outward eyes; I suppose it was the eyes of my spirit.

"I believe they are here tonight in countless numbers.

"May God help us to work faithfully with those Hosts.

"May we always keep our face against the Devil's hosts.

"The demons are all cowards. To recognize them is to conquer them.

"Whenever you have a thought of disloyalty concerning the leaders in Zion, or a spirit of criticism toward them, you may know that the Devil's hosts are near, and are talking to you.

"May God help every one of us to be faithful.

"There are many here whom I wish to thank for enabling me to send so much Zion Literature over the world." (Applause.)

General Overseer—If Deaconess Hill were absent, I would say many nice things about her.

I have had great joy in knowing that her faithful, unremitting labors, which at one time seemed to endanger her life, have been the means of planting the Seeds of Salvation, Healing and Holy Living in every Continent, and over almost all the civilized Islands of the Sea.

May God bless her forever! (Amen.)

Elder Cairns Reads a Letter from Japan.

Elder Cairns—"General Overseer."

General Overseer—Elder Cairns.

Elder Cairns—"I received a letter today from our Brother Tokida in Yokohama.

"He already seems to have the spirit of Zion Restoration Host.

"I desire to read a very little portion of his letter to you.

"He says: 'Praise the Lord! He is going to do great things in Japan. We are all encouraged and strengthened in looking for the arrival of the Messengers from Zion to unfurl Zion's banner in our country. We are all ready to obey Zion's directions, and to be used for the glorious Work. May God keep us ever faithful and useful for His Glory.'

"Then he goes on to say, after describing a short fight with some of the apostate missionaries: 'When Zion is established permanently in Japan, and sends forth her Little White Dove, the missionaries will be greatly troubled.'

"'They published a beautiful report of the missionary effort which was put forth in Japan a couple of years ago, and the news of the "great revival in Japan" went all over the world. I hear nowadays that those who were brought into the church through this revival are hopeless for the most part, and many are falling back.

"'I believe the failure is not chiefly in the new converts themselves, but in the churches, pastors and members. They proved that they could not do the evangelistic work there. The whole of Japan is waiting for Zion.'

"I thank God for that message from Tokida.

"He will rejoice more than I can tell you in the Organization of this Mighty Host that is going to share in the Kingdom of our Lord Jesus the Christ." (Amen.)

Rev. William Hamner Piper, Overseer-in-charge of the Educational Institutions of the Christian Catholic Church in Zion.

Overseer Piper—"I thank God first of all for the great inspiration of yesterday, especially in the service in the afternoon.

"To be seated where we could see the entire audience, and the deep consecration and intense earnestness of the people, was an inspiration that will live through me and on again into the endless Cycles of Eternity.

"One of the best things in this movement, taken as a whole, is that it is not necessary to work up enthusiasm—enthusiasm works us up.

"We have something to talk about.

"We do not have what I sometimes characterize as a jackscrew religion, which you have to work up like a jackscrew.

"We have a Salvation that saves, thank God! and that enables us to know that we are saved.

"In addition to that we have a Healing that heals, and a Holy Spirit who keeps.

"When we go to the world with a Message that not only reaches a man's spirit but also reaches his body, he is interested.

"This truth of Divine Healing puts life and vitality into spiritual Salvation.

"The world is waiting for something tangible, for a God who really means something, and who is interested in man's everyday needs.

"I thank God for Zion Restoration Host, and all that it means."

Rev. G. E. Farr, Elder-in-charge of South Side Parish, Christian Catholic Church in Zion, in Chicago.

Elder Farr—"General Overseer. As I sat here yesterday afternoon and listened to the address of the General Overseer I was thrilled with its teaching.

"I felt that it was truly inspired of God.

"As I saw the response of the brethren in desiring to come up to the Standard that was set before them, I said: 'This is Practical Christianity. This is Christianity in action.'

"The Lord Jesus, the Christ, put more stress upon doing than He did upon hearing.

"After that wonderful Sermon on the Mount He said:

Every one therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon the Rock.

. . . . . .

And every one that heareth these words of Mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

"This is Christianity in action, and is just what Christ wants.

"I have given my life to God.

"I do not care what He does with me, if He can only use me in the Salvation of the spirits of men.

"I am ready to go anywhere, General Overseer, that you say (Amen)—to China, Japan, or anywhere that I can feel that God has called me through you."

Elder Farr Gets Sudden Marching Orders.

General Overseer—I will send you to Africa in a few months.

Elder Farr—"That is all right. (Applause.) I know you will not send me anywhere that God does not want me to go, because you live near enough to God to hear His Voice.

"I have been living with God and trusting Him for twenty-five years, and I am not afraid to trust Him as long as I live.

"I am ready to go.

"Brethren, let us all be ready to go.

"I want to be able to feel as Jesus did when he said: 'I do always the things that are pleasing to Him.' 'I am come down from heaven, not to do Mine own will, but the Will of Him that sent Me.'

"Let us do the things that please God, and we will win the world for Him." (Amen. Applause.)

General Overseer—I have been deeply impressed by the Spirit of God to select Elder Farr for South Africa. (Applause.)

They are crying out so pitifully!

I do not know that I can send anybody with him but his wife, the Evangelist.

I would not think of separating them.

They will have to travel from Capetown to Pietermaritzburg; from Pietermaritzburg to Pretoria and Johannesburg. It is a vast empire.

He will have to start in a very few months. (Hallelujah. Amen. Applause.)

I may start off a party of ditch diggers (laughter) somewhere, but you said you would go.

The reason why Elder Farr is sent is because God has used him in the Prayer of Faith.

I have been making close inquiries.

While we will sorely miss him in the new charge where he is acquiring so much power and doing so much good, I always feel that the distant Continents ought to have our best.

Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion, in Zion City.

Overseer Speicher—"Beloved General Overseer, I believe I can say with Elder Farr that I am ready to go anywhere the General Overseer wants me to go.

"As I looked over this audience I thought of a little story that I once heard about some Quaker boys who were going on a picnic.

"They were going up a mountain with their basket filled with apples and other good things.

"Some naughty boys were harassing them, but they quietly

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went on their way until they had passed them; then they threw their apples down at them.

"At first the boys thought they were stones.

"When they saw the red apples they changed their minds, picked them up and ate them.

"That is the way Zion is doing.

"Zion is winning because this ammunition is so good; it is the Bread of Life.

"While Zion is fighting the Enemy she is giving them something to eat, something to live on, something to give them new hope.

"I was very much impressed with what the General Overseer said this evening about his having preached only one public discourse before he was twenty-one years old.

"When we go out we do not need to give our own opinions to the Enemy.

"We have our ammunition provided for us.

Zion's "Balloon" Warfare.

"The General Overseer suggested the other day that the world is going to do fighting presently, by carrying the dynamite up over the enemy in balloons and dropping it down.

"Zion has been doing this for a long time by sending out the Little White Dove and dropping it right down in the enemy's camp before they knew it, and capturing whole hosts.

"May God bless Zion in doing that."

General Overseer—I would like to hear from the members of the Host.

A Voice—"Dear General Overseer."

General Overseer—What is your name?

A Result of the General Overseer's Great London Mission.

"Andrew Taylor, London, England. I rejoice to be here, and to see the work that has been done.

"When the General Overseer was in London I was a mocker because I thought that he was a fraud.

"I have learned since, thank God, that he is the Prophet of God, the Messenger of the Covenant.

"My wife, who has been a Roman Catholic, has learned the same.

"How necessary it is for each of us, even in our small way, to tell others of this Gospel.

"I have been a commercial traveler in England.

"The man who told me of Divine Healing is doing a fine work for Zion in Ipswich.

"He would not call a doctor, but he looked to his Father in the Heavens for healing.

"I told him that I would prosecute him and his wife for not calling a doctor.

"I was very enthusiastic over the doctor. He got hundreds of pounds of my money.

"These friends in Ipswich preached the Word to me.

"I took twelve months to think about it.

"I did not own a Bible, so I went and bought one, and I searched the Truth for myself.

"I was receiving LEAVES OF HEALING, but my wife burned it and hid my friend's letters.

"When I did at last get it, I found the Truth in it, to which God Himself witnessed.

"I praise God I saw Him as the Healer.

"I was baptized in London according to God's command.

"When I went home I was afraid to tell my wife anything about it.

"When I did tell her she mocked me, but she herself has been baptized since.

"I sold all I owned and, with my wife and children, arrived here Saturday night.

"I thank God with all my heart for the General Overseer and for his clear witness, and hard way of hitting Sin.

"I was an inveterate smoker. I thought I could not give it up; but when the General Overseer slapped me across the face in LEAVES OF HEALING and said I was a stinkpot I gave it up.

"I was a drinker; we always kept whisky and brandy in the house.

"The moment that I saw that these things defiled the body, the Temple of the Holy Spirit, they all had to go.

"The pipes and cigar-case are upon the wall in Zion Tabernacle in Euston Road, London, and my wife's rosary is on the wall, too. (Applause and laughter.)

"I have come to Zion City to be only what God wants me to be."

Rev. William H. Cossum, Elder-Designate for Work in China.

Elder Cossum—"I am very strongly reminded of the work in which God permitted me to engage in the years 1890 and 1891.

"I worked as traveling secretary for the Superintendent of the Volunteer movement, whose watch-cry was 'The evangelization of the world in this generation.'

"They have been at it sixteen years.

"We had a good many fine-spun theories, and we could prove them with great enthusiasm.

"Two or three thousand were enrolled for the Foreign Field.

"Many of those who were enrolled, like myself, had already determined, in their hearts, to be foreign Missionaries if God would permit them to go to the Foreign Field.

"At the very incipiency of Zion Restoration Host there are six thousand who are ready to be enrolled and who are really meaning it.

"They are ready to go where they are sent.

"For a long while nothing has thrilled me as this Commission that has been given to Elder Farr.

"There has been a burden on my heart for Africa for a number of days, and when the General Overseer mentioned South Africa the other day I could almost hear the groans of that Nation calling for help.

"I do thank God that one of the most faithful of Zion's men is going to that field.

"I do thank God that this work is full of reality.

"A minister was once pleading for the heathen in foreign lands, who needed help, and from whom he could hear the Macedonian cry: 'Come over and help us!'

"Now, who will go?' he said. His own daughter came and knelt down to consecrate herself for the Foreign Fields. 'O my daughter,' he cried, 'I did not mean you—somebody else's daughter.' (Laughter.)

"It may be your daughter and your son. If we mean business we dare not, under God, put any barriers in their way.

"I took seventy-five people, under the direction of the General Overseer and Recorder Lee, to Madison the other day, and we did up the city thoroughly.

"In addition to going from house to house and leaving enough Zion Literature for each individual in the city, we held an enthusiastic out-door meeting in the state-house park for an hour and a half, giving testimony there to which hundreds listened.

"A lady who was there told me there was no dissent in the crowd, so far as she could hear, but that they said these things were true.

"They did not hear a compromise speech, for we went after the stinkpots, gave testimonies of healing, and did our best to touch all the subjects involved.

"A small company of those who have the spirit of Zion Restoration Host can clean up a city in a day with a Message from God.

"I have seen that work practically in China and Japan.

"I have been in both Yokohama, Japan and Shanghai, China, with just a small company of consecrated people, going from house to house with Zion Literature.

"The Chinese who could not speak English went to the merchants, in the great custom house offices.

There are a great many there. That busy, humming place is like a mystery to a foreigner.

"We went from house to house with LEAVES OF HEALING and in a very few days we had covered the entire foreign settlement in Shanghai, embracing six thousand people.

"There was a man, Mr. Su, who went up to a city in North Fu Chow, northern part of China. He was told not to preach, but to simply give his testimony.

"The whole town was stirred.

"The missionaries and all the native churches sent delegates to this man.

"He did as Elder Viking had said, only told them of his healing.

"Crowd after crowd came there to hear him talk.

"Finally, the foreign missionary said, 'Where is your foreign missionary? Trot him out.'

"'There is no foreign missionary,' he said.

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"That man went up there alone, far away from Shanghai, and stirred that whole town, including the foreign missionaries.

"He could not make them believe that he did not have a foreign missionary hid away in a box somewhere, pulling the string. (Applause and laughter.)

Zion Rich in Material.

What are we to do with all this vast mass of material?

I think I am going to be the richest man in the world in material.

I heard only today from a distinguished gentleman in the Salvation Army who begs the privilege of seeing me at the earliest possible date. He is deeply impressed with Zion.

His son is a judge.

If he comes into Zion something is going to drop.

I am told of another person who attends our services in the Auditorium, who says he cannot sleep at night any more, or think of anything by day but the Truth he hears there.

He is a very distinguished man.

He is afraid he will have to come into Zion.

The Holy Spirit is at work.

Surely no man could do this work.

It would be impossible for this work to have been done by man alone in the few short years in which the Christian Catholic Church in Zion has been established, since 1896.

The apostate church and the frivolous world laughed, but they do not laugh now. They do something else.

We will give all the glory to God. It belongs to Him alone.

A Mission to Scandinavia.

I desire to make another announcement that will give pleasure to some.

I intend to send ten Messengers, for the summer months, to Scandinavia, to Norway, to Denmark and to Sweden.

I intend to send only members of Zion Restoration Host.

None of them will be above the rank of Deaconess or Deacon. I am thinking of a few more things, but I will not say anything about them.

I have received so many loving letters today, in connection with the Scandinavian Work.

I want you to pray that God will give me the Grace to select the right ones.

I want translations made during the fall and winter, and much Zion Literature prepared for Scandinavia.

My heart has been very much impressed with the belief that a rich and glorious Harvest awaits us there.

There is a Danish Baron who is interested in Zion.

There is another person nearer the throne than that, who is interested; God bless her!

In other lands there are thousands who are deeply impressed. Some of these are among the lowest, humblest classes of the community, almost on the dunghill.

The spider has come into the king's palace, also.

You may not know who the spider is.

Somebody once said that I looked for all the world like a big, black spider.

I thought that that was very unkind, until I remembered that it was written in the Scripture that the spider got into the King's palaces.

So I comforted myself and I said, "O God, I am willing to be a spider if I can only take the Message into the King's palace."

The Devil's Attempt to Ridicule Rebounds upon His Own Head.

I have always enjoyed the Devil's attempts at fun, because I have always been able to get the most fun out of them.

Let us be a very happy people, whose happiness does not demand fleshly excitement, but rests upon the solid Foundation of the Word of God, and arises from the presence of God and His Angels

I would be the most unhappy man on God's earth today if it were not for that.

I cannot find any pleasure in living apart from the Life of God within. I have to do some strange, hard things.

Elijah to Solve the Hard Problems.

The Jews have always had this Proverb: "When Elijah comes he will solve the hard questions."

It is also common among the Jews to say, when anything perplexes them: "Put it aside until Elijah comes."

It does seem to me as if everything had been put aside until now, and that I have every problem to deal with—ecclesiastical, educational, commercial and political.

One of the wonderful things about it is this, that my brain works without pain or fatigue, and that after twenty-six or twenty-seven hours of continuous use of my eyes, they are just as fresh as when I began.

That is remarkable. I give thanks to God tonight, for the wonderful strength that has come.

It does not come from sleep, because I have not been able to sleep much; nor from food, because I have often had to omit meals because I could not find time to eat them.

It has not come from anything of a physical character.

The nature of my work has been to impart, therefore to exhaust.

Strength "Changed" by Waiting upon God.

I was very weary in body when I was through with my work last night.

When I was offered supper I said, "No, I am too weary to eat."

I went into my office.

All had retired to rest, and I communed with God alone.

I went to my room and took Mr. Stanley's "Jewish Church," and became intensely interested. I soon felt so well that I was able to drink a glass of water and eat a few small crackers. I felt so fresh as I studied Dean Stanley's "Jewish Church," three large volumes, that I was getting rapidly over them, when all at once I was in the dark.

They had turned off the electricity at the power-house. (Laughter.)

But for that I might not have gone to bed until morning. I was wondering whether anybody had given them a tip.

I say to you who are weary sometimes, there is a reality in the words:

> They that wait upon Jehovah shall change their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Do not say "renew." The Hebrew is correctly rendered in the Revision: "They that wait upon the Lord shall change their strength."

It will be changed from a human into a Divine strength.

It will be changed from a strength that wears out to a strength that grows, the more of which you give, the more you get.

I want you to know that in that lies the Secret Power.

How the Eagle's Youth Is Renewed.

You have read about renewing the youth like the eagles', have you not?

It is done in this way: The old eagle, it is said, after it has lived a hundred years, cannot eat any more, because the beak has grown over its mouth.

Though it drinks a little it cannot get anything to eat.

The great, mighty eagle that has lived a hundred years begins to faint, and feathers fall out.

It screams in its agony; it is in a pitiable condition.

At last it goes to a rock and rubs its beak upon it.

The lower part falls off, and it goes away and makes a meal on the first thing it can get.

The eagle has renewed its youth and it lives on for another hundred years, perhaps.

I say! has your beak grown over? (Laughter.)

Just think it out, will you?

There are some people who grow theological beaks, which grow over their mouths, and they cannot eat anything.

May God rub off everything that keeps us from eating the meat of which Jesus spoke· "I have meat to eat that ye know not."

Pray for me.

I have to jump from prayer for the sick and dying, and from the care of the Churches all over the world, to a vast lumber question, that involves the cutting down of forests, and the turning of them into houses.

Pray for us. I am Going Forward. Are you?

Audience—"Yes.

Pledge of All Things for God's Work from Thousands.

General Overseer—Are you going to back me?

Audience—"Yes."

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General Overseer—With all your powers?
Audience—"Yes."
General Overseer—With Spirit, Soul and Body?
Audience—"Yes."
General Overseer—Time?
Audience—"Yes."
General Overseer—Money?
Audience—"Yes."
General Overseer—Everything?
Audience—"Yes."
General Overseer—I may call for everything. I cannot tell.
But in times of great National Peril every single dollar that every citizen of the United States possesses is at the command of the Government. The Government has a right to everything.
Suppose that the Government of Zion seizes up all you have what will you say—take it?
Voices—"Yes."
General Overseer—I have to take the same medicine myself. I do not think that God will require us to do it.
If God required us to give up every house and every stick in Zion City, I feel that I could march out tomorrow and camp (applause) on the battlefield. I do not think God is asking for this.
But we must be willing.
If we are a people of that kind, there are not Devils enough on earth or in hell to overturn Zion.
These are cool words, but their meaning is tremendous

Zion City Is in its Very Infancy.

You must pool your issues with us.
We must concentrate the entire spiritual, physical, psychical and financial strength of Zion here in Zion City.
We can do it. We have been doing it, and it is a world's wonder, but it is nothing compared to what we shall see.
The churches and the various Christian organizations have hitherto been beggars, a kind of religious mendicancy, going cap in hand to the world, and sometimes to the Flesh and the Devil, for money to carry on God's work.
Will you tell me where I have ever appealed to the World or those who serve the Devil?

One Condition of the Restoration.

I appeal to God's people who are with me.
I say to them: "Do what I have done, put everything into God's care, and we will get back a Restoration of primitive Christianity."
That Restoration is not the kind of thing you are looking for; I am looking for it.
While I want everybody to retain the proper control of the properties, with the proper earnings that they put into Zion, yet I demand that everything shall go into Zion. Am I right?
Audience—"Yes."
General Overseer—Pray for me.
That is the only solution of the question.
Otherwise we will have to borrow from the world. Shall we?
Audience—"No."
General Overseer—Then let us do our part.
This is a part of winning the world to God.

Nature of Zion's Future Work in China.

I am looking forward to seeing, on the banks of the Yang-tse-kiang, a beautiful settlement, under the protection, not of the Dragon Flag, but of the British Flag, and the Cross.
The British are determined to seize for God, although they scarcely know that they are doing it, that great Yang-tse-kiang river, from its source to its outlet.
I can see there a beautiful colony of lovely little Chinese boys and girls, whom we have trained, who speak pure Chinese and lovely English.
I can see them working as even children can work; feeding mulberry leaves to silk-worms, and unwinding the precious silk from the cocoons, by machinery, so quick and so clever, that they are unwound in a moment or two.
I can see that lovely silk sent to this land and woven up into beautiful fabrics of Zion.
In many ways Zion can carry out what I showed my friend, Mr. Wu, that Zion wanted to do.
He said, "Go and do it."
When he asked me how many men I had sent, and I told him, he said, "Send more, send more!"

I See the Industries of Zion Going on All Over the World.

If we are faithful, not only in the colonies in China and India and Africa and Australasia will this work be done, but there will fly out, from the masts of the vessels going across the Ocean from Continent to Continent, the glorious Gold, White and Blue Banner of Zion. (Applause.)

The World Must be Won to God by a Combination of Ecclesiastical, Educational, Commercial and Political Forces.

The world can never be won to God by mere ecclesiasticism, nor mere education, nor mere successful commerce, nor by sound political principles.
The whole world can be won to God by the combination of all these forces.
When the Breath of God begins to breathe from the four winds, upon these slain, they are going to live.
Let us put into practice everything we have said tonight.
Let every one in this room be a Messenger to bring into the Church of God the Sinful from the paths of Sin.
We will nurse them in the Christian Catholic Church in Zion, and get them ready to join Zion Restoration Host.
Let every one be a helper in the Educational Work of Zion.
Pray for Overseer Piper, whom I have placed at the head of Zion schools, and for Elder Brasefield, who is next to him in responsibility as Registrar of Zion College.
Pray for all the Professors, and Deacon Sayrs in his wonderful work in classifying the children of Zion City in the Junior Schools, and in preparing them for a splendid school year.
Have you noticed these beautiful buildings which are being built of Zion brick and stone?
That stone we have not got in Zion City and we had to buy it outside, but every brick there is a Zion brick.
Pray that God will bring into Zion that which is now in the hands of the world.
Every dollar that I can gather together I put into Zion City.
I would not know where to find a better place in all the wide world to put it.
Pray for us.
I do not believe there is a trembling heart in all Zion Restoration Host.
Are you willing to go forth and let your light shine?
If you are, God will cause His Glory to shine upon us; the Wealth of the Nations will flow into Zion, and we will not only become a thousand but a strong nation.

Deacon E. S. Anderson, General Recorder and General Financial Secretary of the Christian Catholic Church in Zion.

Deacon Anderson said: "I thank God for having had the privilege of being the first Recorder of Zion Seventies.
"I had the honor of being the first officer in connection with the organization of that band.
"This was the 21st of September, four years ago. I was put in charge of the records and the distribution of Zion Seventies.
"These four years have been the best years of my life.
"I thank God for the training in connection with that work, and for the loyal coöperation which I had from these four hundred and more workers for God, during the time I was connected with them.
"I thank God for Recorder Lee, who has so boldly taken up the work of Zion Seventies since other duties have been placed upon me.
"I thank God for Zion Restoration Host which has been the outgrowth of the Seventy organization.
"I thank God for our General Overseer who has been the leading spirit all the way through.
"I fully believe every word that he has said about his Prophetic Office. I have believed him to be a Prophet ever since I first saw him.
"I thank God for him. I thank God for Zion."
General Overseer—That is a business man's talk.
Deacon Anderson attends to a vast amount of work.
His office is a tremendous thing now, but Elder Lee's office will also grow to be a vast thing.
You must pray.
I am feeling unutterable things.
If you and I will do the things we have said tonight we

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would do, the vast progress of the past and its victories are but small compared with what they will be.

Zion City May Increase to Five Times its Present Size in One Year.

I think that, in twelve months, you will see this city five times as large as it is now.

I have been over a part of Zion City twice today.

I gave certain directions concerning Educational buildings and to the commissioner of the streets.

I have never, at any time in the history of Zion City, felt more thankful to God than I did today, when I stood beside Zion Educational buildings.

I said as I looked at them: "O God, next to Shiloh Tabernacle, I praise Thee that I am able to erect this beautiful building for Zion's lovely children."

Then I thought, "Lord, let me start the Temple soon."

We can start any building, and we can finish it, too, if we have God with us.

After the Doxology had been sung the service was closed with the following

PRAYER AND BENEDICTION.

My Father, hear me for the people. My God, Elijah's God in every age, I come to Thee. Oh, help me to learn from those who preceded me in the flesh how to do this work better in the End of these Days at the Consummation of the Age. Bless this glorious company who are with me in the Restoration. Take care of every interest of Zion, the Church, the School, the Business, and the Politics. O God, we thank Thee that tomorrow we are going to add two more miles to Zion City. We will soon add the other four by Thy Grace. Give us Spiritual Blessing that will make the Temporal Prosperity effective. Bless the brother whom we intend to send, with his dear wife, to South Africa. Bless the twenty Messengers and the eight children who will, in a few weeks, leave San Francisco, God willing, for China (Amen) and Japan. Bless, we pray Thee, the Messengers whom we shall send, God willing, next spring to Scandinavia. Bless others whom we may send to Europe, to Asia, to Africa, and Australasia within the year.

God, thou knowest all things. Give us grace to go forward, believing that the hearts of all are in Thy hands, and putting our all into Zion, and into Thy care and keeping.

Some years ago some one said to a sister who had invested in Zion, that all she would have in the world would be lost, for Zion City would never exist. She so sweetly replied, "It will only be lost in the Ocean of God's Love and Work." If we were to lose our lives, and lose our property, and lose our all, and our souls, our animal life—if we were to lose everything except these spirits that Thou hast redeemed, it would be well to lose them for Jesus' sake.

Father, Thou hast given us grace to build this city, and Thou wilt give us grace to continue it until it is finished, or our work is finished.

O God, give me the grace to build six cities more. Thou knowest I have had that in my heart so much in these last few months, that Thou wouldst give me grace to build six cities more—Father, You know about it.

If the Holy Spirit has put this in my heart, then let it be done. (Amen.) We must go forward. Hear us for Jesus' sake.

BENEDICTION.

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

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 12th or 13th.

Marriage Chastity.

1. *Lasciviousness, even with married people, is a deadly sin to the body.*—1 Corinthians 7:1-17.
   One should not waste strength for naught.
   Strength spent in indulgence is sin.
2. *The powers of the body are not to be wasted.*—1 Corinthians 6:18-20.
   The body is not for fornication.
   Self-gratification is not for God's glory.
3. *To be married should not mean self-indulgence.*—1 Thessalonians 4:2-5.
   Liberty should not mean license.
   These powers should be honorably used.
4. *Oneness and not strife is the spirit of marriage relations.*—Ephesians 5:28-31.
   Some husbands devour their wives.
   They are at discord on this point.
5. *Selfish indulgence hinders spirituality.*—Romans 8:10-14.
   To live for self is to sin.
   Living for the spirit is righteous.
6. *The skeleton-closet often reveals a hard battle-field and awful carnality.* Romans 7:10-17.
   Marriage relations often mean death.
   How sickening to uncover these secrets!
7. *Once married, separation should never be sought.*—Romans 7:1-3.
   Only death should ever part them.
   They are to live for, and honor and love each other.
8. *Separation may occur temporarily in good will, but is never advised.* Mark 16:6-9.
   They must separate only as friends.
   How can they ever be happy apart, for they are one?
9. *The conversion of the unbelieving wife or husband is always possible with God.*—Matthew 17:17-21.
   Faith wins the victory over the Devil.
   Your unbelief may cause you to separate.
10. *The unconverted may, by some means, be won to God.*—John 14:12-14.
    Win the unsaved in some way, some how.
    Win by faith, love and hope.

The Lord our God is a Marriage-sanctifying God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 16th.

Family Integrity.

1. *A true view of family life.*—Colossians 3:12-25.
   Forbear with each.
   Obey those over you.
   Do good to each other.
2. *Harsh criticism cannot be countenanced*—James 3:1-6.
   Keep the tongue silent.
   Be swift to hear.
   Do not be swift to answer.
3. *Seek the love that forgets self and keeps each other in peace.*—1 Corinthians 13:4-8.
   Think of others.
   Do it for the Christ's sake.
   Deny self.
4. *God's Word must be the rule of conduct and motives.*—James 1:21-25.
   Love the truth.
   Seek the truth.
   Hear the truth.
5. *Wives must not assume to be the head of the household.*—1 Timothy 2:12-15.
   God made but one man.
   God gives man the preëminence.
   Woman, in God's plan, is after man.
6. *Husbands must not be unreasonable with wives.*—1 Peter 3:7-9.
   Husbands must not be ignorant fools.
   Husbands must not impose on wives.
   Husbands must defer in grace.
7. *Children must honor parents and obey their commands.*—Deuteronomy 5:16.
   A child must obey.
   A child must be taught to obey.
   Not to obey is to be destroyed.
8. *Fathers and mothers must not be too impatient with children.*—Hebrews 12:8-11.
   Children must not be provoked.
   Children must be reasoned with.
   Children must be kept in subjection.
9. *Servants must, out of love, serve in the fear of God.*—Deuteronomy 15:12-18.
   They must seek to please God in well doing.
   They must study to excel for the Christ's sake.
   They must take the lowly place to be great.
10. *Each act of every member must be as in God's sight.*—2 Samuel 23:2-5.
    God sees every act.
    God hears every word.
    God watches every step.

God's Holy People are a Family-establishing People.

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.

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.

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.*

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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 Ninety-nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, One Hundred Ninety-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		
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Michaesol, Mrs. Caroline....662 North Artesian street, Chicago, Illinois
Rupp, Pauline....6747 Halsted street, Chicago, Illinois
Schramm, John....427 West Sixty-ninth street, Chicago, Illinois
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Schultz, Emma....18 Sixteenth street, Chicago, Illinois
Worthing, Mrs. Robert....Morley, New York

The following-named seven believers were baptized at San Jose, California, Friday, October 10, 1902, by Elder W. D. Taylor:

Appleby, Mrs. Cynthia J....Santa Clara, California
Bittor, Eva Magdeline....127 Tecawana street, San Jose, California
Gundlach, Caroline....200 San Salvador street, San Jose, California
Lewis, Mrs. Anna....Santa Clara, California
Meyer, Anna....1205 Locust street, San Jose, California
Meyer, Theodore Conrad....1205 Locust street, San Jose, California
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Basinger, Alvin....Bluffton, Ohio

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Dickinson, Aaron....North Chester, Vermont
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Hall, Ethel Francis....North Springfield, Vermont
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Hockin, Mrs. Amanda E....768 Humboldt street, Santa Rosa, California
Read, Eunice....Vernon street, Fruitvale, California
Read, William....Vernon street, Fruitvale, California
Thompson, William....Almshouse, San Francisco, California

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Darwin, Mable....Burr Oak, Kansas
Gallant, Leah Virgil....Hebron, Nebraska
Porter, Miss Edith....Reynolds, Nebraska
Sluttz, Mrs. Annie....Belleville, Kansas

The following-named three believers were baptized at Cincinnati, Ohio, Lord's Day, October 12, 1902, by Elder W. H. Cossum:

Erchinger, Christ....219 Clifton avenue, Cincinnati, Ohio
Erchinger, Mrs. Katherine....227 Clifton avenue, Cincinnati, Ohio
Harvey, Winston....Tenth and Park avenue, Newport, Kentucky

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Bruce, Nancy....Ord, Nebraska
Peryea, Mrs Selana Alsena....Wadsworth, Ohio
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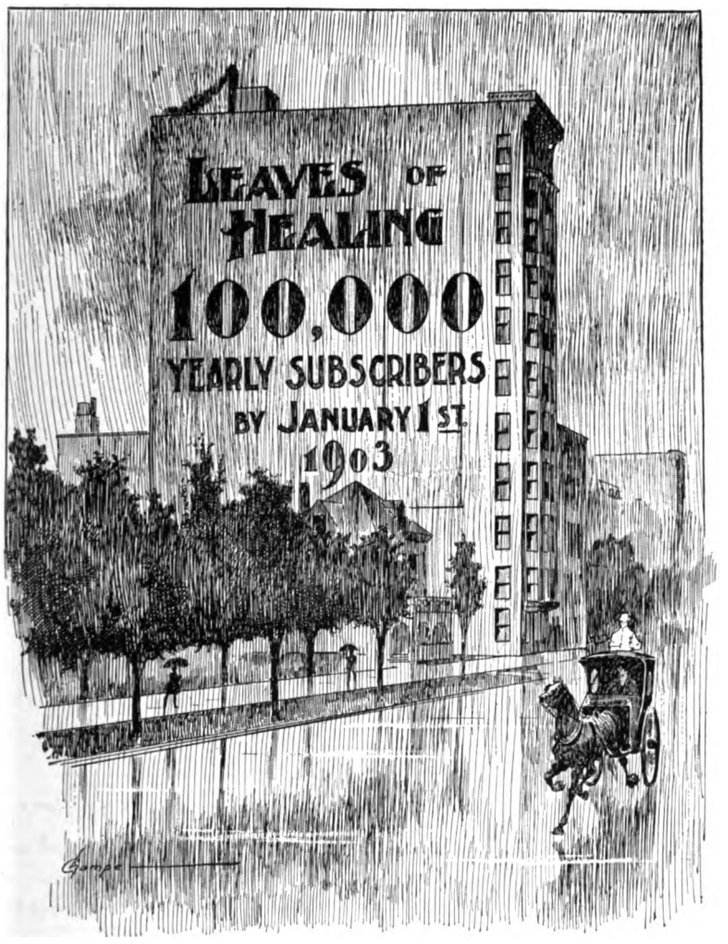
Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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Only Sixty-Seven Days

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Yearly Subscribers to Leaves of Healing 100,000 by Jan. 1, 1903



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We also give hearty thanks and our most sincere compliments to the many active Zion workers, who have been faithfully working for God in this matter, and sending in many thousands of subscriptions.

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Let all such begin TODAY.

Send to us for Subscription Blanks, Circulars, Sample Copies, and other matter you may need in soliciting subscriptions.

Ask God's blessing upon the work every day.

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1300 MICHIGAN AVENUE, CHICAGO, ILLINOIS, U. S. A.

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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 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.

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 XII. NUMBER 2. CHICAGO, NOVEMBER 1, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED BY THE POWER OF GOD, OF CONSUMPTION AND OTHER DISEASES.

IN MY NAME THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER.

"In the Name of the Lord Jesus."

In that Name prayer was made for this Witness. It was in the Name of Him, of whom it was written by inspiration of God, "Surely He hath borne our sicknesses and carried our sorrows."

It was in the Name of Him of whom God's prophet said: "Himself took our infirmities, and bare our diseases."

It was in the Name of Him who "went about healing all manner of disease and all manner of sickness among the people."

It was Prayer in the Name of Him who said to the leper, "I will; be thou made clean."

It was Prayer in the Name of Him who healed the multitudes nineteen centuries ago in Palestine because He "had compassion on them."

That Prayer was in the Name of Him who said: "These signs shall follow them that believe. In My Name . . . they shall lay hands on the sick and they shall recover."

It was Prayer in the Name of that Divine Son of God, who said: "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name."

That Prayer was in the Name of Him who said: "Lo, I am with you All the Days, even unto the Consummation of the Age." That Prayer was in His Name, of whom God has said: "Jesus the Christ is the same yesterday and today, yea and forever." That Prayer, the burden of the spirit of God's Messenger, arose without audible words, in the silence of his office.



MISS IDA M. FIDDES.

It was in response to request by letter, one of the many thousands which are constantly pouring in from all parts of this and other lands.

The Prayer arose in the Power of the Holy Spirit.

It ascended to God, the Father, who had made the Covenant with His people, "I am Jehovah that healeth thee."

That Prayer came up to God as He had commanded.

His conditions had been fulfilled.

God fulfilled His Covenant and all His precious promises and answered the Prayer.

His Holy Spirit's Power was manifested in the body of that suffering girl.

Other prayers had been offered for her, and she had grown better.

But now she speedily grew well.

She had gone down near to the grave.

Her lungs were being dug out

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by that dread "Great White Scourge," Consumption.

Other diseases had come upon her as a result of the consumption.

In no human means was there any hope.

She rested only in God.

Only He who created her lungs could heal them of their terrible disease.

Now she who was weak, weary, dying, is healthy, happy, full of the joy of Jehovah which is strength, working for Him in the beautiful City of Zion.

His Name is indeed Wonderful.

A. W. N.

WRITTEN TESTIMONY OF MISS IDA M. FIDDES.

ZION CITY, ILLINOIS, October 22, 1902.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I wish to add my testimony to the many thousands already published in LEAVES OF HEALING, and to thank you and the others in Zion who prayed for me.

Were it not for Zion, and that I have learned to take God as my Healer, I know I would not be living today.

Last December I decided to go home to Chesley, Ontario, Canada, to spend Christmas with my parents.

While on the way, I contracted a severe cold.

After reaching home, I suffered a great deal with pain in my side.

I had Deaconess Lydia Leggett pray for me.

Before leaving to come back to Chicago the pain had left my side, and I was much better, but my appetite was almost gone.

I went back to my position in Chicago, and again took cold and the pain came back.

I very foolishly kept on working, although I was not eating enough to keep a bird alive.

At night I could not lie on my right side, the pain was so severe.

I coughed so much I could neither sleep nor rest.

My sister, who was with me, kept urging me to stop work until I was better.

My brother, who had been living in Zion City for some time, came in one Sunday.

He also told me I should stop work, and go out to Zion City and take a rest.

I did not like to give up.

I felt that I could fight it off, and kept on until I did not have enough strength left to do more than drag myself around.

Before I was taken ill, I weighed almost 150 pounds; but I had now failed, until I could not have weighed more than 115 pounds.

Finally I saw I must stop, as my lungs were very sore.

I came out to Zion City to the home of Mr. D. Campbell, and I never can thank this family enough for their kindness to me.

I kept getting worse.

I had night sweats, and even when I lay down through the day, my clothes would be as wet as if water had been poured on me.

My lungs were so diseased that I could only get my breath in short gasps.

My cheeks had a hectic flush; and although the pain had left my side, I still suffered greatly from weakness.

Deacon Crane called and prayed for me.

I received a great blessing and felt that my healing had begun.

Shortly afterward Deacon and Deaconess Klein anointed me and prayed with me.

My lungs began to clear and I could breathe more easily; but the sweats became worse, and my appetite was no better.

I then wrote to you for prayers.

The night sweats gradually stopped and I began to grow stronger.

With what joy I realized that I was healed of that dread disease, Consumption.

All who saw me knew that that was the disease I had.

My body, which had become diseased in many ways, God has restored whole, for which I give Him all the glory.

Having known God as my Healer for over three years, when ill I never once thought of looking to doctors or drugs for help.

I have now been working for over four months as stenographer and cashier in Zion City Lumber Association office, and am well and strong.

I do thank God for His goodness to me, and ask your prayers that I may be pure in spirit, soul and body, so that He can use me.

Trusting that these words will be a blessing to all who read them, and praying that God will keep and abundantly bless you and all Zion everywhere, I am,

Faithfully yours in His service,

(MISS) IDA M. FIDDES.

CONFIRMATION OF MISS FIDDES' TESTIMONY BY MRS. ANNIE CAMPBELL.

ZION CITY, ILLINOIS, October 21, 1902.

DEAR GENERAL OVERSEER:—I write in confirmation of the foregoing testimony.

Last winter, when Sister Fiddes came to our home, she was a very sick girl.

I knew at once that her lungs were seriously affected.

She coughed a great deal, and her appetite was almost gone.

She was failing fast.

One day Deacon Crane came in and prayed for her.

She was delivered from pains in her limbs, from which she had been suffering for days before, but her cough seemed to be much the same.

The following Lord's Day we brought Deacon and Deaconess Klein to see her.

They prayed with her and anointed her in the Name of the Lord.

She was greatly blessed in spirit and in body, and read LEAVES OF HEALING all afternoon.

She continued to improve slowly for a time.

We prayed daily that God would smite the disease and restore her fully to health and strength, for His glory.

If it had not been for God's goodness in healing her, I am sure she would have been in the grave long ere this; but, thank God, she is now well and strong.

I also thank God for personal blessings.

I have been healed several times of temporary ailments in answer to prayer.

Last August I had a severe attack of stomach and bowel trouble, but I was speedily healed in answer to prayer.

I sent for Deaconess Burnett.

She came and prayed with me and encouraged me; for I was much depressed in spirit.

Deacon Lamond, who was doing some work for us at the time, also prayed for me.

We also sent a request to you, dear General Overseer, and from that time I have been well.

I thank God for our General Overseer, who has taught us how to trust God for the healing of our bodies as well as for the saving of our spirits.

My prayer is that God may continue to bless you and use you in turning many to righteousness and to accept Jesus as their All in All.

Yours in the Christ,

(MRS.) ANNIE CAMPBELL.

Praise and Testimony

The Christ Is Conqueror over Disease.

1027 UNION AVENUE, BELVIDERE, ILLINOIS, June 22, 1902.

DEAR GENERAL OVERSEER:—It is with grateful hearts that we write a few lines of testimony.

On Saturday, June 14th, our dear baby, aged two years, was taken violently ill with vomiting and purging of the bowels.

We went to God, asking for healing, and received a great blessing.

But the following Monday, it seemed that the Devil was determined to take his life.

We sent for Elder McCreery, and then bowed in prayer before the Throne of God, asking for deliverance for our dear babe, but with no apparent relief.

We determined not to give up to Satan, so, under great persecution from relatives, because we did not call a physician, we telephoned to Zion Headquarters to the General Overseer.

You were to pray at 5 o'clock, and at that hour it seemed that the Devil would kill our darling surely.

But praise the Lord! we received the victory.

Elder McCreery came again and prayed Monday evening, and again Tuesday afternoon.

Our little one seemed to get new life and strength each time, and is now able to walk and eat his meals as usual.

His bowels are perfectly healed.

We give God all the glory, and thank the General Overseer, Elder McCreery, and all who prayed for our baby.

Faithfully yours for God and for Zion,

MRS. MARGARET WEBBER.

Delivered of Death from Poison.

Deaconess Elma Jaques of Marinette, Wisconsin, writing under date of September 23d, says:

We have today proved the truth of God's promise, "And if they drink any deadly thing, it shall in no wise hurt them."

Today my little baby ate a piece of poison fly-paper about two inches square.

It made him very sick.

He vomited three or four times after I prayed for him, and threw up pieces of the paper.

That is the way I found that he had eaten it.

He went to sleep, but began to bloat.

I took him up and prayed for him again, and he threw up more of it.

I sent for our Elder as soon as the baby began to bloat.

We did not get a complete victory until he came.

The Devil did not want me to send for him, but I said, "I will obey God and trust Him."

I never thought of a doctor. I have learned too much about God for that.

Healed of Hemorrhage of the Womb.

ZION CITY, ILLINOIS, October 4, 1902.

DEAR GENERAL OVERSEER:—From the first of August, 1901, to the last of March, 1902, I had hemorrhages of the womb three times.

Each time it left me very weak.

The two last times I was so weak that I could not rise from my bed without fainting.

Through our own prayers and those of Elders Brock and Dinius, God raised me up each time.

I am so thankful for Zion and for you, dear General Overseer.

Your sister in the Christ,

(MRS.) MARY E. DUCLO.

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AND Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to My Word.—*1 Kings 17:1.*

COMMANDING, courageous, authoritative, an intense hater of Baal worship, Elijah the Destroyer stood before the wicked King Ahab and fearlessly announced God's judgments upon him and the nation for their worship of Baal.

Elijah's God is to him a living reality, and he is conscious of standing before Him and speaking for Him to the people.

Elijah has fittingly been called the Prophet of all time.

The Scriptures give the early history of the other prophets recorded there.

But Elijah is suddenly introduced to us in this striking scene with the King, merely as the Tishbite, one of the sojourners of Gilead, "the Hill of Witness."

He stands before the King as a witness to God's Covenant with Israel, to testify that God would keep His Covenant by withdrawing His blessing from them, as He had promised.

In this Covenant God tells them that if they will diligently harken to His commands, to love Jehovah their God, and to serve Him with all their heart and with all their soul, that He will give the rain in its season, that they may gather their corn and wine and oil; but that if they turn aside and serve other gods and worship them, God will shut up the heaven, that there shall be no rain, and the land will not yield its fruit and they shall perish from the land. (Deuteronomy 11:13-18.)

The king was angry, as the wicked always are when reproved for their favorite sins.

But the words of Elijah came to pass and God told Elijah to hide from the wrath of the king, by the brook Cherith.

There God sent the ravens to feed him.

They brought him bread and flesh morning and evening and he drank of the water of the brook.

It is probable that these birds found their food outside of the Land of Israel.

Jesus said: "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!" (Luke 12:24.)

In this instance they were even able to sustain another.

When the brook dried up and the famine was sore upon the land, God told His prophet to go to Zarephath, that He had commanded a widow there to sustain him.

The widow, with her son, was so poor that she only had a handful of meal in her barrel and a little oil in her cruse.

Elijah found her, on his arrival, at the gate of the city, gathering a few sticks with which to bake a little cake for herself and son, that they might eat it and die.

When she had told the man of God her sad story, what must have been her surprise to hear him command her to give it all to him for the supply of his needs.

But when he had cast all fear out of her heart, she was ready to believe God's promise when the Prophet told her: "Thus saith Jehovah, the God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth."

She obeyed the command of the Prophet, and "she and he and her house did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of Jehovah, which He spake by Elijah." (1 Kings 17:9-17.)

Great blessing came to the house of the widow in another way also; for when her son "fell sick" and died, because of her sin, as she said, God's Prophet prayed for him, and he was restored to life, so that she was able to say to the Prophet, "I know that thou art a man of God, and that the Word of Jehovah in thy mouth is truth."

Again, as in those days, the Voice of God's Prophet is giving His Message to the Nations.

It goes forth on the printed page of Zion Literature, calling God's people to come out of the apostate churches where the Baal Worship of Secretism rules.

He is calling them to accept God's Covenant of Salvation, Healing and Holy Living.

According to God's Word, the rejection of this Message will bring a drouth upon the churches; no showers of spiritual blessings, nor even a drop of dew of God's Holy Spirit will fall upon them.

A famine of the Word of God has already begun there.

Who will help us send Zion's Message to the Nations?

Many Healings and Blessings Through "Leaves of Healing."

BEAVER LAKE, ALTA, CANADA,
September 5, 1902.

DEAR GENERAL OVERSEER:—We send you greeting in Jesus' Name

Although we are away out here in Northwest Territory, yet our hearts are in Zion, and we trust we have a place in your prayers.

We are giving our LEAVES OF HEALING here to our friends, and they say they never heard this Gospel before.

Some are seeking light, while others are mocking.

The church-going people here are very formal as a rule.

We cannot tell you half the blessings we have received through your teaching and LEAVES OF HEALING.

God has blessed us so many times in answer to your prayers, and given us health and delivered us out of the hand of the oppressor.

Our little ones have been healed many times.

Our baby boy was attacked by a vicious cow, and in her fury she rolled him over and over, and tossed him up like a ball. All who saw it thought he would never breathe again.

When they brought him home to me he was breathless.

I called on God to heal him.

One of his thumbs was broken.

All his wounds healed except something in his throat, which seemed to be decaying. We wrote to you for prayer, and it quickly healed.

We praise God, and thank you for your prayers. May you and your dear wife live long to proclaim the Everlasting Gospel.

Faithfully yours in Him,

(MRS.) LILLIAN E. DAVIS.

"Leaves of Healing," a Blessing Indeed.

2 UPPER BROOK STREET,
IPSWICH, ENGLAND, August 19, 1902.

BELOVED GENERAL OVERSEER: — Peace to thee be multiplied.

What a blessing the LEAVES is to us.

We cannot hear your voice or see your face, but we can read, and that is very blessed indeed.

God bless you and your dear ones.

Your loving servant, (MRS.) CLARA SACH.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending October 25, 1902.

6,000 Rolls to.. .....Distributors in England
5,000 Rolls to.....Hotels of the United States
206 Rolls to.....Germany
100 Rolls to..... Switzerland and India
Number of rolls for the week 11,306
Number of rolls reported to Oct. 25, 1902..2,485,129

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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.

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CHICAGO, ILLINOIS, SATURDAY, NOVEMBER 1, 1902.

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EDITORIAL NOTES.

THE LITTLE ONE SHALL BECOME A THOUSAND,
AND THE SMALL ONE A STRONG NATION;
I, JEHOVAH, WILL HASTEN IT IN ITS TIME.

WE HAVE but a few minutes in which to write the Notes for this issue, and while there are many important matters that we would like to make known to our readers, the time is too short to do so with sufficient care and fulness.

THE WEEK has been a most delightful one in Zion City and in our work in Chicago.

THE STRENGTH of Zion is rapidly and yet steadily and solidly increasing.

COMING INTO touch as we do with the people every week, we are able to see and hear and know that the "Little One," which has long ago "become a Thousand," is steadily assuming, although in its infancy, the condition of a Strong Nation.

LAST LORD'S DAY in Zion City and in Chicago we addressed three assemblies numbering 10,500 in the aggregate; and our Elders and Evangelists in both places spoke to audiences of at least 7,000.

THEN ZION RESTORATION HOST in Chicago, to the number of more than 1,500 splendid workers, probably reached the homes of nearly 250,000 in carefully-worked and previously-planned districts, with both the printed and spoken Message of the Christ, "Peace Be to This House."

AND THEN in every State of this Union, and in nearly all the large Cities, Gatherings and Branches held Assemblies in which the Gospel was preached.

On every Continent the Banner of Zion was uplifted and the Gospel of the Kingdom of God proclaimed by officers and members of the Christian Catholic Church in Zion.

And all this by an Organization not seven years old.

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AND THEN the Little White Dove, LEAVES OF HEALING, reaching hundreds of thousands of homes, in both its English and German forms; A VOICE FROM ZION, and the tracts published in many languages—Zion's Messages from God to all the world—went forth, calling the people of God into His Kingdom and into a National existence within all the Nations, until they shall come to realize the Unity of Zion and the Supremacy of the Law of God in every Department of Daily Life.

God's Kingdom must rule over all.

WE HAVE SPOKEN every day during the week up to Friday evening, Lecturing to Zion College on Prayer, speaking to hundreds who were seeking Healing through Faith in Jesus, and praying for them, and addressing the Great Weekly Rally of thousands in Shiloh Tabernacle on Wednesday evening.

We also presided over a great meeting of the Theocratic Party on Thursday evening, at which nearly 4,000 men and women were present.

A full report of that meeting will appear in THE ZION BANNER of next Tuesday, November 4th.

WE HAVE thus had the joy of helping, and meeting face to face, many thousands of the people in all the varied aspects of their life, besides preparing our sermons for publication, and attending to Zion's interests in scores of ways.

EVERY ONE IN the City of Zion is busy.

God continues to care for us from day to day, enabling us to keep our Onward Way.

TRIALS AND temptations and difficulties are ever around us on every side, but the Spirit of God is in Zion, and it is the Spirit of Faith, and Hope, and Love, and Dauntless Courage.

On every side we hear of Blessing in Salvation, Healing and Holy Living; and nowhere do we hear a note of Despair, except from the ranks of our enemies.

WE SEND the Message once more to friends far and near:

The Morning cometh and also the Night:
If ye will inquire, inquire ye:
Turn ye, come!

A CABLEGRAM from Europe, received on Friday, October 31st, asks the following question:

"Are Mr. and Mrs. Booth-Clibborn still connected with Zion? (A reply of ten words is prepaid.)"

To this we replied:

No. I asked them to withdraw. DOWIE.

WE HOPE that this is all we shall be called upon to say regarding this matter.

BUT THERE is another matter in connection with the Booth family which demands our immediate attention.

WE HAVE BEEN exceedingly unwilling to write anything concerning General William Booth and the Salvation Army, and its many calumnies concerning ourselves, whilst his eldest Daughter and Son-in-law were our guests in Zion City.

But now that, without any bitterness or quarrel of any kind, Mr. and Mrs. Arthur Booth-Clibborn have returned to Europe, and no member of the Booth family is connected with Zion, we feel free to demand from General William Booth and his Headquarters' Office a Retraction of a Shameful Lie which they have published concerning us.

OUR ATTENTION was called to the matter by the following correspondence, which we give verbatim:

The Christian Catholic Church

REV. H. E. CANTEL,
Evangelist in Charge. 81 EUSTON ROAD, LONDON, N. W.,

October 8, 1902.

DEACON O. L. SPRECHER, Shiloh House,
Zion City, Lake County, Illinois, U. S. A.

Dear Deacon:—Peace to thee!

I enclose herewith a copy of a letter that I addressed to Mr. Bramwell Booth in connection with a statement (which I also enclose) which appeared in one of the daily papers.

Together with these enclosures I am handing you a copy of the reply received from Mr. Bramwell Booth.

I thought it best to turn these over to you, in order that the General Overseer might take such action as he deems best.

With Christian greetings, believe me,

Faithfully yours in Zion's bonds, H. E. CANTEL.

"17th September, 1902.

"MR. BRAMWELL BOOTH,

"The Salvation Army, 101 Queen Victoria Street, E.C.

"*Dear Brother in Christ:*—The enclosed cutting was taken from the *Morning Leader* of the 13th inst., and inasmuch as it is published as an official statement given by the Salvation Army, I must needs call your attention to the wrong impression caused by the words, 'Mr. Dowie, who was with us in Australia more than twenty years ago.'

"These, with their context, convey the impression that Dr. Dowie had in the past some official relationship to the Salvation Army, which, as you must know, is not true; for, although during his ministry in Australia Dr.

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Dowie frequently had occasion to help the officers of the Army in the various cities in which he ministered, this help was always given in a ministerial and not an official capacity.

"I very much regret that this statement should have appeared, especially in the connection in which it is given, where there is an apparent desire (without any justification) to belittle Dr. Dowie by connecting his name with that of Mr. Pigott.

"Certainly this was uncalled for.

"Inasmuch as this misstatement has been given such publicity as your official statement, I must ask, in the interests of truth, that you withdraw it as publicly as it was made; not because Dr. Dowie has anything to hide in his past friendly but unofficial relationship to the Army, but because this statement makes that relationship the basis of a wrong statement.

"Your early attention will greatly oblige,

"Yours faithfully, H. E. CANTEL."

(London Morning Leader, September 13, 1902.)

"PIGOTT AND THE S. A.

"On inquiry at the headquarters of the Salvation Army concerning the narrative of Mr. Pigott's life in the Army, the following official statement was given to a representative for publication:

"'Our attitude towards Mr. Pigott is that his pretensions are the consequence of a disordered brain. He was one of us for less than two years (not ten) fifteen years ago. We are very thankful now that he left; just as thankful as we are that Mr. Dowie, who was with us in Australia more than twenty years ago, severed his relationship with us.

"'Mr. Pigott's extreme views and actions led to the necessity of his services in the Salvation Army terminating.

"'We can only pray that such people may see the errors they fall in and repent and seek forgiveness.'"

THE SALVATION ARMY.

INTERNATIONAL HEADQUARTERS.

Telegraphic Address, "Salvation, London."

Any communication respecting this letter should be addressed to the Foreign Sec'y

101 Queen Victoria Street,
London, E. C.

19th September, 1902.

"REV. H. E. CANTEL, 81 Euston Road, N. W.

"*Sir:*—Your letter of the 17th instant, addressed to Mr. Bramwell Booth, has been handed to me for reply.

"I am afraid I cannot assist you in the matter, as you are evidently not informed that Mr. Dowie was at one time, previous to the date you mention, connected with the Salvation Army, and the circumstances under which he left us are well known both to persons now in Australia and in this country.

"I am, sir, yours faithfully,

"GEO. A. POLLARD, Commissioner,
"Acting Foreign Secretary."

WE WISH to say in the plainest words with which we can convey our meaning,

First—That Evangelist Cantel was absolutely correct in stating that we never, at any time, had any official relation whatever with the Salvation Army.

Second—That the "official statement" of the Salvation Army, published in the London *Morning Leader* of September 13th, connecting our name with Mr. Pigott's, was a gratuitous insult entirely uncalled for.

Third—That the statement that we were connected with the Army in Australia more than twenty years ago, and severed our relationship with it, is an absolute falsehood.

Fourth—That the reiteration of that falsehood by Mr. Bramwell Booth, through Commissioner George A. Pollard, is a repetition of a Shameful Lie, and we defy Mr. Pollard or the Army to show when and where we were connected with the Salvation Army, and to make known "the circumstances" under which we "left."

Fifth—It is utterly false to say "these circumstances are well known both to persons now in Australia and in this country," since we never had any such "connection."

THE WHOLE THING is a Deliberate and Shameful Fabrication.

OUR TIME does not permit us in this issue to write at any length concerning the many ways in which we have helped the Salvation Army, both in Australia and in America, without ever being for a moment officially connected with it.

It is a poor return for many acts of kindness, involving time and strength and money, that we should have this Disgraceful Libel fastened upon us by its leaders.

WE SHALL take care that a copy of this issue, containing these Notes, is forwarded to General William Booth, so that he may have an opportunity of withdrawing this Libel in Chicago, where he is announced to speak for several days during this month.

WE DO NOT wish to embitter the last days of General Booth by any unnecessary attacks; but all our readers and all the world will see that we are not attacking him, but are simply defending ourselves against the attack of his son, Bramwell Booth, who is the Chief of the Staff of the Salvation Army.

THERE ARE OTHER shameful Libels by Bramwell Booth, Commissioner Railton and others, that we will not at present mention in detail.

But if there is to be a conflict, we shall most certainly deal with and show the unscrupulous, ungodly, dishonorable and tyrannical methods of the Headquarters' Officers of the Salvation Army.

We may also be compelled to speak of General Booth's attacks upon us, entirely without cause, in connection with faithful members of his family and officers in his Army.

We may also deal with his feeble and false teaching in a

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recent pamphlet on Divine Healing, wherein he displays great ignorance.

IT HAS LONG been seen by careful observers that the Salvation Army has ceased to be a great spiritual power, and that it has become a shadow of its former self.

It is now a Grim Skeleton Army, which has left its dead all along its track for years—not slain in the conflict with the enemy, but left behind to die, after suffering the cruelest tortures and severest privations that petty tyrants could inflict upon their helpless victims.

WE SAY AGAIN that it is with very great reluctance we have published the above correspondence and made the above demand, but we have no alternative under the circumstances.

MEANWHILE ZION Goes Forward, and it is all in vain that the Feeble Battalions of the Apostate Churches or of the Skeleton Army attack us.

Zion will drive them from the field, and Go Forward.

JEHOVAH HATH established Zion, and it shall stand despite every attack of a hostile world or an envious church.

BRETHREN, PRAY FOR US.

SECOND EDITION.

SINCE the first edition of this paper went to press, the following cablegram concerning Mr. and Mrs. Booth-Clibborn was received:

LONDON, November 2, 1902.

DOWIE,
Zion City, Illinois:

Is cause money?
Are you indebted to them?
Is it true they supported your work f om their pockets?
Who paid expenses, London?
Important.

BROOKE STEWART,
Westcliffonsea.

The following reply was sent:

ZION CITY, November 2, 1902.

BROOKE STEWART,
Westcliffonsea:

Money not cause.
Owe them nothing.
Gave them money and free entertainment.

DOWIE.

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.)

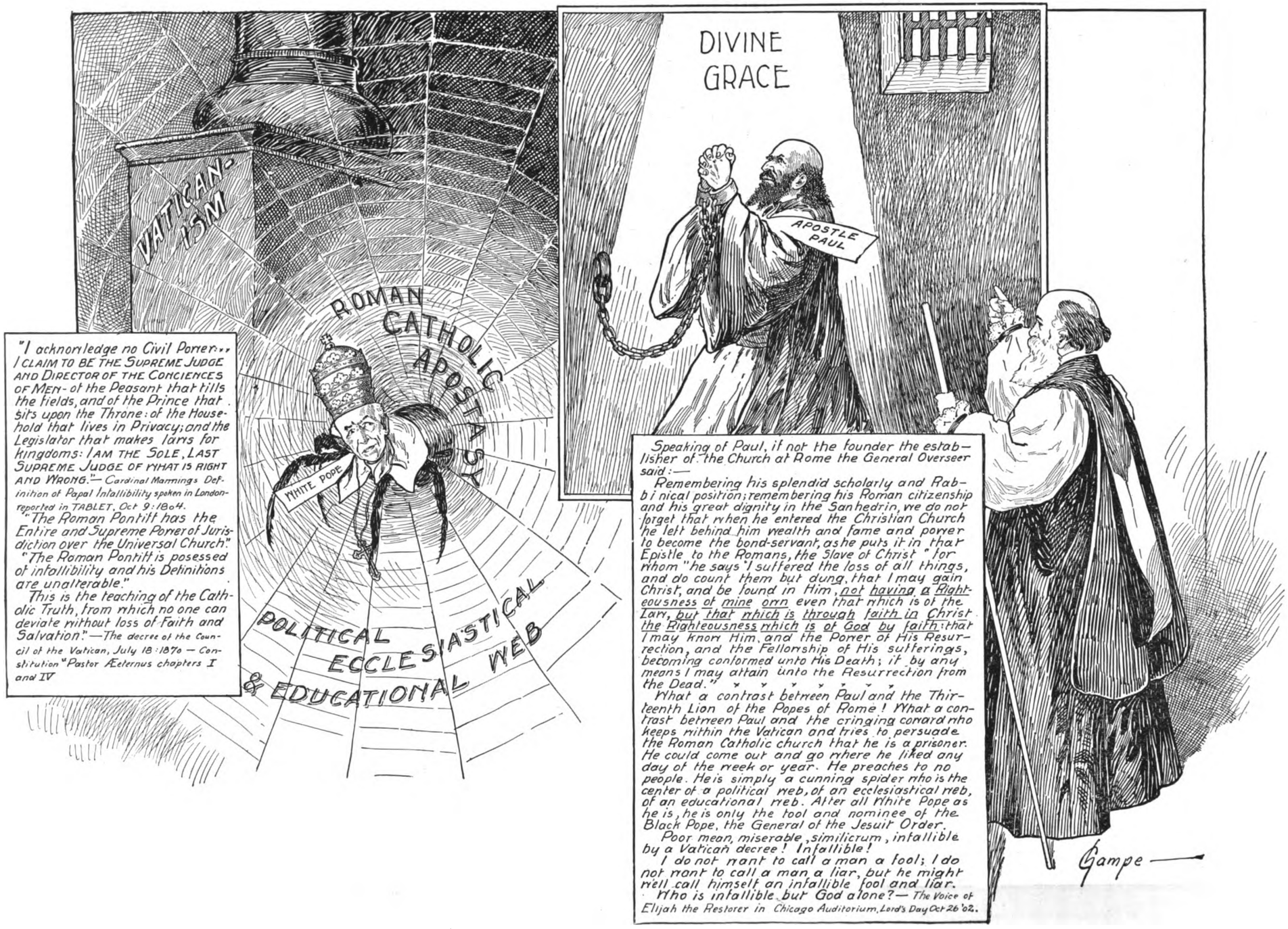
Multitudes Have Been Healed Through Faith in Jesus.

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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CONTRAST BETWEEN PAUL THE APOSTLE AND POPE LEO XIII.

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STANDING at the summit of the Ages, with the dawn of the Times of the Restoration of All Things sending forth its first pure rays, the Prophet foretold by Moses, the Messenger of the Covenant, Elijah the Restorer, pictured, with most wondrous word-painting, the beautiful, strong character of St. Paul, the establisher of the church at Rome.

Then, against that picture of purity and light, he placed, in a few mighty words, a word-painting of the present head of the Roman Church, Pope Leo XIII., showing that "Man of Sin Revealed," in all his hideousness.

The subject announced was "Unveiling the Apostasies: the Rome of Paul and the Martyrs, and the Rome of Leo XIII."

God had given Zion, Lord's Day, October 26th, another most beautiful autumn day, marvelous in its warm sunshine, cloudless skies and gentle breezes, when one considers that it was almost the end of October.

Fifteen hundred Zion Restorationists from Zion City, and several hundred more from Chicago, who, all the morning had been going about from house to house, carrying to hundreds of thousands the Glad Tidings of the Everlasting Gospel of the Kingdom of God, were among the first to enter the great Auditorium when the doors were opened at 2:30 o'clock.

Thousands of other members of the Christian Catholic Church in Zion from Zion City and Chicago were also early at the Auditorium, the men filling the upper galleries.

Then came the strangers in thousands.

They filled the boxes and all the available seating-room remaining in the ground floor and balcony.

They were from all parts of the city of Chicago, guests of friends in the city, and hotel guests from other parts of the United States, and of the world.

They were well-dressed, intelligent, orderly men and women, many of them very evidently coming with genuine interest in the great work, and in the man by whose name it is identified in the world.

Hence it was with a spirit of reverence and worship that the great audience of about six thousand people beheld the Solemn Processional of Zion White-robed Choir and Zion Robed Officers.

In his prelude, the man of God alluded briefly to the complete victory of Zion over her enemies of the press, and to the fact that in their bitter campaign of lying, they had, for the time at least, been whipped into silence.

He then told of a new attempt at blackmailing, and fearlessly defied his enemies, declaring that he never had submitted to blackmail, and that, since his life had no chapter which he was not perfectly willing to have published, he never would.

In the course of his remarks he directed a few earnest, telling words against the Mystery of Lawlessness, Freemasonry.

Although the words were few, they made a mighty impression upon those who heard; for they came from the spirit of him who has been Divinely commissioned to deliver the final blows in the great conflict against that lawless, antichristian organization.

Then came the Message, unveiling the terrible apostasy of the Roman church.

But, first of all, there was a tribute to that glorious character, the mighty Apostle Paul, which the thousands present can never forget.

It was with a deep and peculiar sympathy that the man of God entered into the consideration of the story of that spiritual giant of the early Christian Church.

In the light of that splendid character, Pope Leo XIII., "The Man of Sin Revealed," sitting in the Temple of God at Rome, was shown indeed dark and vile, with his ridiculous and blasphemous claim of infallibility.

The service closed, as does every service of the Christian Catholic Church in Zion, with a call to Repentance, Confession, Restitution, Faith and Obedience.

The thousands of that great audience responded almost as one man, rising to their feet and repeating, after God's Messenger, the simple but significant words of the Prayer of Consecration.

Chicago Auditorium, Lord's Day Afternoon, October 26, 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.

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.

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It is the golden casket
Where gems of truth are stored,
It is the heav'n-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 wand'ring 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 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. 231:

Come, Thou Almighty King,
Help us Thy Name to sing,
Help up to praise:
Father! all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days!

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I 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.

The General Overseer then read in the Inspired Word of God, in the Epistle of Paul to the Romans, the first twenty-five verses of the 1st chapter, and in the Epistle to the Thessalonians, the first twelve verses of the 2d chapter.

Prayer was then offered by the General Overseer.

The announcements were then made, in the course of which the General Overseer made the following remarks:

Invitation to Visit Zion City.

I think it might help to remove any lingering impression adverse to our little City if you were to visit it.

You will be very welcome.

Of course you will have to leave your cigars and tobacco behind you in Chicago, or, at any rate, you cannot use them in Zion City.

I warn you about that because if you tried to smoke, you would be tapped on the shoulder and respectfully asked to put out your pipe or cigar.

If you would not do it, we would have to take you where we put bad boys.

There is one city, at any rate, where there is an Ordinance which says, "Thou shalt not stink the people out."

You know my word for you people who smoke and chew.

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It is not a very elegant one, but it is a very emphatic one. I call you Stinkpots.

There is not a good woman or a clean man in this place who is not of my opinion.

The Foul Sin of Using Tobacco.

The use of tobacco is a disgusting and a shameful habit.

You smoke nicotine, and you sow the seeds of amaurosis, and paralysis, and dyspepsia, ulcerations of the stomach and bowels, and cancer.

No man has a right to do that.

Others have some rights, too.

A man who goes about stinking and spitting out his filth all over the place has to remember that the sun shines upon that, and the wind raises it up, and that others must breathe that disease-breeding, catarrhal, stinking nastiness, you dogs! Dirty dogs!

That is just how I feel about you. (Laughter.)

What right have you to do it?

We have an Ordinance against you in Zion City. You cannot stink there with impunity. (Laughter.)

I am so glad that I can tell you that.

I am thankful that our little City is being established.

We have gathered more than 7,000 people there in fourteen months.

About ninety-five per cent. of them are living in their own houses, and they are nice houses, too.

They are hard-working people, but courteous and clean.

There is not a saloon in the place, nor a gambling hell, nor a harlot, nor a whoremonger.

If we find a man of that kind, we dump him down in the middle of the road and give him his option of going to Beer (that is Milwaukee,) or Babel (that is Chicago.) (Laughter.) He cannot stay in the City of Zion and be a drummer for the Devil, or a serpent in the grass.

We ask God to help us to take care of our people, and they also take care of themselves.

They are workers.

We built our own little City.

We are still building.

More than one house is started every day, and scores, perhaps hundreds, of new houses are now going up.

All This Lying About Zion City Being Deserted Is Monumental.

You have only to see the City to know it.

They say there is a great exodus from it.

We cannot see it; for there is not a single house for rent, nor a room.

It does not matter what the people say, or what the papers say, Zion City goes forward.

We have not stopped any work, and there is not an unemployed man who is willing and able to work in Zion City.

We have gone right along and we are going right along. We are doing right.

We are continuing to watch who it is that has been making this little fuss.

We are letting the lawyers and their foolish clients enter their suits, and we then discharge them by paying in full before they come into court. The pettiness of the proceedings of Zion's enemies is disgusting all fair traders.

The newspapers are hearing from their deceived readers.

We are making a little black list, however, of people whom Zion finds it best to have nothing to do with in business matters.

Zion is doing her business in an honorable manner. We are watching these dishonorable lawyers who go around asking: "Does Zion or Dowie owe you anything? If so, let me collect. Let me go at him."

We propose to go right on and fight them out. They have been shown the door in many cases by our commercial friends, with stinging words of rebuke.

It is a right thing to punish shameless, illegal commercial attacks upon Zion, and when the Christ reigns such persons will not be able to do such business on this earth.

The Crushed Silence of the Chicago Press.

The daily newspapers of Chicago are now silent.

They were thrashed into silence. They were smashed into silence from this platform, in ZION BANNER and LEAVES OF HEALING, and by strong protests from some of the largest business houses in Chicago.

Their lies were unveiled, but they are impenitent thieves still. When the papers are silent, I am always more concerned about what they are going to do next, than when they are lying, because they are always up to some secret preparation for new acts of devilry.

They were born speaking lies, and they keep at it.

A Daring Attempt at Blackmailing.

This last week I received one of the most daring pieces of blackmailing that I have seen in all my life.

One blackmailing suit ran its course for a number of years, and at last ran out a few months ago.

I will never submit to blackmail.

No man living has ever been able to get a dollar from me or from Zion's Storehouse to buy his silence about something.

We have nothing that we need to ask anybody to keep silent about.

A scoundrel belonging to the press, who claims to be A. Gideon, Parker House, Boston, sent me a letter, which I received last Friday, in which he had the shameless impudence to tell me that unless I sent him $1,000, in current funds, by next Tuesday, he had arranged with a Chicago editor to publish some secret correspondence concerning myself and my family which perhaps I would not like to have published.

I "swithered," as we say in Scotland, as to whether I would put that letter into the hands of the United States Postal Department, and have them endeavor to find the rascal.

I called my General Counsel, Judge Barnes, and several of my officers into consultation on Saturday, and decided that I would simply do nothing about it beyond making this public statement.

Defiance to a Would-be Blackmailer.

I would not care if every letter I have ever written in the world were published.

What that man thinks would damage me is simply a bit of plain, straight English that I thought ought to be written.

If the shameless man who put it into his hands, and whose shame it is, wants to publish it, as it seems to me he does, or tries to blackmail me, that proves his real character, and that I was right in writing the letter.

All I have to say is, let it be published, because it is true.

Although it will grieve me because of some who are living, and, most of all, because of one very dear to me who died more than nine years ago, I tell Mr. Gideon and all these scoundrels, whether they are in Boston or in Chicago, that they cannot get at me either by public assault or by private blackmail. My family is now a very small one—just three in this country—my wife and son and myself; and we stand together, fearless of what all the world, the flesh or the Devil can say, do, think, write, print, or threaten. We have done, and are doing, our work for God and for humanity, and, by His grace we shall continue to do it without fear, or yielding to blackmailing press criminals.

It has been tried in vain several times.

The open attacks of the press have ceased, and now come up their secret blackmailers.

If I have done anything wrong in my life, it were better, far better, that it should come out now, upon this earth, than that it should be concealed and stand against me at the Judgment Seat of God.

I am not afraid of anything that may come up.

If I have done wrong, I will admit it.

In this matter, however, I have done no wrong.

I defy the Chicago editor to print it.

It does not affect me at all, nor any of my family now living, nor my lovely and pure daughter recently departed. It is, however, a dastardly and villainous plot which will come back with crushing effect upon the miserable creature who gave up these letters, and "the birds of a feather" to whom they were shown with the insane idea that their publication would injure me.

Zion is Going Forward in spite of every demon on earth or in hell.

If God can afford to let Zion City go to ruin, then let it go.

If Zion is not right, then let her go to smash.

If, however, Zion is established by God and is doing God's work, then Zion will Go Forward, and there is no power on earth or hell that can prevent. (Applause.)

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I feel happy. It does not trouble me, not a grain: for I know that Zion is of God, and that I am doing His Will from my heart and with all my might. Let those who attack God's work have a care: for the Sword He gave me is sharp, and I know how to use it upon liars and reprobates.

The Need for a Rigorous Press Censorship.

I am not attacking the press. I am simply rebuking it for its villainy and spanking it for its misdeeds, every now and then.

If the people were wise, they would see the need of legislation that would make these anonymous villains in the press responsible for their action.

They are an irresponsible band of criminals.

They have the law in such a condition that if you were to begin to prosecute them for their libels, all they would have to do would be to put a little bit of a note in nonpareil type away down in a corner, saying that they have withdrawn the statement, and they can go right on unpunished.

You have allowed the press to terrorize the legislatures into making laws for the protection of the villainous press.

I shall never cease to fight it, and of course I never expect it to stop fighting me until it is converted. My hope for its conversion is very slight.

I can only hope that the day will speedily come when the Lord Himself will resume the reigns of government over all the Earth.

As the *Daily News* said the other day: "When Dowie gets his commission from the Lord some of us will have to get off the earth." (Laughter and applause.)

You will, unless you repent.

I have a commission now, however, and my commission is to keep you in good order. I do that, and you know I do.

What I say is believed, and what you say is not, because you Chicago press liars are set down all over the world as the phenomenal liars of the century. (Laughter.)

I heard a man say a few months ago in the East: "A Jersey mosquito and a Chicago press liar are the nastiest things in America." (Laughter.)

I was talking to you about coming out to Zion City.

It is a city worth looking at; a place that has probably not far from 8,000 people, and one factory, that of the Zion Lace Industries, with eight acres of floor space, and many interesting public and private buildings of a large size, such as Shiloh Tabernacle, seated for 5,200; Elijah Hospice, which covers nearly a block and has accommodation for many hundreds of guests and can feed thousands daily; Zion City Administration Building, which is, like the Hospice, architecturally beautiful and very commodious; Zion City General Stores, Fresh Food Supply, etc., employing hundreds of persons; Zion Milling and Baking Industries, Zion City Laundry, and the Sugar and Confection Association, each of which is doing an excellent business.

The Success of Beautiful Zion Lace.

Beautiful Zion Lace is being sold in more than twenty-five cities of the United States, and forty of the largest dry-goods houses.

We have heard nothing but commendation upon our beautiful fabric, as to design, quality and price.

We desire to use this great and beautiful and new industry to find honest employment for our own people, and to get profits to extend the Kingdom of God throughout the world.

Zion has never gone to Rockefeller or any other feller, whether he belonged to the Standard Oil Steal or any other kind of a Steal, for money to carry on God's work.

We have attended to our own matters, and never sought outside help yet.

God Prospers Zion City Bank Notwithstanding Opposition.

May God help us to continue to carry on our business in accordance with that principle.

I am exceedingly glad for the great kindness which has been shown me on every side by the great business houses of Chicago.

I cannot say the same of the banks. I am sorry that I cannot, for the conduct of some of them has been simply shameful.

If God had not, from the very beginning, taken good care of Zion City Bank, it could not have continued and prospered as it does.

Thanks be to God, our Bank stands strongly, with five or six thousand depositors, not one of whom has removed a deposit in all this time of lying and scandal.

On the contrary, I am very thankful for the confidence of my people, and for the confidence of large business men of Chicago.

We are finding out all the little lawyers and big Masons, who are doing their best to strangle Zion in the darkness. They cannot do it. Life and Light and Love are ever triumphing over Death and Darkness and Hatred.

Freemasonry, the "Mystery of Lawlessness."

Zion fights in the light. They fight in the darkness.

They do their deeds in darkness.

They have to bandage the eyes of the candidate, and strip him until he is nearly naked, and put an old shirt upon him and an old pair of flannel drawers, and then take him, no matter what his rank, with a cable-tow around his neck, and drag him into their infernal lodges, out of which the Name of the Christ is barred. There they parody the Resurrection by a bogus raising from the dead of the mythical Hiram Abiff by King Soloman, with the "lion's paw" grip on the "five points of Masonry." It is this blasphemous lie of a Sham Resurrection which is the basis of Masonry.

You know it, too, you Freemasons.

You know that in the fundamental degrees of the Blue Lodge, which is really all there is to Masonry, the Name of Jesus, the Christ, is cut out wherever it should be mentioned in your quotations from the Bible.

You are a Christless, Godless crew!

I do not care who you are—ministers, bishops, lawyers, bankers, merchants, politicians, editors or what not. Many of you are ashamed of your associates, some of whom have been recently sent from the Masonic Temple of Chicago to prison for their crimes of stealing Masonic Funds and "fixing taxes" to the extent of $26,000 in one year. Other "high Masons" and low thieves are under indictment by the Grand Jury, and the scandal grows from day to day, as the criminals turn State's Evidence and inform upon each other.

Every honest, self-respecting man should get away from such "high" company.

I tell you that Masonry is simply a revival of Baal worship, the filthy Sun idolatry of Phenicia, which usurped the worship of Jehovah in the Land of Israel in the days of my mighty predecessor, Elijah the Destroyer.

You have entered into illegal combination to murder and make men take vows that are contrary to law.

You are anarchists! You are the lawless ones.

The law does not give permission to any man to administer an oath or a penalty unless he is a proper officer of the Law appointed in accordance with Law.

You know you administer oaths and impose penalties, and try to carry them out, you villains!

May God smite all your secret lodges throughout all the Secret Empire, every last one of them! (Applause.)

If your wives knew the whole facts concerning Masonry, you would be in a queer place.

There is no use getting mad with me and stamping out, because you have to take your medicine when you come here. (Laughter.) You do not get the truth elsewhere.

Well, that will do for today. (Applause and laughter.)

UNVEILING THE APOSTASIES: THE ROME OF PAUL AND THE MARTYRS, AND THE ROME OF LEO XIII.

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 Series of Messages which I am delivering on the Unveiling of the Apostasies, I have come to the Church of Rome, and begin that Unveiling by a discourse today on the Rome of Paul and the Martyrs, contrasted with the Rome of Pope Leo XIII.

I shall put in the front of all I have to say two passages which I read to you today. The first is in the 2d chapter of the Epistle of Paul to the Thessalonians, and in the 3d verse:

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.

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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.

The second is in the Epistle to the Romans, the 1st chapter and the 24th and 25th verses:

Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:

For that they exchanged the Truth of God for a Lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

A "Far Cry" from Paul to Pope Leo XIII.

It is a "far cry," as we would say in Scotland, from the Rome of Paul and of the early Christian martyrs, up to the Council of Nice; from Paul the Apostle, who gave himself a willing sacrifice and died for the Christ, and from the Confessors of the Church of Rome, to the Apostate who sits today in the Temple of God, declaring that he is the Infallible Pope.

It is a long way that one has to travel from the time of Paul to reach the shameless degeneracy of Leo XIII. and of the Roman Curia of today.

The Church of God in Rome took no second place to any of the churches, or the gatherings, of the first century.

The Church of God in Rome had a splendid beginning, a splendid youth.

Its degeneracy followed the assumption of papal supremacy by the Bishop of Rome, the ridiculous doctrine that the pope was the lineal successor of Peter, and the Vicar of the Christ.

The absurdity of that dogma is extreme when you remember that there is not a single atom of historic fact that can be produced to show that Peter the Apostle was ever in Rome.

I desire to speak of Paul who, if not the founder, was the establisher of the Church in Rome.

But, first, let me say a few words concerning the

Uselessness of the Threats of Apostates.

It does not matter what they say, or do, or think, or threaten, I will Unveil this Horrible Apostasy.

I have already had a number of letters, informing me that my last hour has now come; that if I dare to deliver this Series of Messages concerning the Roman Apostasy, I shall certainly have to bid farewell to life.

That does not trouble me; because, although I love my work, my family and my people, and am very happy in doing God's Will, I would rather wake up tomorrow morning in the City of God above, than anywhere else in the Universe.

You cannot frighten me.

Let me say, without any boasting, that you are "barking up the wrong tree!"

I have never yet known what it was to be afraid.

When people say, "I am afraid," I often say to them, "How does it feel to be afraid?"

I do not know fear.

I was born without fear.

I was born with love to all mankind.

I have always loved my fellow men too much to fear them.

I intend to speak the truth in love, no matter what the whole host of assassins belonging to the Jesuit Order can say or do. (Amen. Applause.)

My Fight Against Roman Apostasy Began Many Years Ago.

I have had this fight before.

I had it in Australia, when it was given me to answer the late Archbishop Roger Bede Vaughan.

Even then they used to send me threatening letters.

I used to tell them the road by which I would go home, and the tree behind which they might stand and have a good shot at me, and perhaps get away without being arrested and eventually hanged.

I do not care about these threats.

You just waste your paper.

Moreover, when a man writes me a letter, saying that he is going to kill me, I know he is not. (Laughter.)

The man who really intends to kill you never writes you a letter telling you about it. (Applause and laughter.)

I received a letter from Oshkosh, Wisconsin, some time ago, saying that there were four fellows coming to Chicago, who would no longer stand my abuse of the pope and that I must be put out of existence.

I have not seen them yet.

You remember the letters of which I published facsimiles, saying that I was to be shot in the same way that President McKinley was, and would not live to see the spring of this year.

That kind of nonsense will not deter me from speaking the truth.

I have nothing in my heart but love for all mankind, and I will speak fairly.

I Claim to be Competent to Speak on Matters of Church History.

There are many things, the great majority of things in the world, that I do not know anything about.

The things that I do know, however, I know.

If a careful reading and a very careful study of almost every fragment known to exist from the days of the Apostle Paul, from the writings of Clement down through all the Antenicene Fathers to the postnicene fathers, as far at least as the Seventh Ecumenical Council, held also at Nice in the year 787, can give any knowledge of Church History, I have that knowledge.

I have given very careful study to the whole History of the Church.

I have been a very close student of Neander and many other great historians of the Church who have written in more modern times, including both Protestant and Roman Catholic writers, and I am indebted amongst the latter to Bishop Hefele, whose History of the Councils is a work of the highest value.

I have also sat at the feet of great living historical teachers.

I cannot plead ignorance, therefore, if I say anything that is not historically reliable, for I have knowledge.

I will speak fairly.

I must. I dare not do anything else; for I am apeaking at the End of the Dispensation, and am speaking Words of Warning that are being listened to throughout the world; words that will have more effect tomorrow than they have today.

The Personality of St. Paul.

When he became an apostle, probably ten or eleven years after his conversion, Paul changed his name from Saulos, "great," to Paulos, "little."

Paul was a Jew—thank God for the Jew!

"Salvation is of the Jews."

Thank God for Jesus the Christ, the Jew! (Amen.)

Thank God for Mary, the Jewess, and for the mighty apostolic Jew, Paul.

According to an apocryphal writing, he was, in person, a very little man. I sympathize with him.

He also was bald-headed. I can sympathize with him there, too. (Laughter.)

Onesiphorus, in a writing known to scholars as the story of Paul and Thecla, says that Paul was a very little man, by no means striking in his appearance, for he had a very hooked nose.

I might have had a hooked nose, but for a cricket-ball that smashed it when I was very young and gave me the nondescript nose I have now.

Paul, bald-headed, bandy-legged—there again I am slightly with him—had not very much to commend him in personal appearance, and could not any more than I be compared with the Apollo Belvidere.

Onesiphorus gives the only description, I think, we have of his personal appearance.

He describes some one watching at the gate of Iconium for him, and tells us that it was only in his countenance that there was aught to make men look at him.

But oh, what a mighty man Paul was!

You have no conception of the grandeur of that character until you study it, and see it in its own simple majesty.

He who was the greatest of the apostles humbly called himself the least of all saints!

He said, "I am not worthy to be called an apostle."

He was the greatest, for he was the humblest.

Yet he could say he was not a whit behind the chiefest of the apostles.

He was of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, blameless; a Pharisee—which must not always be understood as a term of reproach, for the Pharisee was the orthodox Rabbi of the Christ's time.

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Jesus said they sat in Moses' seat and told his disciples to do as they said, but not to do as they did. There were many of these Pharisees who were mighty men.

Paul had sat at the feet of Gamaliel. No greater teacher of the law of God had ever lived, probably, than the wise Rabbi Gamaliel, whose name means *God is Recompenser.*

Paul a Roman Citizen by Birth.

You will not forget that Paul was born in Tarsus, a famous city more than 800 years old at the time of his birth and renowned for its philosophic and literary culture It was made a free city by Augustus. Therefore he had the right of Roman citizenship; for its citizens had equal rights with the citizens of Rome.

That will be a very important point for you to remember in studying Paul, since he more than once appealed to his Roman citizenship.

The centurion of Jerusalem, who saved him from a mob, wanted to know who he was; whether he was not a pestiferous fellow whom they had been hearing about, and he told him No, but that he was "A Jew of Tarsus, in Cilicia, a citizen of no mean city."

Then again he told another one that he was a Roman, and that they had beaten him contrary to law. It meant death to beat a Roman without trial.

He had a right to be judged by no one else but by his peers at Rome.

When the chief captain of the Temple said to him, "Tell me, Art thou a Roman?" Paul answered "Yes!" And when the astonished officer replied, "With a great sum obtained I this freedom," the rejoinder of Paul was the calm, strong words of a Roman citizen, "But I was free born!" or, as the Revision reads, "But I was a Roman born!"

Paul, therefore, had the right to appeal from the Roman Procurator, Festus, to Cæsar at Rome.

He was a Roman citizen, and he had availed himself of what that meant; for the great mass of people in the world were slaves.

Only those who were citizens of Rome were politically free.

He was a free-born Roman, yet a Jew; and, when he became a Christian, he did not cease to be a Roman and an Israelite, but was ever ready to remind others of both facts. The man who is ashamed of his Jewish origin has no right to proclaim his American citizenship. Paul rejoiced in the privileges of his birth and citizenship, as well as in his apostleship.

The Splendid Scholarship of Paul.

He was a man trained in all the learning of the Greeks.

Any one conversant with the Greek language, cannot but admire both the style of Paul's writing and its splendid dialectic qualities, its splendid logic, its magnificent philosophic sweep; its grandeur of expression, leading away out to the illimitable.

You cannot but admire the evidences of his wide and thorough scholarship.

He does not parade it. No true scholar does.

A man who parades a little scholarship has a cheap kind of scholarship.

He got it from phrase-books; he got it from cheap teachers, who knew little and taught him less.

Paul's scholarship runs right through and permeates, and gives dignity and force to his writings.

Although a Hebrew, he did not write in the Aramaic tongue.

Although a Hebrew, he became the Apostle of the Nations —of the Gentiles. (It is always better to use the word Nations.)

Yet as a Rabbi, he must have stood very high.

Paul's High Station Among the Jews.

It is clearly evident that Paul was a member of the anhedrin, of the Sacred Council of the Seventy, at Jerusalem.

He must therefore have been over the age of thirty, and a married man.

The proof of that lies in the passage in the Acts of the Apostles where he is made the official witness at the death of Stephen, and where he speaks as having "consented" to the execution, a legal term indicating that he cast his vote as one of the great Judges in the Sanhedrin for the death of the heretic, as they counted him.

These facts would indicate that Paul had high rank among the Rabbis at Jerusalem.

Paul a Mighty Persecutor of Christians.

He was renowned as a special hater of the Church of God in the Christ, and as its persecutor.

The high-priest at Jerusalem entrusted him with letters to the authorities at Damascus, so that he could follow the Christians who fled to Damascus from Judea, Galilee, and Perea and Samaria, to get Aretus, the ethnarch in Northern Arabia, to punish them and enslave them.

Such an embassy would be likely to be undertaken only by one who was a Rabbi of the highest rank. It would not be committed to one in the lower ranks at all.

He was the head of the embassy.

The Sanhedrin had existed for about fifteen hundred years, in one form or another, as the ruling power in Israel.

It was a Council of great dignity, and of great scholarship.

Even in the time of Jesus it had some mighty and good men in it—men like Nicodemus, men like Gamaliel, who gave the Council good advice, to refrain from persecuting the Christians, but whose wise counsel his disciple, Saul, did not follow.

Paul stood, however, amidst them all, a man not less than the greatest of the Rabbis of his time.

You never understand Paul unless you think of him as the ripe Rabbinical and Greek scholar, acquainted with the Holy Spirit's writings, and, doubtless, with the documents that have since come to form the Talmud and the Mishna, the Gemara, and all that mass of tradition. All scholars of that time were expected to become more or less acquainted with these "traditions of the elders."

Paul Was More Than a Mere Knower of Books; He Was a Thinker.

He was a man who could use his learning.

Believing that this sect of Christians was a pestiferous set, a blasphemous set, and that the Christ had been rightly, properly crucified, he became the most violent and skilful and persistent persecutor of the Church of God.

Remembering his splendid scholarly and Rabbinical position; remembering his Roman citizenship, and his great dignity in the Sanhedrin, do not forget that when he entered the Christian Church he left behind him wealth and fame and power, to become the bond-servant, as he puts it in that Epistle to the Romans, the Slave of the Christ, "for whom," he says, "I suffered the loss of all things, and do count them but dung, that I may gain the Christ, and be found in Him, not having a Righteousness of mine own, even that which is of the Law, but that which is through faith in the Christ, the Righteousness which is of God by faith: that I may know Him, and the Power of His Resurrection, and the Fellowship of His Sufferings, becoming conformed unto His death; if by any means I may attain unto the Resurrection from the Dead."

In these sublime words he indicates what he had put aside, and how little it seemed in comparison with the glory of being the Bond-servant, and yet the Apostle of the Christ.

When he became a Christian, you will remember, it was in Damascus, after that bright Shekinah Light of God had shone upon him, out of which there spoke the ringing but tender and pleading Voice of the Christ, the rejected Messiah Himself: "Saul! Saul! why persecutest thou Me?"

"Who art Thou, Lord?" cried the cruel persecutor of Christians everywhere.

And He answered: "I am Jesus, whom thou persecutest."

The Head of the Church was telling the great persecutor that every member, even the humblest who was persecuted, affected the great Head.

You cannot harm the humblest Christian without grieving the Master.

O, foolish persecutors, it is the same today!

You cannot touch me, if I am the Christ's, without touching the Christ.

"Lord," he cried, "what wilt Thou have me to do?"

One such moment, and

All the Past Was Swept Away in the Shekinah Light of God.

He saw what a mean, pitiful, wretched creature he had been, thinking to do God's service, by murdering, maligning, and persecuting His people.

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But all the answer he got was, "Arise, and go into the city, and *it shall be told thee what thou must do!*"

When he arose, he found he was blind, and so they "led him by the hand and brought him into Damascus. And he was three days without sight, and did neither eat nor drink."

In the agony of his spirit he prayed alone.

Oh, it is a wonderful scene!

You must study it.

Day after day, and night after night, Saul was fasting and praying, but neither the Shekinah Light nor the Heavenly Voice came again.

The heavens were as brass, and the help did not come.

No longer could his blind eyes see any human face, nor the sunrise, the glory of the day, nor the beauty of the sunset —all gone—blind! blind!

Yes, and a darker pall was upon his spirit; for the Christ who had met him in the way had not yet spoken.

But he prayed.

He prayed in that great Name in which the Jew must learn to pray, in which the proud Rabbi had to pray, the Name of Jesus, the Messiah.

God Often Makes Humble People His Messengers.

God did not send an apostle to Saul in the house of Judas, in Straight Street, Damascus.

He sent to him a humble Christian, bearing a very obscure name and one that was not in good odor in the Church, the name of Ananias. An Ananias had died for his hypocrisy, but God takes very humble means of correcting and instructing great men.

As Augustine so beautifully said: "It pleased God, in His Infinite Wisdom, to save philosophers by means of fishermen, and not fishermen by means of philosophers."

It pleased God to take humble, and, apparently, contemptible men to bring down the great Rabbinical structure, and to plant the Christian Church upon the Apostolic Foundation, Jesus the Christ being the Chief Corner Stone.

So Ananias came to Paul.

He had been instructed by the Lord.

He had been told to go to the street and house where he would find Saul, the Rabbi. He was still known by that name, Saul the Rabbi, the great Rabbi.

But Ananias said: "Lord, I have heard from many of this man, how much evil he did to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon Thy Name."

There are some presumptuous people (perhaps many of you know one of them) who will even discuss His Commandments with God Almighty, and when they get a message from God and are told to do something, they start disputing; they begin to object; "But! But! But!"

The best kind of soldiers never do that.

Ananias had to be rebuked with a sharp, "Go thy way!" and to be told that he could not give God any information about Saul that He did not possess.

I marvel sometimes at what some people call their prayers.

Did you ever listen to a Fourth of July prayer, in which the person was giving God Almighty a great deal of information of a historical character concerning this country, George Washington and other people?

It is one of the most contemptible things in the world.

Ananias had no business to discuss his instructions—neither have you and I.

God had told him that Saul, so far from being a great persecutor, was praying—"Behold he prayeth!"

The Power of Prayer in One's Life.

That is the power in any man.

I do not care for your telling me of a minister of Christ: "Behold, he preacheth."

It is good to know, however, that with the door shut, and no eye but God's to see, and none but His ear to hear, the man, seeking for no glory, has shut his door, has bowed his head, has bent his knee, has sought his God, and has gone down into the depths of his own self-abasement, that he may go down into the deeper depths where he can wrestle alone with sin, and disease, and death, and the powers of hell; for no man can ever plead for his brother until he has descended into hell.

He must follow his Master in spirit.

He must go into the deep depths of despair to save the perishing who have sunk far below, to rise no more, except for the helping hand of one in whom God has put His Spirit.

He must know what it is to plead for the dead, for those who are apparently determined that they will be damned.

Paul was praying.

I wonder if it could be said of you, "Behold, he prayeth."

Of how many could it be said tonight, who have left this place and are scribbling their lies, "Behold, he lieth? Behold, he hath dipped his pen in the malice of hell, and writeth?"

Do you pray in such a way that God Himself will say, "Behold, he prayeth?"

Saul Receives His Sight and the Gift of the Holy Spirit.

When Ananias came into that room he saw the Rabbi bowed in prayer.

Saul heard nothing until the hands of that kind, humble Christian rested upon him, and he heard the Word for the first time:

> Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

He touched his eyes, and in a moment the sightless Saul saw Ananias.

Then he knew that his prayer was answered; that the touch of that man was the touch of one who was in communion with the mighty Savior, and Healer, and Cleanser, the Christ who had given sight to the blind, hearing to the deaf, and banished the disease and brought the dead to life—whom he had so shamefully persecuted.

Then Ananias said, "Arise! and be baptized, and wash away thy sins, calling on the Name of the Lord."

Ah, Saul, you had to learn just what Real Baptism meant.

What Real Baptism Means.

It is not the sprinkling of a few drops of water on a baby's nose or face, but it is the Baptism of a penitent sinner, who has found the Saviour, and is willing to obey Him in all things. By that Triune act of Baptism by Immersion, into the Name of the Father, and of the Son, and of the Holy Spirit, a penitent believer will realize what Paul himself afterwards taught: the Power of Baptism—Death to Sin, buried with the Christ; Life in God, risen with the Christ; and Power for Service, walking with the Christ in Newness of Life.

That is Baptism. No water can impart it; but if you are where Paul was, in Straight Street, Damascus, you can get it. The trouble is that many of you are in Crooked Street, Chicago, or elsewhere.

Then came the words that told him that he was to be a chosen Apostle, a chosen Lamp to carry Light.

The Tribe of Benjamin was the tribe of the Light-bearer. Paul was to carry the Light to all the Nations.

But first he was to learn how to hold his tongue for three years.

He says concerning this period: "I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia."

For three years he never preached.

He went into Arabia and studied alone with God.

He writes, "*After three years* I went up to Jerusalem to see Peter, and abode with him fifteen days."

The Value of Silence.

Silence is the best thing when God calls a man to do a special work: for he must "be still," if he would "commune with God," and learn His Will and Way.

But when God calls a man he can make him talk.

The first thing he makes him do is to make him to be still, and know that He is God.

Commune with your own hearts upon your bed and be still!

A man who can learn to hold his tongue in all the languages he knows, and spend three years in silent preparation will be a power.

A man who thinks it is essential to utter all he does not know, and to chatter and to write and to scribble the first thing that comes into his pimple of a head (laughter), is an abomination, and you know there are many of them around.

Paul was no such man.

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He had done enough talking. He had talked too much, and he had to learn to keep silence.

Before you start to preach, if you will just hold your tongue for three years, as far as preaching is concerned, and quietly learn, God will make some use of you.

Oh, I would like to know something more about that three years!

I confess that if ever I should meet Paul, I should want to say to him: "Paul, will you not give me a sketch of those three years, or tell me where I can read it in the Library of Heaven?" —because I think that there are books there.

Books in Heaven.

I am hoping that I shall be able to read some of my books in heaven that I have not any time to read on earth.

I confess to an intense desire to read.

I have been a reader all my life; although it has pleased the press to paint me as an ignoramus. I have been a student all my life.

I can say that my books cost me something, too, for I was a poor boy, and I had to earn the money to get them, by the sweat of my brain, until I got several thousand. I knew something of the inside of them, too.

If I had my way, I would not talk today at all; I would be still.

It is only because it is God's Way, and because there is no other man who will do the work that He gives me to do.

You who talk as if it were pleasure to me to be a "public man," forever a mark for every ecclesiastical or literary hoodlum of the pulpit, the newspapers or the magazines, have no idea of the pain of such constant crucifixion. Mean men obtain interviews upon the most sacred assurances of personal honor, solely, they say, for the glory of God, and then, like Dr. James M. Buckley, who did this, they impudently, in flat defiance of the facts, and utterly regardless of their promise, attempt to "analyze" and "classify" me as if I were a new kind of beetle. It is disgusting, it is laughable, and it is disgraceful for Dr. Buckley to write as he has. But I shall leave him until I have time to attend to him, and then, in the Name of the Lord, whose Name he deceitfully used to obtain his interview, I will do a little analyzing and classifying of this Scribe of the Apostate Masonic-Methodist Episcopal Church. Meanwhile, I cannot retire to Arabia, but I can afford to be still in Zion City a little longer, concerning Dr. Buckley's insolence and falsehood and suppression of truth and distortion of facts in this month's *Century Magazine*.

I have never had any desire for the conflict and clash of arms in controversy; but it has been forced upon me by God, who called me to this work at the close of this Dispensation and who knows how my heart has loved the peaceful paths of private life. But I have had my Arabia, and Felix also, and I dare not, and do not, complain that I have now to "fight with beasts" at Chicago, and with "false brethren" from New York to San Francisco—yes, over all the continents.

I love to do God's Will, even although I have to live much in Golgotha and Gethsemane. It is well: for it is God's appointed Way, and Victory and Rest lie beyond, when I "cross the River and rest under the Tree."

Paul had a splendid time. He was still.

In the wilderness of that Arabian desert, Paul studied, perhaps among the disciples of John the Baptist, the men who had sat at the feet of Elijah the Preparer.

All that ever came from Paul, in later years, came through these Years of Silence.

The Church did not trust him when at last he came up to Jerusalem.

Dear old Peter was kind to him, and James, the brother of our Lord, who had become an apostle by that time, was kind.

Paul's Fight Against Judaizing Christians.

The rest of them, however, did not take much stock in him, because he was turning sharply around upon the Judaizing Christians who wanted to make Christianity simply a sect of Judaism.

Christianity is not a sect of Judaism.

Christianity is the establishment, by God, through the Christ, upon the Eternal Rock—not upon the vacillating Peter, but upon the Son of God—of a Church against which the Gates of Hell shall fight in vain, which shall be the forerunner of a Kingdom that shall cover all the earth.

This is the Paul of the First Century.

This is the Paul, who, hated even by Judaizing Christians, went forth to conquer the world, without money, without influence, hated and persecuted, with thorns in the flesh, and with the promise of the Holy Spirit that in every city there would be a big row, and that bonds and imprisonments awaited him.

That is the Paul who died for the Christ at Rome.

I would like to say more of him.

Oh, may God help us to be more like him.

May God help us, like him, to have no Righteousness of our own, but the Righteousness which is of God by Faith.

What a Contrast Between Paul and the Thirteenth Lion of the Popes of Rome!

What a contrast between Paul and the Cringing Coward who keeps within the Vatican and tries to persuade the Roman Catholic church that he is a prisoner.

He could come out and go where he liked any day of the week or year.

He preaches to no people.

He is simply a cunning spider who is the center of a political, ecclesiastical and educational web.

After all, White Pope as he is, he is only the tool and nominee of the Black Pope, the General of the Jesuit Order.

Poor, mean, miserable, simulacrum, infallible by a Vatican decree!

Infallible!

The Folly and Blasphemy of the Dogma of Papal Infallibility.

I do not want to call a man a fool; I do not want to call a man a liar, but he might well call himself an infallible fool and liar.

Who is infallible but God alone?

He is no successor of either Paul or Peter who has a righteousness and an infallibility of his own, which a company of fallible bishops decreed to be the Pope's peculiar possession, at a Council of Apostates, held in the Vatican at Rome on July 18, 1870.

Strange that it was an unknown Dogma, even in the Church of Rome, until thirty-two years ago!

What a sham!

Joachim Pecci, as Archbishop of Perugia, was only a fallible bishop, when Pio Nono was declared to be an infallible pope, and how came he thereafter, in 1877, to be infallible? Where was his infallibility seven years before? Where will it be when he dies?

Seven hundred fallible bishops had made Pio Nono an infallible pope.

But it took less than that to make Cardinal Pecci an infallible pope. It took only a caucus of cardinals in Rome to make Pio Nono's successor pope, and presto! by the election of the caucus he becomes infallible!

What a farce!

You might as well declare that a caucus of men could turn a woman into a man.

You might declare that she was a man, but she would be a woman all the time.

A woman is always a woman. Thank God, she is!

A fallible being is always a fallible being.

The mighty Paul claimed no infallibility. To "the Only Wise God" he appealed.

And, as for poor Peter, who never was in Rome, he never claimed infallibility.

Dear old fellow, he was always opening his mouth and putting his foot in it. He got into trouble all the time.

Twenty-five years after Pentecost he got into trouble with Paul at Antioch.

He was always repenting and getting right, dear old fellow!

As for his being the great apostle of the Church of Rome, the Church of Rome owes to Phœbe, the faithful deaconess of Cenchrea, the letter which she bore from Paul, and which we read from today, and the Scriptures and reliable History contain no mention of Peter's writing to Rome, or ever being there.

I want you to see the Paul of the early days.

I want you to see the Martyrs of Rome, among whom Paul was perhaps one of the first.

I desire you to see the contrast between him and the Apostate Church that has dishonored his Christ, and exchanged

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the truth of God for a lie, putting a man in the Temple of God

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He had done enough talking. He had talked too much, and he had to learn to keep silence.

Before you start to preach, if you will just hold your tongue for three years, as far as preaching is concerned, and quietly

This is the Paul of the First Century.

This is the Paul, who, hated even by Judaizing Christians, went forth to conquer the world, without money, without influence, hated and persecuted, with thorns in the flesh, and with

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the truth of God for a lie, putting a man in the Temple of God who claims an attribute that belongs to God alone.

May God save the Roman Catholics!

May God bless every one of them, and may God smash that Apostate Church!

All who desire to give themselves wholly to God, 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 power to do right to my fellow men; and if I have wronged any, to repent, to restore, to confess, and in Thy sight to do right, to undo the wrong, to bring into Thy Storehouse that of which I have robbed Thee in tithes and offerings. Give me power to live for Thee, to understand the story of Thy Church, and to be delivered from all the errors of the Apostasy, and prepare in these Times of Restoration for the New Life, and Light, and Power that is coming to Thy people. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service closed with the Doxology and

BENEDICTION.

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

Subscribers, Read This!

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

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.

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 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
November 2, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

Unveiling the Apostasies: the Rome of Paul and the Martyrs, and the Rome of Pope Leo XIII.

All Welcome Seats Free Freewill Offering

CHRIST IS ALL AND IN ALL

TRAIN SCHEDULE Between Zion City and Chicago

Effective September 28, 1902.

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.	*6.55 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.	5.08 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.

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.

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Early Morning Meeting in Shiloh Tabernacle

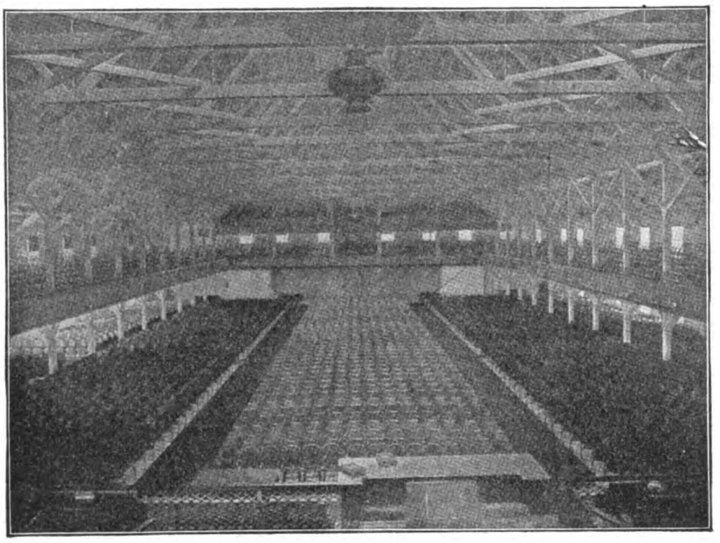
REPORTED BY S. D. W., E. S. AND A. W. N.

TO HIM who reads between the lines, Lord's Day early morning meeting, October 19, 1902, was heavy with hidden significances.

Here, at the dawn of a day given over by the world and the apostate churches to indolence, pleasure and a grudgingly given hour or two to formal church services, were gathering thousands of people.

From every gradation of life and occupation, they came, of one mind and moved by a common purpose. Happy-faced people, calm, orderly, with intelligence and thrift in evidence in their persons, were there in thousands.

They are met to feed upon the Word of God, to gain spiritual wisdom and strength, and many afterwards to leave their homes in the beautiful little City of Zion, going into the great metropolis adjacent, there to spend several hours of the Lord's Day in carrying a Message of Peace to the world.



INTERIOR OF SHILOH TABERNACLE.

While the great audience awaits the appearance of their beloved leader, by an almost involuntary impulse, a prayer service is held.

Not the stilted, cold, formal thing the above words are wont to express in the majority of churches, but a simple, fervent outpouring of the Spirit.

Now calm, now fervid with feeling, rapid, without circumlocution, as men speak when in earnest, voice follows voice in such quick succession that the torrent is broken only by the strong "Our Father, who art in Heaven." Read, whoso will: Though Zion's physical body should be laid away and seen no more forever, yet Zion, beautiful, deathless, spiritual Zion, shall live for aye; for her foundations are with God.

Shiloh Tabernacle, Zion City, Illinois, October 19, 1902.

The service was opened by the Congregation singing Hymn No. 350.

Christ has for sin atonement made,
What a wonderful Saviour!
We are redeemed! the price is paid!
What a wonderful Saviour!

CHORUS—What a wonderful Saviour is Jesus, my Jesus!
What a wonderful Saviour is Jesus, my Lord!

The General Overseer then read from the Gospel according to St. Matthew, 6th chapter, beginning at the 19th verse:

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

One may serve two men, but he cannot serve two masters.

Lay not up for yourselves treasures upon the earth.

The admonition in this Scripture is to crucify and consecrate self.

It is a good thing to lay up treasures; but, if you lay them up for yourselves, that is a bad thing.

It is not wrong to give to the poor, but it is very wrong to sound a trumpet and call the people together to let them see what you give to the poor.

That is self-righteous hypocrisy and an insult to God.

It is not a bad thing to pray in public, but it is a very bad thing to pray in public if you do it to be seen of men.

It is wrong to appear to men to fast, to be charitable, and to be virtuous in many other ways.

Lay up Treasures for a Right Purpose.

You must distinguish clearly between the laying up of treasures for a right purpose and the laying up of treasures for a wrong purpose. Nothing in recent years has given me more joy than the fact that my attention to God's business in connection with our financial affairs has been so very successful.

I have been able to lay up treasures, not for myself, but for the people of God, to be used in this Age and in the Ages to come.

I am glad that every cloud has its beautiful, silver lining.

I know that the sun is always shining on the other side, and that sooner or later it will break through and the light appear.

It is exceedingly delightful to know that we have a right to lay up treasures for God.

Zion's Financial Foundation Is Strong.

We have a right to build strong financial foundations for a work like this.

I am glad that the financial strength of Zion is great, putting it any way we like.

When an institution is able to stand such terrific hammerings, and such tremendous misrepresentation as Zion's Financial Institutions have stood during the last few weeks, it proves that that institution is very strong.

Nearly all the powerful business men of Chicago with whom we have dealings are united in saying: "We cannot afford to have Dr. Dowie and his people embarrassed in any way."

They stand around Zion like a solid phalanx and say to that lying newspaper press, "Be still!"

It is essential in all things that there shall be strong reserves.

I have always asked God to give me a strong reserve of psychical and physical strength, so that, whenever there was a call upon it, God would arrange for the reserve to be there in His own Divine way.

And so it has been.

I have never yet found that reserve strength to fail.

It has served me and will serve me, until the time comes when I shall pass away.

You must have a reserve in connection with all Divine work.

You must lay up treasures for God, if you desire to be powerful in His service among men.

If you do not lay up Treasures of Knowledge; Treasures of Wisdom; Treasures of Faith; Treasures of Experience, and by labor and by diligent cultivation store up Reserve Power, then you will speedily and utterly fail.

The day will come when you will suddenly find it necessary

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to fall back upon your Knowledge of the Word of God; upon the Wisdom that can come only from diligent study and preparation of that Word; upon the treasures of Experience, and, if you have none, then you will have to be put aside.

The days of youth should be days of perpetual labor spent in acquiring more and more the Knowledge of God.

If you are to grow in Grace, you must grow in the Knowledge of our Lord and Saviour, Jesus the Christ.

You must study His Word.

You must follow in His footsteps and speak His Word, and do His work.

Then you will come into your life's field of labor, with stores of Knowledge, Love, Wisdom and Strength, and the Treasure of Faith which will stand you in good stead in the days to come.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal.

The best place to have your treasure is where it cannot be taken away.

It Is Sad When a Man's Treasure Is Earthly.

It is sad when all your treasures lie in a man or woman or child.

When you touch the cold, dead form, then you realize that you have been putting your heart upon a thing of earth and a bit of cold, dead clay.

Then, like Pericles, who was unmoved amidst the plagues, until he touched the body of his dead son, Paralus, you will cry out that life is without hope, for your treasure is gone.

If you know that the life of the departed one is hid with the Christ in God, then you can stand above the dead, cold body and say, "He is not here but is arisen," as the Christ said.

Then you can think only of a spirit radiant with love, and you will lay the body of clay reverently away, as garments that can be no more used.

If your heart is fixed upon the mortal and physical form, when that is gone, your heart is broken.

When your heart is fixed upon that which is spiritual and eternal, you have arisen from the grave and your spirit is with the radiant spirits who have gone before.

Then you will become stronger, and life itself will become more precious, and the realities of Eternity more real.

Let your Treasure be in Heaven.

Our Master has gone before.

He went out of this world from a broken, bleeding, wounded body.

He reanimated that body and reascended into Heaven, and that body, glorified, transfigured and made eternally beautiful, still abides.

It is a Spiritual Body now.

It has been transformed, and we are seeking a like transformation.

All Treasures Which Are Worth Anything Are Eternal.

We thank God that we have a right to lay up treasures on earth for God, for the use of generations to come.

Through these treasures we will be able to lay up treasures in Heaven.

We are able to use the Powers of Earth as well as Divine Knowledge and Wisdom and Spiritual Powers; for the material things can be made the stepping-stones to heavenly things, and so by means of earth's treasures we can extend the Kingdom of God.

The Lamp of the Body Is the Eye.

How much there is in this!

Those who have to deal with their fellow men seek for the eye.

When I am speaking with men, I seek for the eye.

I do not concern myself about the form first.

The body may be strong and well formed, the features may be beautiful, and yet, within, there may appear a demon power.

Instinctively I seek for the eye.

I do not seek for the eye when the person is expecting it, for that is the time when he will be upon his guard and will bring into his face and into his eye expressions of thoughts which are not really in the heart, but are only pretended.

I first speak in a manner that will make the person entirely forget himself. Then is the right time to seek for the eye. With very few exceptions I have never failed to see what is in the heart.

When the spirit stands at the door of the eye, then you see the real man or woman, if you have the Divine gift of discerning spirits.

When the eye is capable of lighting up with that Light which never shone upon sea or land, when the Shekinah Light of God is within, however small, it can be seen. It is the most beautiful of all Lights: For it comes from the Indwelling Spirit of Him who is the Father of Lights.

The Power of Divine Anger Necessary to a Christian.

There are a great many so-called Christians who never have any light.

They can talk, but the eye is cold.

The eye never lights up with a flash of Divine anger.

If a man cannot get angry with sin, and no sense of Divine justice within lights up the eye and expresses determination to destroy the things which are evil, that man has nothing of God in him.

If the eye is incapable of mercy or love or strong confidence; if it is shifty; if it is eager to get out of the searching light of a stronger eye, then something is wrong. The eye that shrinks from a man of God is that of a man who is afraid of God. Evil thinking or evil doing is always associated with fear, and fear dwells in darkness.

You do not need to be told that, for it is written:

If thine eye be evil, thy whole body shall be full of darkness.

What I have said about the body being full of light may seem to you to be only a figure of speech.

It is no such thing. It is a spiritual, psychical and physical reality.

The indwelling Power of God within the body is the Life and therefore the Light.

The Life was the Light of men.

If all the light that is within you comes from without, and you are dependent upon the sunrise, or upon the illumination of electricity, or some other form of light, then, beloved friends, you are in darkness, and the light that is in you is darkness.

A glorious fact in connection with a true Christianity is that each one who is a true Christian is a Child of Light, being a Child of Life.

The Life is the Light, and it is impossible for Life to be within, without Light.

One reason why so many who have so little light grope and err dreadfully and are always afraid is because Life has been hindered and growth prevented.

Only a very little has been allowed to come in, and the whole body, which should have been radiant with the Life of God, is dull and has not the fulness of Light which makes some to be "burning and shining Lights."

The Sin of Continued Weeping.

A great many persons lose their sight by weeping.

They are not weeping over others, but really over themselves.

Theirs is a selfish sorrow, which is pitying and bemoaning self all the time.

They weep over the loss of an earthly friend, or of earthly goods.

There is nothing which will destroy the sight more quickly than the darkness of death.

Let death enter, and lay hold of you; look nowhere, but that you see the dead form, and then weep, and in a year you will be half blind.

Keep on weeping, and in another year neither your eyes nor your heart will be worth anything. Your whole body will be full of darkness—blacker far than the weeds of woe which you love to wear, but which chill the spirits and darken the lives of those who dwell with you.

Beloved friends, if weeping would wash your sins away, restore the lost, or bring you back lost property, I would say, Keep on weeping. But it will do just the opposite, and it will ruin your life.

I say these things because, while there is always a place for tears, and a time when it is best to let the tears flow, there is also a time for tears to cease, a time when sorrow becomes sin.

The light of the body is the eye; as the spirit is, so is the eye. A great many people speak of having dim eyesight.

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I lately worked for forty-three consecutive hours, principally with my pen, and when I ceased I could see the smallest comma.

There was no pain in my eyes, and there is none now.

Spiritual Strength Means Psychical and Physical Power.

The Life is the Light.

In this Teaching the Master is enforcing the great truth that the lamp of the body is the eye.

If you are living with an eye single to God's glory, putting everything else aside, and are pursuing Divine purposes, with a clear and steady eye, you will get through.

The man who has the helm must have a clear, cool, steady eye.

He must see through the driving sleet and the dark night, or else strike the rocks, or be driven on the sands of the seashore.

A man whose eyes are dim cannot be put at the helm, because upon the clearness of his sight and the steadiness of the hand which holds that helm depends the safety of all on board the ship.

You will never be strong if you are trying to do two or three things at one time, or are striving to please God and man.

Let your eye be single to God, and strive to please Him.

Do right; keep a single eye, and steer a straight course.

If men are not pleased for the time being, and think that you are doing this, that and the other thing in a way they do not approve, never mind; go right on in God's way—it is always right, and always best.

The ship will go into the harbor, and then the people who have been talking nonsense will have to hold their tongues or join in the shouts of triumph.

If you regard man, and if you are not steering by the "sailing directions" of the official chart which tells you how to get the lights in line, you will turn away from the clear, steady course that you ought to pursue, and there will be trouble.

Let every individual eye be looking straight to Heaven.

Run your race with your eye fixed upon Jesus the Christ.

See Him all the way, and then you are sure to get through.

No man who has seen the Christ has anything in the road which he cannot overcome, for when the Christ Light appears it is a clear, white Light.

Lights of Three Colors.

There are lights of three colors upon a railway line. The green one means "Go slow, be cautious."

The red says, "Stand still, there is danger."

The third is the White Light, and it means "Line clear; go ahead, as fast as you like."

Be sure that you are not color-blind.

Some people who are color-blind cannot distinguish the different colors in the lights.

They see but one color in their lights, which must be a very strange one. In that case they must trust those who see clearly.

If you have the power to see the red light, stop. Do not go back. Perhaps there is more danger in going back than in going ahead.

When you see the green light, go slowly until you see the white light, and then go ahead as fast as you can.

There is more safety in traveling on a Pennsylvania Limited than there is upon an "accommodation" train that is crawling along at ten miles an hour. Go ahead when the light is clear.

The Light of the body is the eye—the spiritual, psychical and physical eye.

May God give us the eye to see His Will and Way very clearly, and when we see, may we do as He wills and go in His paths.

You Cannot Serve God and Mammon.

If any man attempt to do the two, he will fail.

I can say here this morning that I have never served Mammon in my life.

I was never a devotee of gold. I have served God.

I quietly told a man the other day, who began to talk about how to do business, that he did not know anything about it.

I showed him that it had taken him about forty-five years to get together $150,000, while I had taken up this land and begun operations in 1900, and 1902 is not gone, yet I have made more money out of the leasing of less than one-twelfth of the land than the entire land cost me.

I still have reserves in the portion which we have subdivided which are worth another million, and it is easier to underestimate than to overestimate the present and the prospective value of the land.

Today Zion stands, put it as you like, anywhere from twelve to twenty-four millions of dollars to the good.

"Oh," he said, "I will admit this, that you are a far better business man than I am," and so on.

"Then," I said, "keep still, and make tracks straight for your home and attend to your business, and do not talk any more as if you knew more. I can see from what you have said that you cannot tell me anything which will help me. I would not finance on your lines if I could, and I dared not if I would: for you leave God entirely out of your reckonings, and when you are honest it is only from policy and not from principle."

You will always get more by serving God than by serving Mammon, for God is not unrighteous, and He never forgets your works of faith and labors of love.

He is a Rewarder of Faithfulness, of Love and of Service.

I have the positive promise of the Christ that I shall not do the things that I have done, without having a hundredfold more in this present time.

I shall have persecutions, and I have them galore, but I have also the hundredfold more.

Go ahead. Do right. Serve God alone. Never bow down to Mammon.

There Is No Place for the Fearful or the Half-hearted in Zion.

Serving God as we are, let us go with His Power into His work in Chicago today.

Zion has gone on and is going on, and I hope that every coward will get out of our ranks.

If there are any fearful, the best thing is for them to get away.

I proclaim to God's Israel, as Gideon did more than a thousand years before Jesus the Christ came: "Whosoever is fearful and trembling, let him return and depart from Mount Gilead!"

I will not go into battle for the Lord with those who have one foot in Zion and another foot somewhere else.

I want all who think that they can be one-half in Zion and one-half out to get out entirely.

Let Us Go Forward.

May God bless you.

I love you. I want to see you greatly blessed, and before I lay down my life, which is a very easy thing to do, so far as I can see, I want to have done my part in establishing the Kingdom of God and preparing His people for His coming.

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 that I may be perfectly consecrated; that I may be fully united to Thee and to Thy people in Zion. Give me grace today to serve Thee. Bless every member of Zion Restoration Host here and in all the world. Give those who go forth today grace to speak the soft answer that turneth away wrath; to remember that their Message is Peace, and with the Peace of God to go to every home. Give us strength for the day. Bless Zion everywhere in America, in Europe, in Asia, in Africa, in Australasia, and in the Islands of the Seas, and wherever man is found let the Gospel speedily reach. 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.

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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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

How precious is Thy loving-kindness, O God!

And the children of men take refuge under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thy house;

And Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the Fountain of Life:

In Thy Light shall we see light.

Oh, continue Thy loving-kindness unto them that know Thee;

And Thy righteousness to the upright in heart.—*Psalm 36:7-10.*

A MINISTRY of prayer answered is that of John Alexander Dowie.

Every day has its record of prayers answered.

From the ends of the earth the prayer requests come.

They are presented before God in a most simple and direct way.

The prayers are from the heart of a man subjected to "like passions" with ourselves, but who has been given a special mission and a special endowment of the Holy Spirit to enable him to fulfil that mission.

His is a ministry which presents the Word of God as being a very real and Living Power.

Inspired by the Holy Spirit, he brings forth into clear light the commands which are to be obeyed and the promises to be believed.

In the light of God the people see light and realize that in God is the "Fountain of Life."

We now print a few extracts from a letter recently received from one who was brought out of spiritual darkness, blessed and healed through the ministry of God's servant in California, when he first came to America, fourteen years ago.

His ministry was then with Divine authority and power.

The writer of the lines we quote puts it very beautifully when he says, "I simply obeyed; that was all."

Brought out of the darkness of Romanism into the Light of God, he thanks God for the spiritual and physical deliverances, and rejoices in the ministry of God's special servant.

Mr. Jacob Wittich, of 1012 East Sixteenth street, East Oakland, California, says:

DEAR GENERAL OVERSEER:—I thank God, my Heavenly Father, that He has sent you to this country, for it is through your ministry that I came into the light.

I was saved and healed in San Diego, in the Divine Healing association.

They prayed for me one Monday night in the meeting.

I had ulcers in the rectum, and, the next morning, they went.

Two weeks later, I went to San Francisco and saw you in the Palace hotel, and there I was so wonderfully delivered from Romanism.

I simply obeyed; that was all.

I have never doubted your office as Elijah the Restorer, the Messenger of the Covenant, and that Prophet foretold by Moses.

My heart is full of praise to God for the many blessings I have received since I am in the Christian Catholic Church.

Pray for me that my body may be stronger, also that I may be strong in spirit.

My daily prayer is that God will bless and keep you and Overseer Dowie and Deacon Dowie.

From another letter received, written under date of August 30th, we print some extracts which tell of how a business man heard the General Overseer in the city of Philadelphia some years ago.

Again the Message was with Divine authority and power and led this man to a reconsecrated life in God.

So effective was the Message that the simple telling of it by this business man to one high in ecclesiastical office brought the latter person to a fuller trust in God, and a deliverance from physical infirmity.

He is now inquiring the way to Zion.

The following are a few lines copied from a recent letter received from this clergyman:

An earnest seeker for truth heard you speak in Philadelphia.

He was a business man and he came from that meeting reconsecrated!

He told me that your "plain words" that night made him realize the depth and significance of your mission.

Like the prophet of old, you "did not fear to speak *to the people!*"

Day by day that Message, brought back from that enthusiastic gathering in the "Quaker City," rang in my ears!

Day by day I neglected to write you, or heed the call.

I fell ill, and my friend—now in England—said (in spirit), by letter, "Pray! have you not a God stronger, more potent and eternal than the *drugs*, or the diploma-made physicians?"

The prayer of faith did bring me forth—so marvelously indeed, that my brethren are unwilling to believe *drugs* and some detailed "cure" process did not "do it."

I was given up by all my friends.

Today I rejoice in "saving grace" and her "*perfect* work!"

The story of a husband lying at the point of death, the wife weeping and fearful lest he should die, yet with an earnest appeal for the prayers of the General Overseer, is told in the testimony which now follows.

The testimony relates how God heard and answered the prayer of the General Overseer for this dying man, more than a thousand miles away, upon receipt of the telegram:

366 FOURTEENTH STREET,
BROOKLYN, NEW YORK, September 12, 1902.

MY DEAR GENERAL OVERSEER:—Your kind letter of the 4th inst., saying you had received my telegram of the 2d, asking you to pray for Brother Karl Brockman, was received and the references read with much benefit and pleasure.

On September 2d, when I returned home from work, between 5 and 6 p. m., I met Sister Brockman at my gate, with her baby in her arms, crying.

She said to me: "Brother Wilson, my husband is very sick; will you please come down as soon as you can, for I am all alone?

"Please come as soon as possible, I do not know what to do; the Devil is making him believe he is going to die.

"He has diphtheria very bad.

"His throat is nearly closed."

I got ready and took a car, but jumped off at a telegraph office and sent you the request for prayer for Karl Brockman.

I then went immediately to his house, 116 Bond street, Brooklyn.

I found him resting quietly, but a very sick man.

He could not speak very loudly or plainly.

We had prayer, and then we began to talk about the tricks of the Devil.

He began to get better between 8 and 9 p. m.

I called again the next night, and found him well.

He had been to his work that day.

Praise the good Lord!

I am happy to say that the Lord wonderfully healed our dear brother of a bad case of diphtheria in answer to prayer.

I thank you, dear General Overseer, for your teaching that has made us acquainted with God as a dear Father, who will heal His children when they ask Him a-right.

May God greatly bless Zion everywhere, is my prayer. Yours in the Master's service,

E. H. WILSON.

Three years ago a suffering one wrote to the General Overseer from Steveston, British Columbia.

In answer to the prayer of God's servant a rupture was healed.

We print the testimony as sent, under date of September 12, 1902.

ZION CITY, ILLINOIS, September 12, 1902.

DEAR GENERAL OVERSEER:—Three years ago God healed me of rupture of nine years' standing.

I wrote from Steveston, British Columbia, asking you to pray that I might be healed.

I had taken off my truss and left it in Victoria about two days before I wrote.

I soon after received a reply, saying you had prayed, and would be glad to receive a testimony when the healing was perfected.

I thank God for the healing, and you, dear General Overseer, for praying for me.

I feel I ought to have written before.

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May God bless you and give you grace and strength for all your work.

Yours sincerely in Christ,

MALCOLM ROBINSON.

Healed of a broken hip and of a cancer on the eye is the story which comes to us in the next testimony which we publish:

COLORADO SPRINGS, COLORADO, September 12, 1902.

DEAR GENERAL OVERSEER:—In December, 1901, I fell on the ice and broke one of the bones in my right hip.

For one week I could not stand on the limb.

I wrote to my son, Mr. Duclo, who lives in Zion City, and when my letter reached there my hip was healed.

I give God the glory.

In June, 1901, I noticed a lump coming on my left eye.

I had it examined by the doctor, and he pronounced it cancer.

I was residing in Michigan at that time, and went to Zion City in November, 1901.

I had Elder Brock pray for me, and that creeping feeling left me for awhile.

He prayed for me a second and third time, and the place seemed to get smaller.

On the 17th of May, 1902, my right eye commenced to swell, and soon I could not see out of it.

As soon as I could be out of doors I went to a Divine Healing meeting, and it got better, but was not healed.

I then came to Colorado Springs, and at times the swelling would break and run.

In July I sent you a request for prayer, and I was healed immediately,

I thank you and yours for your prayers. I give God all the praise.

Your sister in Christ, our Savior and Healer.

(MRS.) MATILDA DUCLO.

We might go on calling particular attention to the testimonies which are received from day to day.

We have not the time or space.

But who has a right to say that in the claims which the General Overseer makes he has taken any step which is not approved of God?

God Himself has not been displeased, nor does He refuse to hear and answer prayer.

On the contrary, from day to day He continues to set His seal and His mark of approval upon the ministry of John Alexander Dowie.

Healed of Broken Collar-bone.

1153 MADISON STREET, MILWAUKEE, WISCONSIN, August 23, 1902.

DEAR GENERAL OVERSEER:—I take this opportunity of writing you a few words regarding our daughter, Myrtle.

On the 8th of July she fell out of bed and broke her collar-bone. We sent you a telegram to pray for her.

When I got back home she was looking for me.

When I left home she could not move her arm.

I know, and all who saw her know, that before the telegram reached you she was healed.

The collar-bone is all healed except that a small lump is left, which is gradually disappearing.

Myrtle is eight years of age, and every time she is in trouble she prays the prayer of faith and gets immediate answers to her prayers.

Your brother and sister in Christ,

MR. and MRS. OSTROSKA.

A Wonderful Testimony to God's Power to Heal.

CROW AGENCY, MONTANA, August 27, 1902.

MY DEAR GENERAL OVERSEER:—It seems like ingratitude to God and to you, to longer withhold my testimony from among the many thousands who have been healed in answer to your prayers.

Four years ago this summer my most frequent prayer was for death.

My suffering was so severe that life at times seemed unendurable, and I had given up hope of ever gaining health.

Every organ but my heart was said to be in a chronic state of disease, and I was a physical wreck.

My whole life had been a fight against the ills of the body—especially nerves—the first trouble having been a nervous spasm when but six weeks old, due to medicine given my mother previously.

None but those with similar trouble can realize the agony of that kind of suffering.

It was largely overcome till, in after years, the strain of teaching produced nervous prostration, one attack after another. A weak spine gave its share of pain.

It had always seemed impossible to increase a sluggish circulation so as to prevent constant colds, and thus came many attacks of catarrh, pneumonia, bronchitis, the grip, congested lungs and many other troubles, till throat consumption was ready to claim me for its victim, and I was ordered to a high, dry climate.

The change was very helpful as I never lost my voice again for four years, though the yearly visits East always resulted in congested lungs and weakened throat.

Other troubles grew worse, especially indigestion.

A long-standing displacement had caused great suffering; at times, delirium, and twice, almost my life.

For many years there was no relief from constipation but through drugs and other aids.

The liver had always been torpid, and caused much suffering through bilious attacks and jaundice.

Kidney trouble had been gradually increasing for many years, till now it was sapping my remaining vitality, and I had grown so weak that life was indeed a burden.

Then came a friend with the message of Divine Healing, and information concerning your work in Chicago.

Her husband told me still more, and they gave me some LEAVES OF HEALING.

I immediately began finding the references given in God's Word, reading the papers, and praying that I might find the truth and be healed.

I gave up medicine then, because my friends told me that it was necessary, and none has ever passed my lips since—four years ago the 15th of September.

A few days' study convinced me that God was indeed the Healer of His people.

I wrote, asking you to pray at 10 o'clock the following Friday morning, that I might be made strong in body, soul and spirit, adding that a few friends and I would pray at the same time here.

Forgetting the difference in time, at a few minutes to 9 I took up my Bible and LEAVES OF HEALING, intending to prepare myself for the Prayer of Faith by studying that hour before 10 o'clock.

Almost immediately a strong impulse made me rise to my feet, put down the Book and papers, and walk through the house, outdoors, and on into the back of my husband's store.

I was conscious of no particular feeling, and it has been something of a surprise to me that I unquestioningly yielded my very personality to the impulse or force that animated me.

The head clerk was standing in the rear of the store, lamenting over so many plums spoiling, and I asked: "How many have you?" and was told "twenty quarts." Then I said: "Send them into the house; Nellie and I will put them up."

I knew nothing of such work, but felt no surprise at my strange proceedings.

Returning to the house, I said to my niece: "Nellie, go and ask Mrs. Scally for her White House Cook Book; we must put up some plums that are going to waste."

Her look made me humorously add, "I have been healed an hour too soon, for I certainly feel strong."

We sweet-pickled the plums—fourteen quarts, all that were good—but my suffering was not yet over. Shortly after beginning the work, my back began aching. The pain increased till it forced tears to roll down my cheeks.

Though praying constantly for deliverance, I was at last forced to go to my bedroom and kneel in supplication, returning immediately to my self-imposed task.

This was repeated several times till after 11 o'clock, when the victory came, and I cannot recall having had another backache until this season.

Considering the almost constant misery from this source, that was a wonderful healing in itself.

The misplacement has been pronounced the cause of all my many diseases, and that has never given me any trouble since, nor has there ever been any prostration since, even in sickness.

Indeed, a general healing pervaded my whole being, and I have enjoyed living as never before.

These four years have been a constant thanksgiving to God for such a wonderful deliverance.

Being so much alone in my belief, you can never know what a blessing and strength come from the knowledge that I am prayed for, and that my prayers rise with all others in Zion, at 9 o'clock each day.

Thanking you for your prayers, and asking God's continued blessing upon you and the work, I am,

Very sincerely yours in Christ,

LILLIAN L. RICHARDSON.

A Safe Deliverance in Childbirth.

ZION CITY, ILLINOIS, September 7, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude and praise to God for His wonderful goodness and mercy to me, that I write this testimony.

God wonderfully delivered me of a ten-pound baby boy July 14th.

Labor did not last more than ten minutes.

Deaconess Starratt and Sister Boyd were with us.

We had prayers before and after the baby was born.

We claimed God's promises, and He answered.

I do thank God for Zion's teaching, and for LEAVES OF HEALING.

I thank you, dear General Overseer, for your teaching and prayers.

May God continue to bless and keep you.

Your daughter in the Lord,

(MRS.) OTTO SEARS.

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 of Hosts.—*Malachi 4:3.*

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

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.—*Isaiah 55:10, 11.*

THE positive assurance of God concerning the prosperity of His Word, as given in the Scripture quoted above, is most inspiring.

Resting upon these precious Promises, Zion Restoration Host continues to go forth from week to week in great numbers, so that through these faithful workers, in the city of Chicago alone, the Gospel is brought to the doors of between twenty to fifty thousand every week.

For three successive Lord's Days, in the face of pouring rain, these workers left their comfortable homes in Zion City, to seek the lost in the streets and lanes of the great city of Chicago.

Two trains of eight coaches each are required to carry these faithful workers a distance of forty-two miles, in order that they may deliver the Message of Peace at the doors of the multitudes in that wicked city.

Such devotion is something which the world does not understand. Nevertheless, many are being deeply impressed by the earnestness and self-sacrificing spirit of these soldiers of the Cross. Many of them have been met with words which have not been of the kindest, although on the whole they have been most cordially received by those at whose doors they have called.

Many express surprise that people should be out in such inclement weather, doing God's work.

The kind faces and earnest words of the Restorationists have touched the hearts of many who have heretofore held very bitter feelings toward Zion and the General Overseer.

As a consequence, the workers have often been invited into the homes where they have had an opportunity to correct the false notions which some people have held concerning this glorious work. In some instances the workers were served with refreshments, and in one of the most elegant homes in the city two of these faithful workers were served to tea and invited to eat their lunch, which they carry with them when out on this mission.

While sometimes it may discourage, to be met by those who are so unappreciative and seem so little concerned about their salvation, yet many little incidents are brought to our attention, which go to prove that God's Promises concerning the prosperity of His Word are unfailing.



MISS CULLEN. MISS CLARKE.
MRS. SCHREFFLER. DEACONESS BOYD.

As an illustration of this, we quote from a letter received a few days ago, from one who is an entire stranger to the work of the Christian Catholic Church in Zion. The letter reads as follows:

REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion.

Dear Sir:—About a week ago, on the Lord's Day, I found on the street, one of your little Restoration Messages, in which were the principles for the establishment of the Kingdom of God on earth.

I lent it to a friend, but he lost it.

Enclosed please find postal order for $——.

For the same please send to me as many of these little Messages as you can.

I hope and pray for the speedy coming of the Christ to establish His Kingdom. H. J.

This little Message undoubtedly had been carelessly thrown away by some one, and, to all appearance, was seed wasted.

God decreed it otherwise.

In fulfilment of His Promise, we find that it furnished seed for the sower as well as bread for the eater.

Work Among the Summer Resorts of Michigan.

The party whose photograph appears on this page was sent out to the summer resorts on the east coast of Lake Michigan, during the month of August.

This little company consists of Deaconess Mary A. Boyd, Mrs. Mary Schreffler, Miss Louise Cullen and Miss Myrtle Clarke.

During the two weeks they were out they distributed 8,569 pieces of Zion Literature among the people, besides selling a large number of LEAVES OF HEALING.

They held several meetings and found great interest in the work of Zion on the part of large numbers of people.

Unknown to them, however, one of their little Messages awakened a great desire for a better life in the heart of one woman who had drifted away from God. In writing to a friend a short time afterwards, she related how she had met with a serious accident, caused by the explosion of a gasoline stove.

She said that she could not help contrasting her condition with that of Miss Esther Dowie.

She saw how poorly prepared she was to meet her God.

God, in His Mercy, spared her life.

She expressed an earnest desire to reconsecrate herself fully to His service.

In the Sunny South.

It gives us great pleasure at this time to give a brief account of some faithful work done by Mr. and Mrs. F. M. Royall, in South Carolina, during the past summer.

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At their request a large box of Zion Literature was sent to them during the early part of the summer.

Mrs. Royall writes as follows:

DEAR ELDER LEE:—Please find enclosed a report of the work which was done after the splendid box of Zion Literature reached us.

Some of the LEAVES published in 1895 and 1896 were eagerly bought.

Lying by the bed of one bedridden man, we found an almost worn-out copy of LEAVES OF HEALING.

"Praise the Lord," he said, as we entered with the Peace Message, "I had just been praying God to send me another paper like this."

Quite a number greeted us in like manner.

One young woman was reached in time to prevent her from committing suicide.

She is now rejoicing in Zion.

Trusting that all the harvest field may be speedily reached through Zion Restoration Host,

Yours faithfully, (MRS.) F. M. ROYALL.

The detailed report of these workers is given below:

Number of LEAVES sold	350
Number of LEAVES given away	67
Number of Tracts sold	30
Number of Tracts given away	500
Number of Messages distributed	8000
Number of BANNERS given away	250

This work was done in Pelzer, Williamston, Belton and Piedmont, South Carolina.

Eleven thousand people, we estimate, were more or less brought in contact with Zion, through this work.

Work in the Northwest.

Passing from South Carolina, far into the Northwest corner of the United States, to Spokane, Washington, we find that some more faithful work has been done by eight representatives of Zion Restoration Host, located in that city.

During the month of September, these workers made 1,558 calls, distributed 2,314 Messages and sold 483 copies of LEAVES OF HEALING.

This work was all done during such time as they could spare from their other duties.

These figures are most astonishing when we consider the fact that nearly all of these workers are either mothers who have little families and household duties to attend to, or men who are engaged in business from early morning until late at night.

It shows the spirit that prevails in Zion.

Had the Church during all the past ages displayed the same zeal and put forth the same earnest effort which is now displayed by the Christian Catholic Church in Zion, we can almost fancy that the world would have been prepared for the coming King long before this.

Perhaps nothing illustrates the enthusiasm and earnestness of these workers better than the hearty manner in which they have responded, since the organization of Zion Restoration Host.

Numerous letters have come to us from all sections of the country, expressing the desire to take the Vow of Zion Restoration Host, which was first read by the General Overseer in Shiloh Tabernacle, Zion City, September 21st.

The following letter, written by a lady of over fifty, is one of many which have come to us during the past two weeks.

She had just recently been enrolled as a member of Zion Seventies. She writes as follows:

DEAR BROTHER IN CHRIST:—Your kind letter received.

I rejoice that I am enrolled as a member of Zion Seventies.

It is work God has laid upon my heart for a long time.

I realize that it means a great deal.

I thank you for the directions and the helpful references.

I hope to be able to do my part in giving His household their meat in due season.

I am so glad to have the prayers of Zion.

May the Lord soon raise up some one in this community, that we may go two by two according to His Word.

I have prayerfully considered the weight and solemnity of the Vow of Zion Restoration Host and I here, with uplifted hand, do solemnly take upon myself this Vow, Declaration and Promise, so help me God.

Yours very truly, M. C. HAZEL.

Great Blessing Realized in God's Work.

The following letter expresses the great blessing that numbers have realized in this work:

ELBERON, IOWA, October 9, 1902.

DEAR BROTHER IN CHRIST:—I thank God that I have been permitted to work in Zion Seventies one year.

I thank God for His Son Jesus, who left the society of heaven to seek a lost world, and who will never be satisfied until all are fully restored.

I am thankful that He has raised up a ministry which follows His example.

In sickness our prayers were unavailing.

We called in our nearest Elder (Elder Adams), and from that time our care was cast on the Great Burden-bearer and we felt the joy of restoration.

We have been blessed in answer to your prayers.

We have sent many requests for prayers to Zion, and have scarcely ever failed to recognize the time of prayer, by the answer we had in our spirit.

Some requests have been sent for those on whom we call, who have been blessed and healed.

When the matter of selling LEAVES OF HEALING presented itself, it seemed an impassable barrier; but we determined God's work should be done, no matter who the instrument or what the consequences.

Since then we have had ten copies a week.

We sell less than half, but lend some every week.

Our work has been for the most part among acquaintances—an ever-widening circle.

Some reject God and Zion, but most are willing to read at least one of the Messages.

We have many home duties, but have been enabled to spend about one day in a week doing this most blessed work. We always have the witness of God's Spirit while so engaged.

There are three members of Zion Seventies here at present.

Since coming into Zion, our family has been enabled to pay off some debts, which were heavy for our income.

We first pay our tithes to Zion, on all our produce and on our income, and we live happier than before Zion found us.

We earnestly pray that God will continually increase Zion Restoration Host and make it a pure and powerful Host which no man can number. My brother conducts a Gathering each week in our home.

With love to Zion and asking your continued prayers, I am,

Your sister in Christ, MARIA DEAN.

Instantly Healed in Answer to Prayer.

BROOKSTON, INDIANA, September 16, 1902.

DEAR GENERAL OVERSEER:—Your letter of the 15th instant has been received, stating that you had prayed for my daughter.

On the morning of the 4th she was instantly healed.

We give God the glory, and thank you for your prayers.

Your brother in Christ,

J. WARREN STEWART.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan avenue, Chicago, Illinois.

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

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ZION WOMEN'S WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

WE thank God for the healing of Deaconess Rachel Thomas, and we are grateful to Him that He has not only healed her but has also renewed her strength, so that she is now able to take again the active oversight of the Dorcas Work in Zion City.

We therefore request that all parcels sent to Zion City for this work shall be addressed either to myself or to Deaconess Thomas. We have good reports of the work from all Branches and have received answers to most of the letters that were sent out, so that in all of the cities where there is a large Branch of the Church the Dorcas Work is being taken up by our women.

The Chicago workers all report a good beginning in each of the Branches.

Deaconess Paddock, who is in charge of the Central Work, in her letter of last week sent me a very interesting incident:

She received a call from a lady who was much interested in the work done in our Zion Home of Hope for Erring Women, of which Deaconess Paddock is the Matron, and she expressed herself as being very much pleased with the work and the way it was being carried on, and when she was told it was our intention to build a Home of that kind in Zion City and remove the work there, she gave the Deaconess fifty ($50.00) dollars for that purpose.

She did not wish to have her name mentioned, or any acknowledgment of it, so we desire to acknowledge the receipt of it in this way, and to thank her for her kindness to these women, who are now living good, clean lives, and whom God has rescued from a life of sin. Among the touching letters we received during the week was one letter, sending a few dollars for the same purpose.

The good sister who sent it said that she had earned it herself by her own hands, and that she sent it for the Building of the Home of Hope in Zion City.

She asked us to pray for her husband, whom she loved dearly, but who is living in sin with another woman and wants her to get a divorce from him, so that he shall be free to marry this woman.

She said, in sending me the few dollars, that she sent it because it was evil women that had led her husband first into that kind of life, and led him away from her and from his home. We do earnestly pray, with this good sister, that her husband may be led to see his sin and come back to her and lead a good, holy life.

We have written to her, telling her not to get the divorce, but to keep on praying for her husband, because God's Word says that the "believing wife shall be sanctified to the unbelieving husband."

May God graciously answer our prayers on her behalf.

* * *

IN THIS week's article I desire especially to call attention to another feature of our Zion Women's Work: the work which is being done at Shiloh Nursery.

The General Overseer had a beautiful little house built, with a veranda all around it and every convenience for the little ones, which was opened on May 30th of this year.

The object of this nursery was to enable tired young mothers, who have been taking care of their little ones all week, to have an opportunity to restfully enjoy the Lord's Day services without interruption or anxiety on behalf of the little ones, knowing that they were being well taken care of in Shiloh Nursery.

It also enables both husband and wife to be together and receive the benefit of the Lord's Day teachings.

When these little ones were brought into the services, before the building of this nursery, they became so interested in the General Overseer that they sometimes started to talk back to him from the audience and make a noise generally.

He repeatedly declared that he was unable to compete with these little fellows, and sometimes he had to direct parents to take them out, as it was impossible to speak to so large an audience with the little ones all talking at the same time. This he very much disliked to do.



OVERSEER JANE DOWIE.

Since the establishment of Shiloh Nursery all interruptions from this source have ceased, and we are able to have quiet and uninterrupted services.

After the house was built we found that it was necessary to put a railing round a piece of ground in the rear of it and make an inclosed yard for the little toddlers, who began to run off into the woods, and it took one person to watch each little one; so now we have a nice picket-fence enclosure as a corral for these little ones, and they interest themselves out there in fine weather with a load of clean, white sand and some other playthings which children like, and which keep them interested.

Deaconess Mabel Barnard, the daughter of Deacon Charles J. Barnard, general financial manager of all Zion's Institutions

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DEACONESS MABEL BARNARD.

and Industries, was selected and appointed as Deaconess-in-charge of this work.

Under her care this work has gone on very smoothly and everybody has been well satisfied.

At the General Overseer's request, she has sent me the following report:

"ZION CITY, ILLINOIS, October 8, 1902.

"REV. JANE DOWIE, Overseer of Women's Work in the Christian Catholic Church in Zion throughout the World, Zion City, Illinois.

"*My Dear Overseer:*—In accordance with the wish of our General Overseer, I write you a brief account of the work done at Shiloh Nursery since it was opened on May 30, 1902.

"We have been with the nurses at the Baby House every Sunday afternoon and during many week-day meetings, gladly caring for hundreds of babies and young children during these times.

"On one Sunday alone we checked 105 little ones, and, during the summer months, seldom cared for less than 50.

"Through June and July, I think that at least 80 little ones came every Lord's Day.

"I am thankful to say that the nurses have gladly come and helped in this work. I am sure God has blessed them and that they have realized that the mothers have not only been relieved physically from the care of their little ones, but that they have also received teaching whereby they may gain wisdom to help them bring up their children for God.

"We have had many parents thank us so heartily, for making it possible for them to attend an entire service without being disturbed.

"We thank God that he has taken special care of the children of strangers, and that mothers who were fearful about their little ones being contented with strange nurses have seldom had to be called from the meetings.

"We give the mothers checks corresponding in number to those pinned on the babies, and, by means of large numbers on cardboard we can easily call the mothers when they are needed, from the place where they sit together in the Tabernacle.

"We check children as old as six years, for they often disturb the meetings more than the tiny babes. They love to come to the Baby House, which is not at all surprising, for the General Overseer has made it so pleasant for us, with such a comfortable house, with its beautiful veranda and nice yard.

"For a few meetings Deacon Sloan kindly lent us cots and furnishings from the Camp Esther storehouse, but as soon as possible we furnished the building with things especially for babies. With linoleum on the floor, cribs, small cots, rocking chairs and hammocks, we are all very comfortable.

"We keep a small stock of playthings with which the children can quietly amuse themselves.

"We also furnish crackers and milk every Sunday.

"Our nurses wear blue uniforms, with white aprons and caps.

"Many strangers have visited us and begged to 'look around.' One man from a neighboring city said: 'Well, this is worth coming to see.'

"Now that the busiest season is over, we hope to organize our work more completely; for, in our experience this summer, we learned many things. We pray God will show us the best way to do this work for Him.

"Personally, I thank Him that He has allowed me to work among the children; for I have always loved them, and they never trouble me or make me nervous with their little ways.

"I enclose a statement of the moneys received and expended in this work; also some questions which we will be glad for you to decide for us.

"Praying that God may bless you abundantly in your work,

"I am faithfully yours in the Master's service,

"M. MABEL BARNARD."

ACCOUNT OF MONEYS FOR SHILOH BABY HOUSE, FROM MAY 30, 1902, TO OCTOBER 8, 1902.

Receipts.		Disbursements.	
Donations from two friends	$100.00 40.00	Linoleum	$59.74
Collection at Tabernacle	93.23	Cots, cribs, furniture	93.30
Private Contributions	33.16	Hammocks, toys, etc.	29.47
Credit on Uniforms	15.30	Bedding, uniforms, mosquito netting	78.49
		Laundry, milk, etc.	12.46
		Balance	8.23
	$281.69		$281.69

"Train up a child in the way he should go,
And even when he is old he will not depart from it."—(Proverbs 22:6.)

"Suffer the little children, and forbid them not, to come unto Me;
For of such is the Kingdom of Heaven."—(Matthew 19:14.)

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.

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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, 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.
Assistants—Deaconess Kate H. Peckham, Elijah Hospice.
Evangelist Bessie Braseficld.
Evangelist S. V. Dinius, Edina boulevard.
Elder Lydia M. Piper, Elisha avenue.
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 and Elder Nancy Price-Tindall, 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.

PRAISE AND TESTIMONY

Healed of Nervousness and Diphtheria.

116 BOND STREET,
BROOKLYN, NEW YORK, September 22, 1902.

DEAR GENERAL OVERSEER:—"Peace to thee."

While an officer in the Salvation Army, I suffered with severe nervous trouble and was often in spasms for hours.

As I had opportunity I attended the meetings in Central Zion Tabernacle in Chicago in 1899, and became stronger in faith and received much blessing.

I was not willing to obey God fully, but believed more in the doctrine of the Salvation Army than in the Bible.

Several times I was rebuked for preaching against swine's flesh, secret societies and doctors, but I had to obey God.

I had to get out of the Salvation Army and come to Zion, as Overseer Speicher said I should.

On the 10th of December, 1901, we became members of Zion, and we are very glad of it.

God has often manifested His power in a wonderful way.

On August 29, 1902, I was afflicted by Satan with a severe cold which turned into diphtheria.

The Devil tried his very best to destroy me, but the power of God is just the same today.

Deacon Staley and Brothers Wilson and Yesser prayed for me. Mr. Wilson also sent a telegram to you.

At 9 o'clock I felt much relief from pain, the swelling went gradually away, and in a very short time I was perfectly well. I did not lose a single day's work.

God is keeping us day by day, as we trust Him.

Thanking you for your prayers and teaching, I remain,

Your brother in the Christ,

KARL BROCKMAN.

"The Prayer of Faith Shall Save the Sick."

1238 VINE STREET,
PHILADELPHIA, PENNSYLVANIA,
September 30, 1902.

DEAR GENERAL OVERSEER:—We were very glad to receive an answer from you, and thank you for your prayers in our behalf.

Our little girl was not entirely healed of the trouble of which I wrote you until a little more than a week later.

We wondered why she was not healed sooner, as we had most earnestly expected it when we prayed.

Our hearts were filled with praise to God when it did come.

The Devil tried hard to make us afraid.

She was no sooner healed of the two first sicknesses than she was afflicted with a discharge from the left ear, which lasted two weeks.

For a week after this small boils came out on her head, and a few on her body.

They would stay a few days and then go away, and then others would come out.

For these two last troubles we did not call for the Elder. We prayed often to God in Jesus Name, and about a week ago the last boil disappeared.

She now appears quite well, and we do thank God for it.

Very sincerely yours in the Christ,

(MRS.) ANNA LOU.

Family Blessed and Healed Through the General Overseer's Ministry.

NEW LONDON, WISCONSIN,
September 29, 1902.

DEAR BROTHER IN THE CHRIST:—It is with a heart full of gratitude to our Heavenly Father that I write you these few lines.

We have received much to thank God for these last few months.

Our little five-year-old girl was healed of a sore toe.

My husband was healed of a severe cut on the leg. The cut was two inches long and half an inch wide, and no doctor was called to sew it up.

We left it entirely in the hands of God.

It is completely healed.

Our little three-year-old girl was healed of an abscess on her leg at the groin.

I wrote to you on Thursday to pray for her.

Saturday morning, between 7 and 8 o'clock, we sent a telephone message, as she was in great pain.

You said you would pray at 9 a. m. and 9 p. m.

About 15 minutes to 6 p. m., the abscess broke and she went to sleep and slept until 9 o'clock at night.

I undressed her at that time and put her to bed, and she slept soundly all night.

She has been running around playing every day since.

All have been healed in answer to your prayers.

We thank you for praying for us, and give God all the glory.

Your sister in the Christ,

(MRS.) JOSEPH FLEURY.

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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, Two Hundred Seventy-nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Two Hundred Seventy-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	5113		
Total Baptized outside of Headquarters			5754
Total Baptized in five years and three months			13,955

Baptized since September 14, 1902:

Baptized in Zion City by Overseer Speicher	74		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	45		
Baptized in Chicago by Elder Farr	22		
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	2		
Baptized in California by Elder Taylor	11		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	27		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Elder Reed	3		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	2		
Baptized in New York by Deacon Cook	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	14		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	117	324
Total Baptized since March 14, 1897			14,279

The following-named ten believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, October 26, 1902, by Elder G. E. Farr:

Brushke, Anna L. ..... 1035 North Oakley avenue, Chicago, Illinois
Cowlick, Hazel ..... 6428 Wentworth avenue, Chicago, Illinois
Dance, Mrs. Edith ..... 7135 Paulina street, Chicago, Illinois
Duske, Marie ..... 600 Dickens street, Chicago, Illinois
Hake, N. P. ..... 1454 Michigan avenue, Chicago, Illinois
Kresin, Margaret ..... 1035 North Oakley avenue, Chicago, Illinois
McKerlie, Bertha ..... 6449 Harvard avenue, Chicago, Illinois
Nash, Charles S. ..... 61 Thirty-ninth street, Chicago, Illinois
Rupp, Lillie ..... 6747 Halsted street, Chicago, Illinois
Rupp, Robert ..... 6747 Halsted street, Chicago, Illinois

The following-named five believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, October 19, 1902, by Elder Gideon Hammond:

Barnes, Thomas Elmer ..... 3051 Gransback street, Philadelphia, Pennsylvania
Brown, Miss Helen Fader ..... 1528 Marvine street, Philadelphia, Pennsylvania
Brown, P. S. ..... 1528 Marvine street, Philadelphia, Pennsylvania
Dubourg, Mrs. Anna,
2121 North Sixteenth street, Philadelphia, Pennsylvania
Purdy, Miss Emma ..... 1528 Marvine street, Philadelphia, Pennsylvania

The following-named three believers were baptized in Town Creek, Tupelo, Mississippi, Lord's Day, September 21, 1902, by Deacon L. G. Boggan:

Boothe, Mrs. Lula Viola ..... Miston, Mississippi
Steele, William Marian ..... Cardsville, Mississippi
Steele, Mrs. Sarah Elizabeth ..... Cardsville, Mississippi

The following-named believer was baptized at Mansion House Mission, London, S. E., England, Wednesday, October 15, 1902, by Evangelist H. E. Cantel:

Bhoma, D. Kwesi ..... Axim, Gold Coast, West Africa

The following-named twenty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, October 22, 1902, by Overseer J. G. Speicher:

Alsop, Mrs. Clara ..... Zion City, Illinois
Bohne, Fred ..... Zion City, Illinois
Bosworth, B. F. ..... Zion City, Illinois
Conners, Mabel ..... Zion City, Illinois
Corowdel, Charles Gertrude ..... Zion City, Illinois
Hartman, Susanna ..... Zion City, Illinois
Howder, J. W. ..... Zion City, Illinois
Howder, Martha ..... Zion City, Illinois
Innes, David ..... Zion City, Illinois
Leech, Nora ..... Zion City, Illinois
Loy, Miss Alpha ..... Zion City, Illinois
Loyd, Ethel C. ..... Zion City, Illinois
Miller, Dorothy ..... Zion City, Illinois
Miller, Louise J. ..... Zion City, Illinois
Neal, Jesse ..... Zion City, Illinois
Peacock, Charles E. ..... Zion City, Illinois
Perry, David John ..... Zion City, Illinois
Sears, Mrs. Otto ..... Zion City, Illinois
Stewart, K. L. ..... Zion City, Illinois
Swan, William C. ..... Zion City, Illinois
Wilmot, Mrs. C. M. S. ..... Manchester, Iowa

The following-named seventeen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, October 29, 1902, by Elder F. A. Graves:

Ayres, Miss Eva ..... Zion City, Illinois
Boardman, Mrs. Jennie ..... Zion City, Illinois
Brown, Alvin G. ..... Zion City, Illinois
Brown, Mrs. Lydia E. ..... Zion City, Illinois
Collins, Ada May ..... Zion City, Illinois
Collins, Bernice ..... Zion City, Illinois
Fairbanks, Major H. ..... Zion City, Illinois
Freshwater, Miss Mattie E. ..... Zion City, Illinois
Hall, John ..... Zion City, Illinois
Hotham, Miss Mary Louise ..... Zion City, Illinois
McIntosh, Mrs. Nannie ..... Zion City, Illinois
Peterson, Annie ..... Zion City, Illinois
Riley, Henry ..... Zion City, Illinois
Sherrie, Mrs. Flora ..... Zion City, Illinois
Sinclair, Arthur ..... Zion City, Illinois
Sinclair, Mrs. Anna ..... Zion City, Illinois
Troy, Mary J. ..... Baylis, Illinois

The following-named seventeen believers were baptized at Christchurch, Leeds, England, Wednesday, October 8, 1902, by Evangelist H. E. Cantel:

Falkinder, Mrs. Sarah ..... 18 Bradley street, Morley, Yorks, England
Farmery, Joseph ..... Robin Hood, North Wakefield, England
Farrar, Miss Mary ..... 41 Bridge street, Morley, Yorks, England
Green, Joseph ..... 8 Avairy Mount, Armley, Leeds, England
Hardbottle, Mrs. Elizabeth ..... 6 Commercial square, Morley, Yorks, England
Herron, David James ..... 9 Tennyson street, Morley, Yorks, England
Herron, Mrs. Margaret J. ..... 9 Tennyson street, Morley, Yorks, England
Holgate, Mrs Elizabeth, 8 Proctor Terrace, Meanwood road, Leeds, England
Jewitt, Mrs. Ethel ..... 27 Clovelly place, Leeds, England
Nadin, Miss Constantine ..... 10 Woodhouse square, Leeds, England
Naylor, Mrs. Emma ..... 20 Bradley street, Morley, Yorks, England
Purdy, John ..... 3 West End terrace, Hyde Park, Leeds, England
Rayner, Lewis ..... 5 Clement terrace, Morley, Yorks, England
Stringwell, John William ..... 2 Cardigan row, Leeds, England
Stringwell, Mrs. Clarissa ..... 2 Cardigan row, Leeds, England
Swain, Mrs. Sarah ..... 51 Harchills lane, Roundlay road, Leeds, England
Wilson, Mrs. Maria ..... 63 Stansfield view, Leeds, England

The following-named two believers were baptized in the Public Baths, Salford, Manchester, Saturday, England, October 11, 1902, by Evangelist H. E. Cantel:

Bull, Edward H. E. ... 7 Higher Parade, New Brighton, Cheshire, England
Parfitt, Thomas,
7 Cromwell avenue, Upper Chorlton road, Manchester, England

The following-named believer was baptized at Zion Tabernacle, Vancouver, British Columbia, Canada, Tuesday, October 21, 1902, by Elder R. M. Simmons:

Ludlow, Annie Florence,
38 Eighth avenue, Mt. Pleasant, Vancouver, British Columbia, Canada

The following-named believer was baptized at Bardwell, Pennsylvania Lord's Day, October 12, 1902, by Deacon C. J. Cook:

Hunsicker, Louisa ..... Treichlers, Pennsylvania

The following-named believer was baptized at Tupelo, Mississippi, Tuesday, August 12, 1902, by Deacon L. G. Boggan:

Rather, Mrs. Mattie Smith ..... Luling, Texas

The following-named believer was baptized at Vancouver, British Columbia, Canada, Lord's Day, October 19, 1902, by Elder R. M. Simmons:

Chung, Chow ..... Vancouver, British Columbia, Canada

NOTICE OF CORRECTION.—In last week's LEAVES, four baptisms were reported from Hebron, Nebraska. Of these four, the three last named were baptized on Lord's Day, October 19, 1902, by Elder C. A. Hoy, instead as previously stated.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 19th or 20th.

Take Heed, My Brother.

1. *That ye watch and pray.*—Mark 13:32-37.
   Watch the heart with all diligence.
   Watch the appearance of evil.
   Watch the Devil who appears as an angel of light.
2. *That ye give alms.*—Matthew 6:1-4.
   Not so that men will praise you.
   But so the recipient will bless you.
   And so that your Father may be glorified.
3. *That you put your life into others.*—Acts 20:28-35.
   Into those who are weak and faltering.
   Into those who are ignorant and unstable
   Into those who are willing to be useful.
4. *That ye cause none to stumble.*—1 Corinthians 8:6-11.
   Eat nothing unclean.
   Drink nothing corrupting.
   Let your practices be above reproach.
5. *That ye live only for God.*—Luke 12:13-21.
   Make money for God.
   Use it wisely for God.
   Do not live for self.
6. *That you are impartial in judgment.*—2 Chronicles 19:5-7.
   Do not judge by appearances.
   Do not listen to one side and form conclusions.
   Get the evidence that is impartial.
7. *That ye despise none of God's little ones.*—Matthew 18:10-14.
   The exterior may not be inviting.
   The personality may not be attractive.
   Yet the Christ may be found within.
8. *That ye are full of quiet in the day of conflict.*—Isaiah 7:1-9.
   In battle do not have a care.
   In trial do not have a fear.
   In distress do not have alarm.

God's Holy people are a Careful People.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 23d.

What God Sees and Foresees.

1. *He sees every fault, failing, and virtue in the churches.*—Revelation 1:10-18.
   His eyes detect apostasy.
   His words rebuke backsliding.
   He is the beginning and the end.
2. *He sees the contamination and needed separation of good and evil.* Matthew 13:34-43.
   The evil hinders the good.
   The good destroys the evil.
   Every evil shall be destroyed.
3. *He sees the complete overthrow of the Devil with all his works.*—Luke 10:17-24.
   The Devil shall fall from heaven
   The Devil will be driven from the earth.
   The Devil cannot harm the righteous.
4. *He sees the merging of every kingdom of earth into His Kingdom, to be ruled by His saints.*—Revelation 11:14-19.
   The governments of earth shall perish.
   The earth is the Lord's and the fulness thereof.
   Every knee shall bow to the Christ.
5. *He sees a Church preparing that will be holy and without blame.* Ephesians 5:22-33.
   God will have a holy Church.
   One that will love Him and Him only.
   One that will be before Him without blame.
6. *He sees a great work to be done in the face of indifference.*—Luke 14:17-24.
   People are Gospel hardened.
   Christians make excuses.
   They will not obey God's Truth.
7. *He sees an estate with no trace of evil in it.*—Revelation 22:1-7.
   Nothing that defiles can enter there.
   No unclean person treads that highway.
   Those who keep His sayings inherit all.
8. *Let us, as we see the day approaching, so live in His light.*—Hebrews 12:22-29.
   The City of the Living God is in sight.
   The Spirit must become perfect.
   The Christ of God must be obeyed.

Our God is an All-seeing God.

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.

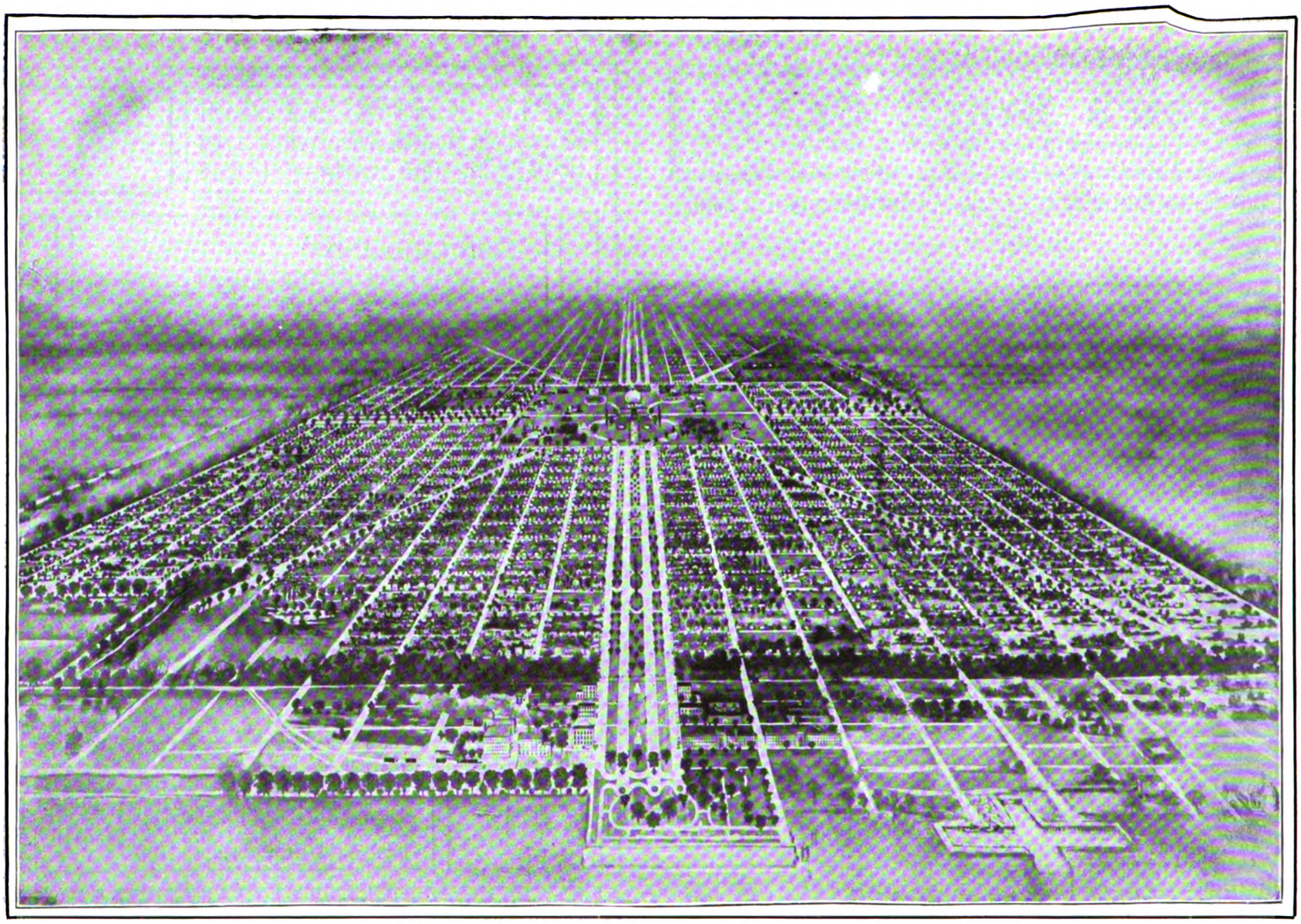
This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the 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.

SEND ALL ORDERS TO

ZION PRINTING AND PUBLISHING HOUSE

1300 Michigan Avenue, Chicago, Illinois

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Zion City is a Clean City

It is not only a place of refuge for the afflicted of God's people, but the

Greatest Object Lesson for Christianity the World Has Ever Seen

Rum, Tobacco, Drugs, Gambling, Secretism, Swine's Flesh, Immorality, Profanity, and everything that defiles and degrades humanity, have no place in Zion City.

The children will be honestly educated and protected.

Many thousands of people have beautiful homes in this city, and within the first fourteen months of its existence millions of dollars have been expended for improvements.

No investments that are cleaner, safer or better paying are to be found than those which Zion offers.

If you are interested in this work, which God the Almighty has His Hand upon, and has so signally blessed, and this wonderfully interesting city, which He is establishing in these latter days, write for our beautiful new illustrated booklet, maps, plats, etc.

ADDRESS

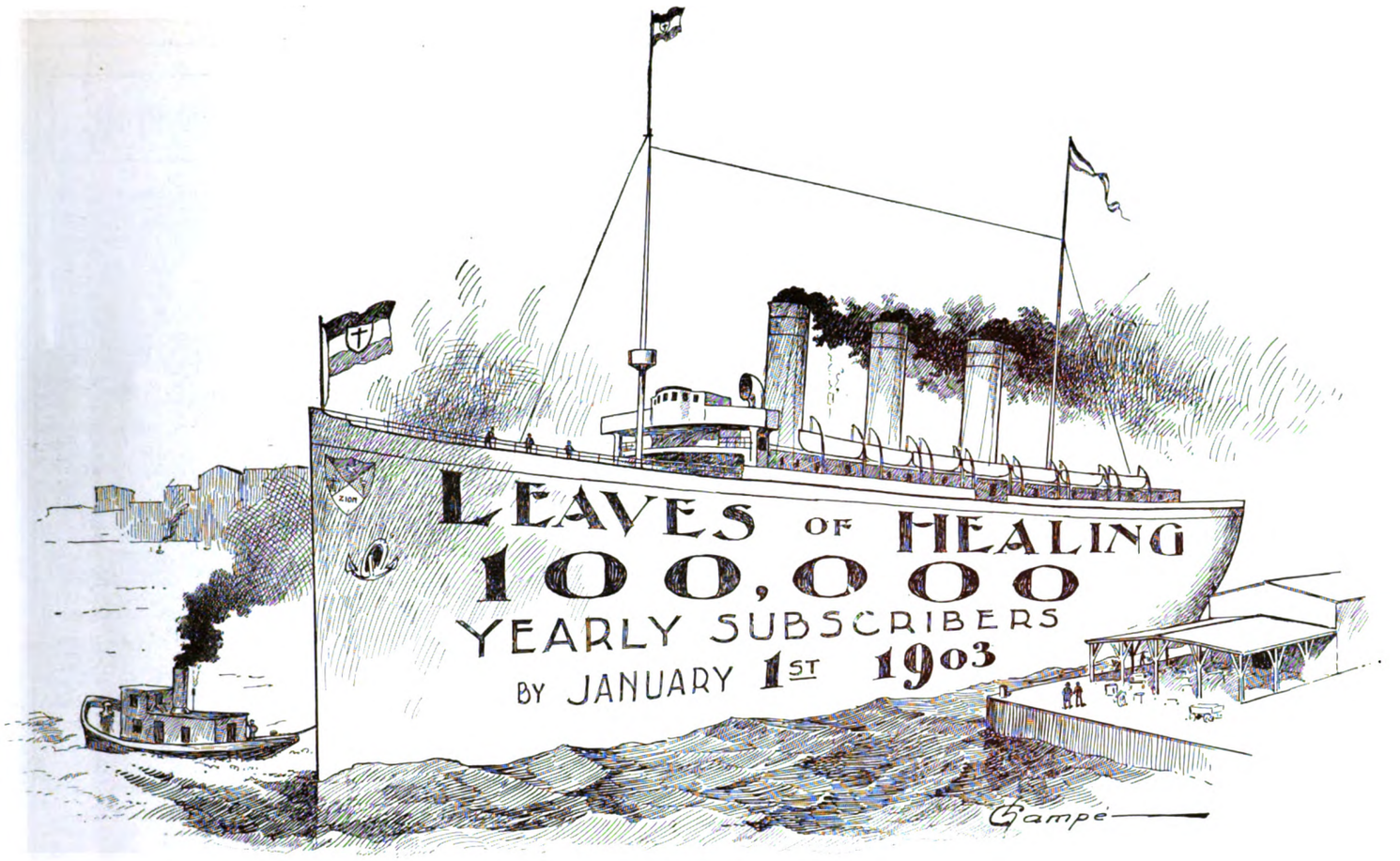
H. WORTHINGTON JUDD

Secretary and Manager Zion Land and Investment Association

ZION CITY, ILLINOIS

DANIEL SLOAN, Assistant Manager

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HOW TO DO IT

THERE is no doubt that there are hundreds of thousands of people in this and other lands who would become subscribers to LEAVES OF HEALING if they could see the beauty and value of the Little White Dove.

The problem is to get them to see it and to subscribe.

It may help you to help us to get that Hundred Thousand, if we give a few suggestions as to the ways and means.

The following are some ways which have succeeded:

Distribute Sample Copies to all who may become interested (which means every one in reach), calling attention to some of the most interesting points of the paper.

Follow up the distribution of Sample Copies with a personal solicitation, emphasizing that particular point of the publication which appeals to the person to whom you are talking. Always carry subscription blanks with you.

Strive to interest people whom you meet as you go about your every-day tasks—the man who sits next to you in the car, the man who stands beside you at the workshop or in the office.

Follow up those who show a special interest. Invite them to Zion meetings. Make yourself helpful to them in any way that the Spirit leads. Give them other Sample Copies, if necessary. Do not be discouraged too easily.

Use the mails to assist you in sending out these Sample Copies, and supplement each Sample Copy with a letter. Do not let the paper lie idle. Keep it going; for it is, under God, a mighty power for the Salvation, Healing, Cleansing, and Blessing of those into whose hands it falls.

Send us the names and addresses of those to whom you cannot afford to send Sample Copies, and then pray God to give His blessing upon the means used to interest those whose names you send us.

Above all, pray daily and definitely that God may give success in attaining the glorious reality of our watchword

LEAVES OF HEALING, 100,000 YEARLY SUBSCRIBERS BY JAN. 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 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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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 XII. NUMBER 3. CHICAGO, NOVEMBER 8, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

BLOOD QUICKLY CLEANSED OF ECZEMA BY POWER OF GOD IN ANSWER TO PRAYER, WIFE HEALED OF PNEUMONIA.

AND I WILL CLEANSE THEIR BLOOD THAT I HAVE NOT CLEANSED: FOR JEHOVAH DWELLETH IN ZION.

How many thousands, yea, millions, there are, throughout all parts of the earth today, who are suffering from unclean blood!

Nearly every known disease is the result of filth in that life-stream.

Polluted by the sins of generations gone before, polluted still more by their own filthy eating, drinking and living, these multitudes are fairly rotting into their graves and leaving their offspring a heritage of disease and death.

Unless Jehovah shall cleanse the blood that He has not cleansed, the race must miserably perish.

The sorcerers—those who make, sell and administer deadly poisons—who, in every age, have striven to deceive God's people and to turn them away from Him by their counterfeit of His healing, are now imposing upon suffering humanity their germ theory and their deadly antitoxins.

But the blood of the people cannot be cleansed by adding more dirt and poison to that already polluting it. God said: "I am Jehovah that healeth thee," and He has never turned that work over to the physicians; for He said: "I am Jehovah, I change not."



G. F. HURST.

God said: "In vain dost thou use many medicines," and He has never said a word favorable to physicians.

God sent His Only Begotten Son to die for humanity and to bear in His body, upon the cross, not only their sins, but their sicknesses and their uncleanness.

That atonement for spirit, soul and body still avails; for God said of His Son: "Jesus, the Christ, is the same yesterday and today, yea, and forever."

And, praise God, He has sent, in these latter days, the Messenger of His Covenant, to witness against the sorcerers and to proclaim that His Covenant of Salvation, Healing and Cleansing is as true today as when He first made it.

From thousands, yea, tens and hundreds of thousands throughout the earth, there comes the mighty volume of the Sweet Redemption Song, the Song of praise and thanksgiving to God for blessings

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received in accordance with that Covenant.

The Witness whose portrait is printed on the front page of this paper is one of those whose voice is joined in that great chorus.

His blood was filled with the unclean fire of eczema.

Only those who have suffered from this disease know of the almost intolerable burning and itching of the skin it causes.

Only they can tell of the dread persistence of its spread, the obstinacy with which it seems to eat into the very flesh.

Only they can tell all of the uselessness and hopelessness of trying to fight that insidious fire with salves and drugs.

How absurd to attempt to purify the blood by applying a salve to the skin!

How absurd to try to cleanse the blood by taking poisons into the stomach!

And yet, for two years, this Witness was fighting that hopeless battle.

His condition grew steadily worse.

Great sores broke out on many parts of his body.

He spent nearly all that he carned in physicians' fees and drug bills.

The doctors told him that he could be cured only after a long course of treatment and that he would probably never get the taint of that filthy fire out of his blood.

And then, one day, a little Messenger came into his home.

It was silent and beautiful, the Little White Dove.

It bore upon its snowy wings a Message from his Heavenly Father.

It was a Message telling of God's promise to cleanse the blood of those who would trust Him.

It told him that when Jesus, the Christ, the Son of God, said to the leper, "I will, be thou made clean," He forever settled the question of God's willingness to cleanse and heal His children.

Simply, briefly and with a ring of truthfulness which makes it impossible to doubt, the Witness tells of how that Message brought hope to him, healing to his wife, who was past human help with that deadly disease, pneumonia, and then the wonderful cleansing of his blood.

Two years have passed, and, in all that time, he has been free from that terrible fire of the blood and skin.

He also tells of the wonderful healing of a dying neighbor.

O weary sufferer, wherever this little Messenger of God may find you, that promise is for you.

God waits only for your fulfilment of His conditions to cleanse your blood of all its defilement and to make you strong and healthy, your blood a stream of pure, vigorous, abounding life.

His conditions are simple: Repent, Believe, Obey. A. W. N.

WRITTEN TESTIMONY OF G. F. HURST.

ALANSON, MICHIGAN, October 6, 1902.

DEAR GENERAL OVERSEER:—With a glad heart and thankful to God through our Lord Jesus the Christ, I wish to add my testimony to those of the many thousands who have been healed through the teaching in LEAVES OF HEALING and in answer to your prayer.

For almost two years I suffered from eczema.

I tried salves and other "sure cures," with the result that the disease spread until I had sores on many parts of my body almost as large as my hand.

Then I went to the doctors, who said it was a bad case, and that it would take a long time to cure me, if I ever got it all out of my blood, which was not at all sure.

I was discouraged for I did not then know that God had said: "I will cleanse their blood which I have not cleansed: for Jehovah dwelleth in Zion."

I did all the doctors told me to do and grew worse every day.

One day LEAVES OF HEALING came to our home, with all the promises of the Full Gospel.

At about the same time the Devil afflicted my dear wife with pneumonia.

She became so ill that we knew that God alone could save her.

I called in an elder or minister of the Presbyterian church, who had given me LEAVES OF HEALING.

We prayed and she got relief.

Then I sent a request for prayer to you, dear General Overseer, and without any drugs she was quickly healed, not only of pneumonia, but also of asthma.

I then said: "I praise the Lord, there is healing for eczema!"

I sent in a request for prayer, put the salves and drugs in the stove, and trusted God.

Before I received your reply I was much better, and in a short time after there was not a mark left.

God had cleansed my blood.

Nearly two years have passed since I was healed, and we have not had a drug or pill of any kind in our home.

I wanted to get into Zion as quickly as I could.

We thank and praise God that in our day He has raised up that Prophet foretold by Moses, even the Messenger of the Covenant, Elijah the Restorer.

We give God all the glory and pray that many who read these words will trust Him.

For years I spent nearly all I could earn for doctors and drugs, but since you taught us how to pray the prayer of faith, we have good health and are able to pay our tithes.

God has wonderfully blessed us.

Our prayer to God is that He will give you strength to continue and complete the great work you are doing.

Your brother in the Christ, G. F. HURST.

P. S.—I wish to thank you for prayer for Mrs. Markham, our neighbor.

A year ago the doctors sent her home to die.

Both churches were praying God to bless the means.

After they gave her up, I sent a request for prayer.

You prayed and she is well today. G. F. H.

ZION IN CHICAGO

REV. JOHN ALEX. DOWIE

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

WILL CONDUCT DIVINE SERVICES

LORD'S DAY AFTERNOON, NOV. 9 1902

AT THE

CHICAGO AUDITORIUM

Doors Open at 2:30 p. m. Services at 3:00 p. m.

ELIJAH'S RESTORATION MESSAGE

UNVEILING the ROMAN APOSTASY: The DOGMA of PAPAL INFALLIBILITY and its BEARING on CIVIL ALLEGIANCE.

ALL WELCOME ✿✿ SEATS FREE ✿✿ FREE-WILL OFFERING

CHRIST IS ALL AND IN ALL

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AND it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel?—*1 Kings 18:17.*

THIS meeting between God's Prophet and the wicked King Ahab took place at the end of the three years and six months of famine, when there had fallen upon Israel neither dew nor rain during that time.

Previously to this we are told of a meeting between the Prophet and the King, when Elijah stood before him and said:

As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Elijah was standing before the king as the witness of God's Covenant with the people concerning the fruitfulness of their land. (Deuteronomy 11:13-18.)

It was because the king and the people had broken this Covenant, and gone into Baal worship that judgments came upon them.

We may be quite sure that Elijah had reproved the king and the people for Baal worship many times previously to the day when he stood before the king and declared the coming judgments.

Elijah was prompt to reprove sin wherever he saw it.

When King Ahaziah was sick and sent to Baalzebub, the god of Ekron, for help, God sent word to the king through Elijah, asking him if there was no God in Israel, that he had sent to Baalzebub for help, and telling him that he should therefore die. (2 Kings 1:2-7.)

Elijah even sent his writings forth in those days to reprove the people of sin.

We learn later that when King Jehoram led the people into Baal worship as Ahab had done, "There came a writing to him from Elijah the prophet."

This writing reproved the king for his sins and announced the judgments which would come upon him and the nation for their sins. (2 Chronicles 21:12.)

When the people persistently refused to hear God's Message to them through the prophet, God withdrew, in a measure, His protecting care over them.

When God withdrew His protection from them, then the Devil, whom they served, had the power to afflict them.

Should God wholly withdraw His protecting care over an individual, the Devil would at once destroy him.

The history of Job shows these facts.

At the close of this drouth and famine in Israel, Elijah fearlessly presented himself unto the King who had searched every nation for him in order to kill him.

The King said to him when they met:

Is it thou, thou troubler of Israel?

Elijah answered:

I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim. (*1 Kings 18:18.*)

Elijah's Messages stirred up the wicked who loved their sins, and they called him a troubler of the nation.

But those who were willing to turn from sin and obey God accepted his Message gladly and were blessed.

While many suffered from the famine, the poor widow, who went and "did according to the saying of Elijah," found that her barrel of meal wasted not, neither did the cruse of oil fail.

While some probably died of starvation, her son was restored to life.

In these latter days, when we are nearing the time of the final conflicts between the Christ and Baal, God and the Devil, as to which shall rule this world; in these days when the churches have been ensnared into Baal worship through the Secret Societies, God has again sent His Prophet with His Covenant to the people.

Through Elijah God is calling the people to unite in solemn Covenant relations with Him—to obey Him and love and serve Him with all their heart.

Today there comes a writing from Elijah the Prophet, saying, Thus saith the Lord.

These writings go forth from Zion to call the people to repentance, for God's judgments are coming upon the world. The time for the final reckoning with the earth approaches, and the command is: "If Jehovah be God, follow Him, but if Baal, then follow him."

Reader, Zion asks you to help send this call to the nations.

The letter from Deaconess Bailiff which follows tells something of

Zion in Switzerland.

ZIONSHEIM, SCHLOSS LIEBBURG, BEI KREUZLINGEN, THURGAU, SWITZERLAND.
October 18, 1902.

DEAR DEACONESS HILL:—There is so much to do here that I have not time to write all that I would like, even about the work, for there is much going on that would be very interesting to all who love Zion.

I had both morning and afternoon meetings in Zürich last Lord's Day, and barely had time to take the 6 o'clock train, when an hour's ride brought me to our next meeting-place, in the home of Mr. and Mrs. Deiraurer.

While I hurriedly ate supper, they told me about their three weeks' work.

Mr. Deiraurer is employed through the day but he spends all of his spare time going with his wife to visit the sick and giving and sending out LEAVES OF HEALING.

Monday night they visited a sick woman who could not move in her bed without great pain.

After they had talked and prayed with her, she got up out of bed and went to work, so that everybody was astonished.

And the best of it was that she had such peace in her heart and became so quiet that it made a deep impression upon her husband.

At another place a little girl, whose face was terribly eaten with cancer, was delivered from pain, and another child was delivered from toothache.

You can imagine how such reports encourage the other workers. We have had many healings here but I feel that we must have more.

We are gathering quite a large number together whom the truth has set free, and who are loyal to God and Zion.

We have had very encouraging reports from the young men who went from Zürich, and from Mr. Mertz who went from Schauffer, to Zion City.

We hold meetings in his father's house. Many of course are very much interested on their account and in what they think of Zion City.

When at Rheineck I found the Zion Literature Mission had been sending LEAVES OF HEALING to the hotel.

I found one in the village deeply interested in Zion, who was very desirous that I should come and hold a meeting there.

I sold $2 worth of Zion Literature.

There are more places calling for us than we can fill.

This has been the best year of my life.

I am stronger spiritually and physically than when I left America.

The Message of Elijah Accepted in India.

A native writes from India to our General Overseer:

DEAR DR. DOWIE:—I am glad to say that LEAVES OF HEALING is being distributed in our city and many are interested in reading the paper.

Some have been dismissed from the church just for reading and believing the good news of the paper.

I can assure you that thousands would join Zion if we only had a place here.

When a copy of LEAVES OF HEALING was given to me, I took it home and carefully read it.

Oh, such wonderful things contained in it!

Ever after that, when my parents, brothers, sisters or myself have been attacked with sickness, we would not go to the doctor devil for his drugs, but to the only Divine Healer.

Many a time have our prayers been answered and blessed in God's Holy Name.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending November 1, 1902.

592 Rolls to.....Various States of the Union
358 Rolls to.....Various Foreign Countries
52 Rolls to.....Hotels of England
Number of rolls for the week..... 1,002
Number of rolls reported to Nov. 1, 1902...2,486,131

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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.

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 662. *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

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EDITORIAL NOTES.

"COMFORT ONE ANOTHER! BUILD EACH OTHER UP!"

WE ARE GOING forward from day to day, obeying both these apostolic injunctions, as God gives us grace and opportunity.

AMID THE MANY toils of the work, it is an increasingly difficult matter to revise and send forth our Restoration Messages; but the Blessing which has so continuously been given to us compensates for the long nights of toil.

WE HAVE HAD a great joy in the hearty coöperation of God's people in Zion during the past week, which has been one of very heavy financial strain.

But every day has brought us Victory through the Faith of God.

WE HAVE TAKEN title to another ONE HUNDRED AND SEVENTY (170) Acres of beautiful Land in Zion City Site, and made large payments in connection with Zion Land and Investment Association, Zion Lace Industries and other departments of Zion, amounting in the aggregate to a very large sum.

We give God alone the glory; and we thank our friends who are, by their Investments in Zion, enabling us to go forward.

WE HAVE GIVEN much attention to the reorganization, or rather to the extension, of our General Financial Department, the able chief of which, Deacon Charles J. Barnard, has done most excellent service.

We shall soon be able to make some very important announcements.

GOOD NEWS FROM the World's Harvest Field continues to come every day, for which we give God thanks.

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THE REV. W. B. KINDLE and Mr. G. A. Corlette, and their wives, have arrived in New York City, and are establishing the offices of our General Zion Agency at 438 Broadway, Room No. 806, where communications from our friends on the Atlantic Coast can now be sent.

Evangelist Kindle has also taken charge of the Branch of the Christian Catholic Church in Zion in New York City with good results; and we have no doubt that much blessing will follow his attention to both the spiritual and temporal affairs of Zion in the Metropolis.

A larger hall in New York is being looked for, in a more convenient locality, and we hope soon to be able to announce that it has been secured.

WE DESIRE to inform our friends that we shall, God willing, conduct a Special Thanksgiving Service in Shiloh Tabernacle, Zion City, on Thanksgiving Day morning, Thursday, November 27th, at half-past nine o'clock.

It will be a full service, all officers and choir to be robed, and we shall endeavor to arrange for Special Excursion Trains from Chicago.

IT WILL BE our first Thanksgiving Day Gathering since we established our residence here.

IT IS A MOST fitting time for us to review the past, and to give heartfelt Thanksgiving to God, not only for the material bounties with which He has enriched the Nation, but for the Great Things that He has done during the past year for Zion, whereof we are glad.

IT IS ALSO a good time to bring the Whole Tithe and the Offerings "into the Storehouse, that there may be meat" in God's house, and that we may be able to carry out our purpose in sending forth strong bands of earnest Christian workers, who are now being prepared for China, Japan, South Africa and Europe.

WE HAVE POSTPONED the sending forth of the Oriental company, which is a very large one, until next month.

The needs of South Africa have so grown upon us that we shall probably take more time, and prepare, with the assistance of our Branches in South Africa, for the sending forth of a number of officers with the first Overseer early next year, which will enable us to occupy the field in an efficient manner.

WE ARE ALSO hoping to send forth to various parts of Europe, and especially to Scandinavia, a strong force of Zion Restoration Host next spring.

GOD IS BLESSING Zion's workers in many parts of Germany and Austro-Hungary, and we have recently ordained a very able brother and sister, who have come into Zion with a large body of Christians in Budapest.

"THE SINNERS in Zion are afraid."

IT IS WELL they should be.

SOME TIME AGO we removed from our fellowship and dismissed from Zion's employment a member of the Church who had wronged the entire community by making use of the prosperity of Zion City to aid the enemies of Zion in engineering a real estate scheme which could only work harm if successful.

THE PROMPT action which we took at that time entirely destroyed the Schemes of the Conspirators, but the man to whom we referred was very impenitent and rebellious, declaring that he had done no wrong.

THIS COMPELLED us to request him to retire from the City.

HE DID SO, and he returned to his distant home, where he came under deep conviction of sin, made a confession to all, and sought for forgiveness.

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WE GLADLY FORGAVE HIM, and we believe God did, but it was a sin unto death, and he died.

SEVERAL SUCH cases have occurred, and God has defended our city and its interests by leaving the Sinners in Zion to reap the Wages of sin—Death, even while, as in this case, the spiritual guilt was forgiven.

THE COMMISSIONER OF HEALTH reports only one case of contagious disease in more than ninety days in Zion City.

Diphtheria and typhoid fever are epidemic in Chicago and several cities in our neighborhood, but God is preserving us all, and the entire people are being greatly blessed.

WE HAVE NOT TIME to write any more, although we have a thousand things we long to say.

We hope to see thousands of our outside friends on Thanksgiving Day, and also at the Great Gathering which will assemble in Shiloh Tabernacle, at the All-Night with God, at the Closing and Opening of the years 1902-1903.

God will display His Power and Glory as in former years.

BRETHREN, PRAY FOR US.

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.

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.)

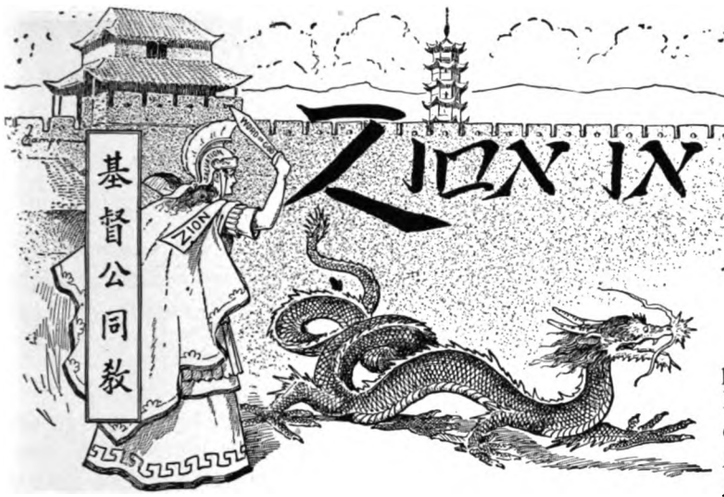
Multitudes Have Been Healed Through Faith in Jesus.

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 IN THE ORIENT.

By Rev. Geo. L. Mason, B.A., B.D.
Overseer of the C.C.C. in China.

THE General Overseer, at Zion's Second Feast of Tabernacles, called for Deaconesses who would volunteer to become Zion Messengers in China or Japan.

Many have nobly responded.

Some, who are otherwise qualified to go cannot be sent because of their age.

At middle age it is very hard to learn a new language.

Others need further education.

Some of these would make fine workers after several years in the ministerial course of Zion College.

The weapons of our Warfare are not carnal, but spiritual; nevertheless, if one is wholly consecrated to God, the more culture he has, the more training his mind has had, the more ready knowledge he has on tap, the more will he be worth in Zion Restoration Host abroad.

God puts no premium on ignorance.

More skill and tact are needed to interest and teach a half-educated Japanese scholar or an African savage than are needed to teach trained university men.

Missionary work is hard.

A Zion Messenger's work is harder than the hardest.

In the natives alone he finds enough to call out all his powers.

The Protestant and Roman Catholic missionaries whom he meets are many of them men and women of much culture and great force of character.

They are usually broader and more cosmopolitan than the preachers who have only lived in their native land.

To meet such, Zion Messengers will find all knowledge useful.

They will find Biblical knowledge indispensable.

They *must* have the Zion spirit and teaching. These come to real and faithful spirits through years of training at Zion Headquarters.

ZION COLLEGE, therefore, must be much in our prayers.

May the Holy Spirit set on fire the hearts of hundreds of Zion youths and maidens with a holy purpose, God willing, to fight the Good Fight of Faith on the picket line of Zion Restoration Host, in coming years, in Asia, Africa and South America.

This purpose early formed and nourished in prayer, and guided by God through Elijah the Restorer and through holy teachers in Zion College, helps to form a heroic character.

PERISH THE THOUGHT that worldly and ignorant Christians have had, that first-class talent is most needed at home and that second and third rate people do well enough to send to China.

Send out cheap Messengers and you will have cheap work in cheap converts.

THE KINGDOM OF GOD in the Orient means Zion in commerce, in industries and in education; Zion in King's palaces, as well as in the prayer-meeting.

The Messenger must be versatile, knowing something of everything, as well as everything of something.

Emergencies often arise. If met with love or skill or wit or invention taught of God, the difficulty becomes a golden opportunity, an open door to new victories.

Life in the advance phalanxes of Zion Restoration Host will seldom be prosaic or discouraging.

Delightful as it is to be near the dear General Overseer, I would rather live in China now than in Zion City.

WAKE UP! young men and maidens!

Pray hundreds of thousands of dollars of God's money into the walls and equipment of Zion College.

Pray yourselves into the class-rooms.

Pray for manual training as well as book-knowledge.

Pray for the high privilege of becoming Zion Messengers to the Orient!

Pray God to help you to cherish in deep humility a sacred purpose to offer yourselves for the very hardest job that God has to do through Zion, be that job in Turkey or Thibet, in Kamchatka or Kenosha.

VOLUNTEER for service in Zion Restoration Host abroad.

Even though you are not yet ordained, if God gives you the desire to go, write to the General Overseer and tell him about it. Then patiently begin the preparation.

If you do not learn to be a faithful and happy Restorationist in the streets of your own city, your degree will be N. G., even if you graduate from Zion College.

If there are those already trained, who would count it a privilege to go as Zion Messengers to the Orient this year or later, let them correspond with the General Overseer.

MEDICINES handicap the missionary.

In August, Mr. Bruce and Mr. Louis were massacred in Hunan.

The following is a clipping from the North-China Daily *News* of August 22, 1902: "According to a telegram received by the China Inland Mission in Shanghai, the riot was caused by rumors that the missionaries had been dispensing poisonous medicines."

The missionaries mean well in dealing out strychnin tablets and arsenic pills to the heathen. They ignorantly expect thus to cure them.

It is perfectly clear that a mission-house wholly free from poisonous drugs is less likely to be suspected as a place for drugging and bewitching the Chinese than the average missionary drug-room, which contains vile, poisonous muck enough to kill a whole village of heathen.

Zion's Conflict with Methodist Apostasy.

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

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every Lodge man. The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

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

Address Zion Printing and Publishing House,
1300 Michigan Avenue,
Chicago, Illinois, U. S. A.

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ELIJAH THE RESTORER EXPOSES THE FALSE GOSPEL OF LEO XIII.

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LAST Lord's Day afternoon was the occasion of the delivery of another blow by the mighty Sword of the Spirit, in the hands of Elijah the Restorer, at that system of darkness and error, Roman Apostasy.

It was one of the blows in that Last Conflict which is now being joined between this and all other Apostasies and the Truth of God, by the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, going forth in the van of the battle and preparing the way for the Restoration of All Things by hewing down and burning up all that is false.

The Message which thrilled the great audience which had gathered in the Chicago Auditorium was a continuation of that of the Lord's Day previous, on the subject: "Unveiling the Apostasies; the Rome of Paul and the Martyrs Contrasted with the Rome of Pope Leo XIII."

There could have been no more powerful and effective way of unveiling the terrible apostasy of the Roman church than by contrast with the majestic, saintly, Christ-like character of its establisher, the Apostle Paul.

Hence, with inspired eloquence, with deep spiritual insight, with marvelous historical knowledge, and with keenest logic, God's Messenger once more took up the character of that mightiest of the apostles of the First Century.

The day was a phenomenal one for the 2d of November, the rain-storms of the morning having passed away, and the sun shining bright and warm from an almost cloudless sky.

Thousands of people came from all parts of the city, many of them having been invited to attend the meeting by the faithful Zion Restorationists, who, throughout the morning, some of the time in the rain, had carried the Christ's Message, "Peace be to this house," to thousands of homes in the city of Chicago, and had delivered announcements of the service.

The Auditorium was well filled, many standing in the broad foyers who did not care to climb the stairs to the seats in the higher galleries.

Five thousand people heard the Message of Elijah the Restorer.

The general assembly was dismissed after nearly all had arisen, in response to the call of God's Messenger, and repeated the Prayer of Repentance and Consecration.

Then about three thousand Christians gathered in the ground floor of the Auditorium to commune with one another and with God, about His Table.

The General Overseer, assisted by Overseer George L. Mason, a large number of Elders, Evangelists, Deacons and Deaconesses, administered the Ordinance, which seems each time to grow more precious and blessed as Zion sees the End of the Dispensation approaching.

After the Ordinance, the General Overseer introduced Rev. and Mrs. Thomas Kasch, formerly of Budapest, Hungary; Rev. J. R. Keller, formerly of Martinsburg, Pennsylvania, and Andrew Christian Jensen, Acting General Recorder of the Christian Catholic Church in Zion. It had been his intention to ordain these as Deacons and Deaconess, but as time would not permit, he presented them to the audience, and announced that they would be ordained privately.

Then in a very few loving words he addressed the audience in his Family Talk which always follows the Communion Service in Zion, and then the meeting closed with the singing of Zion's parting hymn, "God be with you till we meet again"; the Closing Prayer by the General Overseer, the Benediction and Zion's salutation, "Peace to thee," with the response, "Peace to thee be multiplied."

Chicago Auditorium, Lord's Day Afternoon, November 2, 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.

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 branish'd steel,
The lion's gory mane,
They bowed their necks the stroke to feel.
Who follows in their train?

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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!

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 44:

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 in the Inspired Word of God in the 95th Psalm, and in the 8th chapter of the Epistle of Paul to the Romans:

There is therefore now no condemnation to them that are in Jesus, the Christ.

The Meaning of the Word Christ Is "Anointed One."

The word "Christ" must always be understood to mean the Messiah, the Anointed One, and properly the definite article should precede it.

It should not be spoken, "Jesus Christ," as if you were talking about John Jones; but Jesus, *the* Christ, the Anointed One, the Messiah, the Saviour, the Healer, the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, the Fulness of the Godhead bodily, THE CHRIST.

The American revisers are correct in that.

For the law of the Spirit of Life in Jesus the Christ made me free from the law of sin and of death.

The Law of Sin is the Law of Satan.

The Law of Disease is the Law of the Devil.

The Law of Death is the Law of Satan, and sin, and disease—the inevitable consequence.

Hence we have to remember that it is the Law of the Usurper, Satan, being set aside, destroyed, and set at naught by the Law of the Spirit of Life, the Law of God in Jesus, the Christ.

For the Law of the Spirit of Life in the Christ

Is a law. It comes into operation when you obey.

The Life of God is against you while you sin and obey the Devil.

For what the law could not do, in that it was weak through the flesh, God,

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sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh:

That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit.

The mind of the flesh is death.

All the Mysteries of Secretism Are Connected with Death.

There are skulls, cross-bones, coffins, bogus resurrections of Hiram Abiff, dark rooms, mystery, death, Devil everywhere! With God it is not so.

For the mind of the flesh is death; but the mind of the spirit is life and peace:

Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

And they that are in the flesh cannot please God.

But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you.

You Have to be a Medium.

You must be a medium either of the Devil or a medium of God.

God made you and me and all men, as He Himself hath declared in His Word, to be a habitation for Himself, a temple for God.

If you will not let God dwell in you, then the Devil comes in, and you become a temple of I do not know how many devils.

In one form or another you have to be a medium; either a medium through whom God will speak, to whom God will speak, or a medium through whom the Devil will speak and work upon humanity.

"Oh, I do not need to be either," you may say; "I can control myself."

That is impossible. You are not so built. You are so built that upon the Throne of the Empire of your Being another must sit; not yourself, and he must be either the Devil or God.

You must choose between being a Saint or a Brute, as old Richard Baxter used to put it. He was right.

But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of the Christ, he is none of His.

You can call yourselves Christians; you can call yourselves Methodists, Presbyterians, or anything you like, but if the Spirit of the Christ does not possess you, you are none of His.

Powerlessness of the Body Without the Spirit.

And if the Christ is in you, the body is dead.

That is, it is completely compelled to obey the spirit.

The body has no power in itself. It is the spirit that sins and drives the body.

The body does not take you into a saloon. It is your mind that takes you there, your spirit when dominated by an evil spirit.

Your body does not take you into a place of shame. It is your demon-controlled spirit that takes you there.

But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up the Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

Did You Ever Cry "Father" and Mean It?

Did you ever cry Father, and expect God to hear?

You mumbled out your prayer, *Pater Noster*, "Our Father who art in heaven, hallowed b'th'Name, b-r-r-r."

What does it mean? Shame! that you never should have realized what Father means.

"Father!"

God hears it, and knows when it is truly addressed to Him.

The Spirit Himself beareth witness with our spirit, that we are children of God:

And if children, then heirs; heirs of God, and joint-heirs with the Christ; if so be that we suffer with Him, that we may be also glorified with Him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

For the earnest expectation of the creation waiteth for the Revealing of the Sons of God.

For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope.

That the Creation itself also shall be delivered from the Bondage of Corruption into the Liberty of the Glory of the Children of God

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the Redemption of our Body.

If the Redemption of Jesus the Christ extends only to the spirit, and to the soul, the animal life, and does not extend to the body, then it is not coextensive with the work of the Corrupter and Enslaver, and it is an imperfect Redemption.

The atonement which covers only sin, and not sickness, and which does not extend to the deliverance of the spirit, soul and body, is an imperfect Atonement.

But the Apostle Paul makes it perfectly clear that everything has been waiting for this Last Revelation of which he says he had only the first-fruits in his day.

Nearly nineteen centuries have passed away since he wrote these words; we are in the Twentieth, and we ought to have something more than First-Fruits.

For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?

But if we hope for that which we see not, then do we with patience wait for it.

We wait and work until we get it. We keep right on asking until we receive, seek until we find, and knock until it is opened, and until the Redemption comes as a Real Fact to ourselves.

And in like manner the Spirit also helpeth our infirmity—

—that is, weakness, *astheneia* (ἀσθένεια), our want of strength, our poor, weak, imperfect spiritual nature. The Spirit helpeth us in our want of strength.

For we know not how to pray as we ought.

Uselessness of Prayer-books.

But the Prayer-books will help us to grind it out: "Have mercy upon us miserable sinners!"

Is that it?

No. Prayer-books cannot enable you to pray; only God's Spirit can, and until that time comes all "saying" or "reading" or "singing" of prayers is entirely in vain.

If you do not know how to pray without a praying-machine, the machine will not help you.

The Prayer-book will be no better than the Thibetan Prayer-wheel. You can go on grinding it out:

"Lord, have mercy upon us miserable sinners, for we have left undone all the things we ought to have done, and done all the things we ought not to have done, and there is no health in us."

That is a miserable prayer, isn't it, that you shall tell God Almighty every day that you do not do the things you ought to do, and that you do the things you ought not to do, and that there is no health in you?

That is a wretched prayer!

If my stenographers and typewriters were to come to me and say "Dr. Dowie, have mercy upon us; we are miserable sinners; we have smashed all the typewriters and spilt all the ink, done all the devilry we could, and there is no health in us," (laughter) then I should not have them in my office tomorrow. They must find some other employment.

If your cook comes to you and says, "O Mistress, have mercy upon me; I have spoiled all the dinner, smashed all the plates, and have no plates nor any dinner," how long are you going to keep her?

Is it not a shame that you should grind out that confession over and over again?

If it is true, it is a most miserable confession, but that is not prayer.

If you know how to pray—if you have the Spirit of God helping your weakness—then you can pray, and you will not need a Prayer-book, either, although there are many real prayers in the Bible, and in many books by godly men and women in all the ages, which can help those who have "the Grace of Supplication."

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.

The Inexpressible Nature of Real Prayer.

Prayer is like the inexpressible cry of a little child who cannot speak, but can only cry until the mother comes, to find out what the trouble is and to put it right.

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It may be the cry of hunger, and it must be satisfied with food.

It may be the cry of loneliness. There is no friendly eye. The babe has awakened and it is all darkness, and the little one cries.

It may be the cry of pain because of something hurting, cutting the skin it may be, and mother has to search for it and find it and take it away.

And what am I?

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

The Prayer that cannot be uttered is the most effective Prayer.

All the Great Prayers Were Short.

When a man gets into real difficulty his prayer is short.

He gets into a real difficulty if he tumbles into the Chicago River in the darkness of the night.

Now, could you imagine that man, when he comes up to the surface for the first time, crying out: "O citizens of Chicago, the great city, will you not take compassion upon a poor man, who will most certainly be drowned in this horrible quagmire of a river if you do not help him quickly?"

Will he say that?

Does a man make a speech like that when he falls into the Chicago river and wants to get out?

When he comes up, if he has any breath left, after being in that stinking river, he shouts one word, Help! Help! Help!

Just one word, and he does not waste any breath over it, either.

Answer and Reward of Short Prayer of a Sinful Woman.

That is the way that a woman got an answer.

She came to the Christ, and, at first, she made a beautiful speech.

She said, "Have mercy on me, O Jesus, Son of David, my daughter is grievously vexed with a devil."

The Christ never took any notice of her. He went on.

He would not take any notice of that prayer; there was no use.

She was a Canaanite, one of those wretched remnants of the heathen—a poor, miserable, but very beautiful woman, perhaps, in Tyrian purple.

She goes to the disciples and she says, "O blessed John, O blessed Peter, O blessed Nathaniel, *ora pro nobis*, pray for us."

Then the disciples got tired of her and said: "Send her away; for she crieth after us."

Jesus said: "I was not sent but unto the lost sheep of the House of Israel."

At last she comes, and she falls at His feet. She sees that He is not a man only, but that God is in Him. She *worships God in Him.*

She falls at His feet.

She is through with all her fine prayers.

It all comes down to three words: "Lord, help me!"

It is not, "Heal my daughter," but "Get me right."

A Crushing Reply to a Prayer, and the Reward of Humble Faith.

What does she get for an answer? "It is not meet to take the children's bread and cast it to the dogs," he tells her.

Now, if that were said to some of you, you would say: "I am not a dog; I am a Chicago lady. (Laughter.) I am an American lady."

She does not do that.

The pride is just smashed out of her.

She says, with beautiful faith, "Yea, Lord: for even *kunaria* (Greek, κυνάρια), the little dogs, eat of the crumbs which fall from their master's table."

Ah, she has taken the place of a little dog!

Then what does He say?

"O woman, great is thy faith: be it done unto thee even as thou wilt."

Her daughter is healed that very hour, and she is blessed.

The Power of Importunity.

You see she held on. She had the Spirit of Prayer, and the Grace of Supplication.

When once you start to pray, do not quit until you get what you want.

I never used to quit, even before I knew very much about prayer.

When I wanted anything from God which I thought it right to ask, I kept everlastingly at it until I got it.

Mrs. Dowie knows that. She did not particularly want to be my wife, but I wanted her, and I made her see it. (Laughter.)

I kept at it. I believed she could not get a better husband. (Laughter.)

I believed I could not get a better wife, and I believed I knew more than she did, and I told her so.

The day came when she saw with me, and so she said, "I will," and that settled it.

It must also be said that I have asked things from God which He plainly refused, and, at such times, I immediately ceased praying and bore my loss, my disappointment, without a murmur, only asking grace to do so without ceasing to love and trust and serve Him, even when I did not then know the reason why; nor do I fully know now in many cases.

But keep on praying if you are clearly asking for some good thing which He has in His bounteous treasury—not a good thing which He has given to another, for that breaks the tenth commandment.

If I were an unappropriated woman, I would not care a snap for a fellow who did not keep at it until he convinced me that he was just the man I needed.

It does you good, some of you fellows, to be refused, to be stood upon your head, to have the floor wiped with you. If a woman does her full duty with some of you, she will do it.

The idea of a fellow coming and asking a sweet young Christian girl to marry him, when he is stinking with beer, tobacco and brandy—the dog! (Laughter.)

Ugh! what woman, in whose heart God reigns, is going to have him?

Go and get clean, get right, and then pray to God.

Repent, bring forth the first-fruits, and get the Spirit of Prayer.

If you want a thing, and it is a good thing which you can use for His glory, God will give it to you.

Be sure, though, that you ask for things that are good and right.

Make up your mind that a thing is good and right, then go for it.

"No good thing will He withhold from them that walk uprightly."

Keep everlastingly at it when you know you are right.

You may not get it the first time nor the second time, nor the third time of asking.

"Knock and it Shall be Opened unto You."

You will be like the man who knocked at his neighbor's door.

He wanted bread, and the man inside said that he was in bed, and could not rise and give it to him.

But the man outside said: "I am going to have you rise and give me that bread."

The man inside said: "Get away."

The man outside hammered loud and louder until the man jumped out and said: "I say, just let up. I will get up, and I will go and get all I have." (Laughter and applause.)

That is the way to pray. That is what Jesus said.

I believe in that. Keep everlastingly at it. Pray without ceasing.

Successful Knocking at Chicago's Door by Keeping at It.

When I first came to Chicago, a certain Chicago editor and a number of others got together, and said: "You go."

I said: "I will not."

"This city of Chicago will not hear you," they said.

"It will," I replied. "It will hear me when you are dead."

I kept everlastingly at it.

Now Chicago does hear me. It has to hear me.

"Chicago does not think much of you," said one of the editors.

I said: "I do not care a snap about that. The day will come when it will be much more important what I think of Chicago than what Chicago thinks of me."

It is more important now what any good, powerful man thinks about Chicago than what ten thousand, or ten thousand times ten thousand people who serve the Devil, in either the slums of the poor or the slums of the rich, think about him.

"Paul, we do not think much of you," Nero might have said.

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"It does not matter what you think about me," might have been the reply. "One day it will be more important what I think about you, O Imperial Cæsar, and your court, and all your power."

Is it not more important today, what Paul thought of Nero than what Nero thought of him?

Is it not more important today to find what Abraham Lincoln thought of the people than what some of the people thought of Abraham Lincoln.

Pray Without Ceasing.

Pray.

Pray as if you meant it.

Pray; be you a saint or a sinner, pray, and keep on praying.

If you do not get it, go ahead again, and get the things out of the way that hinder.

Pray without ceasing until you have got it.

Whenever you have got it, start praying for another thing.

Keep on. There are many things to pray for, especially in Chicago.

This whole city and nation has to be made over.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that to them that love God all things work together for good, even to them that are called according to His purpose.

Some of you would not be here if the Devil had not advertised me.

You are here because the Devil has been abusing me, lying about me.

You came to see the man the papers were all lying about.

You may have said: "I will go and hear what that babbler has to say."

And now that you have come, you have heard something that you will not get rid of very easily; and so the Devil fooled himself in crying out so bitterly against me. "All things" are overruled for good to me.

For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren:

And whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

What then shall we say to these things? If God is for us, who is against us?

He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

God's Greatest Gift Was His Own Son.

Surely there is no material good that He who gave His Son will withhold. He gave His Son. Will He not freely with Him also give us all things?

"Who shall lay anything to the charge of God's Elect," of God's chosen?

Who are you, O child of the Devil, who will lay anything to the charge of a man, chosen by God, who is doing God's work?

Who are you?

What does it matter what you think?

It only matters what God thinks. That is the only thing that matters in this Universe.

Who shall lay anything to the charge of God's Elect? It is God that justifieth;

Who is he that shall condemn?

It is Jesus, the Christ, that died; yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

Who shall separate us from the Love of the Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Even as it is written,

For Thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are More than Conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come,

Nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Jesus, the Christ, our Lord.

May God bless His Word.

After the Choir had chanted the *Gloria Patri*, prayer was offered by the General Overseer.

In making the announcements, God's Messenger said:

Warning to Calumniators in the Salvation Army.

I desire to give fair notice from this platform to the Grim Skeleton Army, sometimes called the Salvation Army.

I have been very unwilling to write what I have written in my Editorial Notes in yesterday's LEAVES OF HEALING, but now that I am free from the restraints of hospitality and no member of the Booth family is either my guest or connected with Zion in any way, I feel free to demand from General Booth and his headquarters' office a retraction of a shameful lie which they told about me in the columns of the Morning *Leader* in London.

Our representative in London, Evangelist Cantel, demanded them to retract the false assertion, and instead of doing so they repeated the offense, as shown in the correspondence in my Notes.

I have now demanded of the General that he shall take it back.

It is a shameful lie, that I was once connected with the Salvation Army in Australia, and that the circumstances under which I left are known to a great many.

I never at any time had any connection with the Salvation Army, in any place, in any country, except to be kind to them, and to give them money, and give them help.

I had no official relation, or any connection with them of any kind.

They have reiterated that lie over and over again, and now that General Booth will be here in the adjoining building, the Studebaker, on the 16th day of November, I demand a retraction.

If I do not get it, I may deal with him further, and say a good many other things which it is, probably, time to say.

I will have up his son, Bramwell Booth, and Commissioner Railton before the Tribunal of Christian Truth and Justice, and let the whole world see what manner of men these are who have been telling shocking falsehoods, not only concerning myself but others.

God cannot bless an institution whose leaders deliberately lie.

My charge against them is falsehood. The proof of it all is here in this correspondence which I published.

I want to say that

There Was No Quarrel Between Mr. and Mrs. Booth-Clibborn and Myself.

I asked them to withdraw.

They did so.

They were my guests before they withdrew. They were my guests after they withdrew, and they visited me at Zion City before they left Zion Hospice No. 1 in Chicago, for Europe.

I desire not to say or write any words concerning them that are not kind and pleasant. Of course I did not agree with the policy they had pursued and were pursuing, or I would not have asked them to retire; and I hold myself free to tell all the facts should the interests of Zion demand it.

The Salvation Army is a shadow of its former self.

God cannot bless it.

God can bless no man and no institution that trifles with truth.

When any one tells a lie, he belongs to the Devil, who is the Father of Lies.

Jesus said:

Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and 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.

Jesus said that. That is about as strong as you can get it.

If any of you tell lies, you belong to the Devil. Jesus, the Christ, says so.

If you write lies you belong to the Devil.

There is no difficulty, therefore, in telling where wilful fabricators belong, whether they write in the *War Cry* or the Chicago newspapers.

May God help you to speak the truth and do what is right.

Our Evangelist in London took up this thing without my knowing it, and wrote to the London Morning *Leader*.

He wrote to Bramwell Booth, and received the very shameful answer which you see.

I would rather not have this trouble.

Probable Cause of Salvation Army Hostility to Zion.

It pains me greatly to know that General Booth is in such sore trouble with his best officers all over the world.

Twenty-five of these ex-officers now in this meeting belong to Zion.

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I have one ex-Brigadier-general sitting on the platform among my Elders

I have captains, majors and other officers and members of the Salvation Army in all parts of this house and in the Christian Catholic Church in Zion on every continent.

Probably that is the trouble; for this may be the beginning of a landslide from the Salvation Army. However, telling lies will not stop it.

I give this notice in the most public manner possible, because, if I have to do this work, I will do it thoroughly.

If General Booth apologizes and withdraws, I shall be very happy indeed to say "Forgiven," and let the matter pass.

If he does not—well, there will be more of it.

But I hope he will do that which is honest and right in the matter and prove himself to be incapable of doing me a wilful injustice, or of allowing it in his own chief of staff, or commissioners.

After the tithes and offerings had been received the General Overseer delivered the following address:

UNVEILING THE APOSTASIES: THE ROME OF PAUL AND THE MARTYRS, AND THE ROME OF LEO XIII.

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 continuing the subject which I had last Lord's Day, I offer the same text which I then used.

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.

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.

In continuation of the Series of Messages on the Unveiling of the Apostasy, I am contrasting the Rome of the Apostle Paul and the Martyrs with the Rome of Pope Leo XIII.

If you wish to read what I said last week, you can get it in LEAVES OF HEALING of yesterday, November 1, 1902.

I hold the right to revise these reports, to add to them matter which I had not time to put in, and to remove redundancies from them.

Therefore, these reports are as carefully revised as my very busy life permits.

I dealt last week with the Paul and Rome of the first century.

I got as far as the conversion of Saul the Rabbi, who was known as Saulos, the name of Israel's first king, but who took the name of Paulos, which means little.

After Paul was converted he did not immediately start to preach.

The Blunder of Beginning to Preach When Too Young.

One of the greatest blunders which can be committed in the Church of God is to set a boy or a girl to preaching.

No matter how precocious or how apparently clever the children may be, you are shamefully injuring him, or her, by allowing them to preach.

Humanity at large is sustaining a still greater injury than the child.

The fruit which will be a blessing when ripened is a curse when plucked green.

If you eat green fruit, you will likely die of colic or cholera, no matter how good the tree may be.

No matter how great a scholar a man may be when he is converted, he has to go to school again when he becomes a Christian; for "old things" must pass away when spiritually, morally, sociologically, politically, philosophically "all things become new."

The hardest thing a man can do is to unlearn that which he has learned, and which he ought not to have learned.

When, in the University of the Theological Seminary, you have accepted a load of diabolical lies, and a mass of accumulated ignorance which men call Theological Knowledge, it is a very hard thing to get rid of it.

But when men become Christians indeed, they have to get rid of it.

When Saul, the Rabbi, became a Christian he had not only to get rid of a great deal of accumulated ignorance which he thought was knowledge, but he had to get into communion with God and prepare for his life's work, beginning "as a little child."

A great many Christian youths who are sent out to preach, to teach, to have the care of immortal spirits, who begin by being accounted divine prodigies, end by being conceited, ignorant and monumental failures.

To have been a member of the Sanhedrin, or a Rabbi, Paul must have been over thirty years of age.

He must also have been a married man.

After his conversion in Damascus he said he went into Arabia, and, after three years, he came up by way of Damascus to Jerusalem.

Three years' silence—three years' communion with God in Arabia, not talking but getting ready to talk.

Too Many People Talk Without Getting Ready to Talk.

You are not ready to talk when you have taken aboard a load of theology. That is the thing to close you—a perfect closure.

A great theologian of today reminds me of King James II. in full armor.

When clad in his heavy mail and carrying a great, heavy, steel spear, and unable get on his horse without being lifted, he looked at himself and at his horse, and said: "I feel like a fool. I am in full armor; I can hurt nobody and nobody can hurt me."

It is even worse with a man who is a mass of cast-iron theology; he does hurt people, and he hurts himself.

Saul went away into the desert, and communed with God.

He communed with God through Jesus, the Christ, who had met him on the way to Damascus.

He communed with God in the power of the Spirit, and when he came to preach he could do it because he had been in communion with God.

The Need and Value of Quiet Communion with God.

It is probable that he met mighty men in the desert, some of whom may have been disciples of John the Baptist.

Maybe he met men, like the Essenians, who had retired into the deserts to commune with God.

There were many who did so; and I do not know why they should not have a right to do it after they had finished their life's work.

I think I, too, would like to get away sometimes.

> Only I see the twilight fast approaching,
> And have not completed half my task;
> And so, at times, the thought of my shortcomings in this life
> Falls like a shadow on the life to come,

and I feel I must work while it is day.

Paul was a comparatively young man when he went into Arabia, possibly twenty years younger than I.

Passing through Damascus three years later, he came to Jerusalem, but the greater part of the Christians did not want to take any knowledge of him.

They doubted him; he had been such a persecutor.

He saw dear old Peter at Jerusalem, and another apostle who had not been an apostle while Jesus was alive. He was now the Apostle James,

The Brother of Jesus.

James, the brother of our Lord, did not believe in the Lord while He was alive; because it is written in the Gospels expressly: "Even His brethren did not believe on Him."

He had four brothers—James, Joses, Simon and Jude—and several sisters.

The Roman Catholic church keeps that back, and many pretend that Mary had no other children besides Jesus.

The names of those brothers are recorded in the 6th chapter of Mark, 3d verse, and the statement is made that there were three sisters in addition.

His brethren did not believe on Him until after His death and resurrection, when the Holy Spirit came.

They were then brought into line.

They were in the Upper Room when the Holy Spirit came.

James was, probably, the first of a number who became apostles one after another when the first apostles died.

Barnabus, Saul, Jude, Apollos, Andronicus, Junias and Epaphroditus became apostles, and are so spoken of.

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The Apostolic Office was continued as man after man died, for some little time.

The discontinuance of the Apostolic Office has been the cause of the disruption of the Church, because the only visible and Divinely ordained human authority that there is in the Church is Apostolic Authority.

The Church is built in perpetuity upon the foundation of the apostles and prophets, Jesus the Christ Himself being the Chief Corner-stone.

The Apostolic Office must be restored to the Church. God will restore it.

May He do so just as soon as is right.

When Paul went up to Jerusalem, James, the brother of our Lord, and Peter, saw him and were kind to him.

The others did not want to see much of him, so he had to leave the Judaizing Christians and go away and preach the Gospel in various places amongst the heathen nations.

The Separation of Paul as an Apostle.

He seems to have gone to Antioch, where he is found and named amongst the prophets and teachers there.

Ten years after his conversion he was not an Apostle.

You must read the Acts of the Apostles with care, and you will see that what I say is true.

The 13th chapter of the Acts of the Apostles shows you that Paul was not an Apostle when that chapter begins; for he was still called by his old name, Saul, and he is spoken of as among the prophets and teachers. The chronology usually given to that chapter (A. D. 44) may be given as even a year later.

Order of Office in the Church.

The Divine Order of the Offices in the Church is set forth in 1 Corinthians 12:28:

And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.

Paul was not found in the first office of the Church at that time, but in the ranks of the second and third.

He was a prophet and a teacher.

If you read that chapter closely, you will see that Barnabas also was a prophet and teacher.

He was probably the young ruler who was very rich, and refused to obey the Lord until after He was risen from the dead, when he sold all that he had.

He was a very rich man. He became a Christian, changing his name from Joses to Barnabas, which means "Son of Consolation."

There were others, as you will see in the 13th chapter of the Acts of the Apostles. It says:

Now there were at Antioch, in the Church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger.

Niger meant a black man no doubt—what is called in contempt, a "nigger."

Thank God for the Negro Race; it is a great race, and has a great future. This Symeon was probably a black man.

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

These five were praying when the Holy Spirit told them to separate Barnabas and Saul for the ministry to which He had called them.

From that moment they became apostles.

God called them to the Apostleship to fill up some vacancies in the twelve.

I do not know who they were. It may have been James, the brother of John, who was killed shortly before that time, although perhaps James, the brother of our Lord, took his place before.

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It is probable that James, the brother of John, was slain by Herod, about the year forty-two or forty-three.

The Ordination of Saul and Barnabas must have been in forty-four or forty-five, or thereabouts.

Paul not Made an Apostle until Ten Years after His Conversion.

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Some of you think he became an apostle right away. He did no such thing.

He went into the desert, and did not talk for three years, but held his tongue in all the languages he knew.

Then he occupied a very humble position as a teacher in the Church at Antioch, then as a prophet, quietly pursuing his work.

God called Barnabas and him at the same time, and made them Apostles.

The Continuity of the Apostolic Office.

This fact proves the continuity of the Apostolic Office.

If the Apostolic Office is not continued, then Matthias, Paul, Barnabas, James the brother of our Lord, Apollos, Epaphroditus, Andronicus and Junias at Rome were not apostles.

Paul says that Andronicus and Junias were "of note among the apostles."

If I say a man is of note among the fishermen, among the ministers, or among the politicians, I certainly mean he is a politician, or a minister, or a fisherman.

Andronicus and Junias the Probable Founders of the Church at Rome.

I am strongly inclined to believe that the Church at Rome was not founded by Paul, nor by Peter, but by two apostles, Andronicus and Junias, of whom Paul speaks in the 16th chapter of the Epistle to the Romans, and 7th verse.

He sent to the Church at Rome a very wonderful letter by the Deaconess Phœbe, of Cenchrea, a Port on the Isthmus of Corinth.

He says in the salutation of the 16th chapter:

Salute Andronicus and Junias.

Who are they? "My kinsmen."

What else? "My fellow-prisoners."

What else? "Who are of note among the apostles."

What else? "Who also have been in the Christ before me."

These two men were apostles; they were Christians before Paul was a Christian.

They had suffered for the Christ; they had been Paul's fellow-prisoners; they were his kinsmen, and he knew them well.

They were of note among the apostles; and I hold that we have good reason to think that the Church at Rome was founded, established and maintained by these two apostles, Andronicus and Junias. That is my conviction.

Proofs of Pre-Pauline Existence of Church at Rome.

It certainly did not take its origin from Paul, because he writes to it as being a Church in full order and in full vigor. There were large numbers of persons in it, some of them belonging to the household of Narcissus, who, as we know by secular history, was the Freedman of Claudius, the Roman Emperor, and was executed by Nero—possibly because he was a Christian.

He speaks of some in Cæsar's household.

He mentions other households among them being that of Aristobulus.

Peter Not the Founder of the Roman Church.

He never established that Church, nor did Peter establish it.

It is more than doubtful whether Peter was ever in Rome at all.

There is not a fragment of historic certainty about Peter's having been in Rome at all, and not a word on the subject in the New Testament. It is never heard of in Church history until the last quarter of the second century.

Why would Peter go to Rome?

Peter was the apostle of the circumcision. He was the apostle of the Jews.

Why should he go to Rome? It was not his sphere of influence.

He had plenty to do among the Jews in Palestine, and in parts nearer home where they were found in large numbers. He wrote two epistles, one when he was probably sixty and the other when he was sixty-six years old, and in neither of them does he mention Rome. But he does say, in the first epistle, that he writes from Babylon, and he sends salutations to Pontus, Galatia, Cappadocia, Asia and Bithynia. If by Babylon he meant Rome, as some allege, then why did he make no mention of the great Church which was there at that time?

Paul was the Apostle of the Nations, yet he never founded

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I have one ex-Brigadier-general sitting on the platform among my Elders

I have captains, majors and other officers and members of the Salvation Army in all parts of this house and in the Christian Catholic Church in Zion on every continent.

Probably that is the trouble; for this may be the beginning of a landslide from the Salvation Army. However, telling lies will not stop it.

I give this notice in the most public manner possible, because, if I have to do this work, I will do it thoroughly.

If General Booth apologizes and withdraws, I shall be very happy indeed to say "Forgiven," and let the matter pass.

If he does not—well, there will be more of it.

But I hope he will do that which is honest and right in the matter and prove himself to be incapable of doing me a wilful injustice, or of allowing it in his own chief of staff, or commissioners.

After the tithes and offerings had been received the General Overseer delivered the following address:

UNVEILING THE APOSTASIES: THE ROME OF PAUL AND THE MARTYRS, AND THE ROME OF LEO XIII.

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 continuing the subject which I had last Lord's Day, I offer the same text which I then used.

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.

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.

In continuation of the Series of Messages on the Unveiling of the Apostasy, I am contrasting the Rome of the Apostle Paul and the Martyrs with the Rome of Pope Leo XIII.

If you wish to read what I said last week, you can get it in LEAVES OF HEALING of yesterday, November 1, 1902.

I hold the right to revise these reports, to add to them matter which I had not time to put in, and to remove redundancies from them.

Therefore, these reports are as carefully revised as my very busy life permits.

I dealt last week with the Paul and Rome of the first century.

I got as far as the conversion of Saul the Rabbi, who was known as Saulos, the name of Israel's first king, but who took the name of Paulos, which means little.

After Paul was converted he did not immediately start to preach.

The Blunder of Beginning to Preach When Too Young.

One of the greatest blunders which can be committed in the Church of God is to set a boy or a girl to preaching.

No matter how precocious or how apparently clever the children may be, you are shamefully injuring him, or her, by allowing them to preach.

Humanity at large is sustaining a still greater injury than the child.

The fruit which will be a blessing when ripened is a curse when plucked green.

If you eat green fruit, you will likely die of colic or cholera, no matter how good the tree may be.

No matter how great a scholar a man may be when he is converted, he has to go to school again when he becomes a Christian; for "old things" must pass away when spiritually, morally, sociologically, politically, philosophically "all things become new."

The hardest thing a man can do is to unlearn that which he has learned, and which he ought not to have learned.

When, in the University of the Theological Seminary, you have accepted a load of diabolical lies, and a mass of accumulated ignorance which men call Theological Knowledge, it is a very hard thing to get rid of it.

But when men become Christians indeed, they have to get rid of it.

When Saul, the Rabbi, became a Christian he had not only to get rid of a great deal of accumulated ignorance which he thought was knowledge, but he had to get into communion with God and prepare for his life's work, beginning "as a little child."

A great many Christian youths who are sent out to preach, to teach, to have the care of immortal spirits, who begin by being accounted divine prodigies, end by being conceited, ignorant and monumental failures.

To have been a member of the Sanhedrin, or a Rabbi, Paul must have been over thirty years of age.

He must also have been a married man.

After his conversion in Damascus he said he went into Arabia, and, after three years, he came up by way of Damascus to Jerusalem.

Three years' silence—three years' communion with God in Arabia, not talking but getting ready to talk.

Too Many People Talk Without Getting Ready to Talk.

You are not ready to talk when you have taken aboard a load of theology. That is the thing to close you—a perfect closure.

A great theologian of today reminds me of King James II. in full armor.

When clad in his heavy mail and carrying a great, heavy, steel spear, and unable get on his horse without being lifted, he looked at himself and at his horse, and said: "I feel like a fool. I am in full armor; I can hurt nobody and nobody can hurt me."

It is even worse with a man who is a mass of cast-iron theology; he does hurt people, and he hurts himself.

Saul went away into the desert, and communed with God.

He communed with God through Jesus, the Christ, who had met him on the way to Damascus.

He communed with God in the power of the Spirit, and when he came to preach he could do it because he had been in communion with God.

The Need and Value of Quiet Communion with God.

It is probable that he met mighty men in the desert, some of whom may have been disciples of John the Baptist.

Maybe he met men, like the Essenians, who had retired into the deserts to commune with God.

There were many who did so; and I do not know why they should not have a right to do it after they had finished their life's work.

I think I, too, would like to get away sometimes.

> Only I see the twilight fast approaching,
> And have not completed half my task;
> And so, at times, the thought of my shortcomings in this life
> Falls like a shadow on the life to come,

and I feel I must work while it is day.

Paul was a comparatively young man when he went into Arabia, possibly twenty years younger than I.

Passing through Damascus three years later, he came to Jerusalem, but the greater part of the Christians did not want to take any knowledge of him.

They doubted him; he had been such a persecutor.

He saw dear old Peter at Jerusalem, and another apostle who had not been an apostle while Jesus was alive. He was now the Apostle James,

The Brother of Jesus.

James, the brother of our Lord, did not believe in the Lord while He was alive; because it is written in the Gospels expressly: "Even His brethren did not believe on Him."

He had four brothers—James, Joses, Simon and Jude—and several sisters.

The Roman Catholic church keeps that back, and many pretend that Mary had no other children besides Jesus.

The names of those brothers are recorded in the 6th chapter of Mark, 3d verse, and the statement is made that there were three sisters in addition.

His brethren did not believe on Him until after His death and resurrection, when the Holy Spirit came.

They were then brought into line.

They were in the Upper Room when the Holy Spirit came.

James was, probably, the first of a number who became apostles one after another when the first apostles died.

Barnabus, Saul, Jude, Apollos, Andronicus, Junias and Epaphroditus became apostles, and are so spoken of.

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The Apostolic Office was continued as man after man died, for some little time.

The discontinuance of the Apostolic Office has been the cause of the disruption of the Church, because the only visible and Divinely ordained human authority that there is in the Church is Apostolic Authority.

The Church is built in perpetuity upon the foundation of the apostles and prophets, Jesus the Christ Himself being the Chief Corner-stone.

The Apostolic Office must be restored to the Church. God will restore it.

May He do so just as soon as is right.

When Paul went up to Jerusalem, James, the brother of our Lord, and Peter, saw him and were kind to him.

The others did not want to see much of him, so he had to leave the Judaizing Christians and go away and preach the Gospel in various places amongst the heathen nations.

The Separation of Paul as an Apostle.

He seems to have gone to Antioch, where he is found and named amongst the prophets and teachers there.

Ten years after his conversion he was not an Apostle.

You must read the Acts of the Apostles with care, and you will see that what I say is true.

The 13th chapter of the Acts of the Apostles shows you that Paul was not an Apostle when that chapter begins; for he was still called by his old name, Saul, and he is spoken of as among the prophets and teachers. The chronology usually given to that chapter (A. D. 44) may be given as even a year later.

Order of Office in the Church.

The Divine Order of the Offices in the Church is set forth in 1 Corinthians 12:28:

And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.

Paul was not found in the first office of the Church at that time, but in the ranks of the second and third.

He was a prophet and a teacher.

If you read that chapter closely, you will see that Barnabas also was a prophet and teacher.

He was probably the young ruler who was very rich, and refused to obey the Lord until after He was risen from the dead, when he sold all that he had.

He was a very rich man. He became a Christian, changing his name from Joses to Barnabas, which means "Son of Consolation."

There were others, as you will see in the 13th chapter of the Acts of the Apostles. It says:

Now there were at Antioch, in the Church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger.

Niger meant a black man no doubt—what is called in contempt, a "nigger."

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the Church at Rome, and Peter makes no claim to having done so.

The Church at Rome Was Founded on the Day of Pentecost.

Any one who looks at the story will see that.

Among those who rejoiced in the Pentecostal blessings were those from Rome, as well as "out of every nation under heaven."

I believe it was from Jerusalem, at Pentecost, that men like Andronicus and Junias went to Rome and established the Gospel in the highest and lowest places.

That Church was a vigorous one when Paul wrote to it.

I now venture the suggestion, which has never been ventured anywhere else, that Andronicus and Junias were principally responsible for the founding of the Church at Rome.

They were men he knew well, and may have been among the men associated with the rulers of the Jews and with the Roman Procurator; for Pilate's wife was probably a Christian, as was shown by her demand that Pilate should do no harm to her Lord and Master, "That Just Man," as she called him.

Perhaps Andronicus or Junias or some one of the Roman soldiers of "Cæsar's household" was the Centurion who cried: "Truly this was the Son of God."

It may have been in the agonies of the Crucifixion and in the glories of Pentecost that the Power was given to the "strangers from Rome" to found the Church at Rome.

I say as one who has studied this question: It is clear that neither Paul nor Peter founded that Church.

Who founded it?

Andronicus and Junias more than any others would be likely to be the founders of that Church.

For ten years Paul takes a lowly station, and then becomes an Apostle.

The Result of Paul's Rise to the Apostleship.

He does not rise in the opinion of humanity by becoming an apostle. In fact, he changed his name from Saulos, the name of a great king of Israel, to Paulos, meaning little.

His name was changed from the time he suffered the loss of all things and counted them but dung that he might win the Christ.

He stood forth as an Apostle.

He had the Seals of an Apostle, the Marks of an Apostle, and the Power of an Apostle.

I dare say that there were some people in those days who did not recognize his Apostolic Authority.

They thought that the Lord Jesus the Christ had twelve Apostles, and never would have any more.

That is what some of you think now.

The Apostolic Office Perpetual.

How could that be true when Paul was an Apostle?

More than that, there was an Apostle elected on the day of Pentecost.

His name was Matthias.

God approved of the election by sending the Holy Spirit immediately after Matthias was elected.

Matthias came first.

James, the brother of our Lord, came next.

Barnabas and Saul, who afterwards became Paul, came next.

They make four more Apostles, and you talk about there being only twelve. Apollos, Jude, Epaphroditus, Andronicus and Junias would make nine who had taken the places of nine who had passed away in New Testament times.

There were only twelve at one time, but as they died their places were filled up.

Until these apostolic places are filled up, and a Church is formed which has Real Living Apostles, there will be no real Authority in the Holy Catholic Church, which embraces every Regenerated Believer in every part of the world.

May God give us an Apostolic Church. (Amen.)

That is what we are looking for in the Christian Catholic Church in Zion.

We will never be content until God gives us Twelve Apostles.

There is no use in our electing Apostles if God does not call them and manifestly qualify them.

We cannot create them. They are God's own creation, in the Christ, by the Holy Spirit.

Paul goes forth, after his ordination as an Apostle, and gets into trouble with the Apostate Jews and the world, flesh and Devil, in every form, the first thing.

Stirring Character of the Apostolic Mission.

One of the Signs of an Apostle is that he makes a terrific row every place he goes.

You hear that?

He stirs up things.

Did not the Holy Spirit witness in this matter to Paul?

Did he not say distinctly: "The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me?"

He was willing to be bound and to die for the Christ.

There was such a row in Jerusalem that it took a whole regiment of soldiers to keep the peace and take care of Paul.

His enemies made such a fuss about it that on one occasion more than forty men swore an oath that they would neither eat nor drink until they had killed him.

I think their stomachs got the better of their vows, because they could not kill him, and there is no statement that they died of starvation. (Laughter.)

He went to no place where there was not trouble.

Why?

Hypocrites Hate Those Who Know Their Sins.

In the first place, the Jews were everywhere.

The Jews hated Paul because he had been a trusted Rabbi, and he knew all about them.

In the same way some of you miserable Freemasons hate some members of my Church because they have broken their bad vows and have given you away.

They have told the whole nasty business of your Mah-hah-bone rubbish, and of your sham resurrection of Hiram Abiff on the five points of fellowship by a sham King Solomon.

They have told of your shameful mockery of the resurrection of Jesus, the Christ, your suppression of the Name of Jesus, the Christ, in your ritual, and your cutting out His Name wherever it should occur in your quotations from the Bible.

We know all about you, because we have men in our Church who have taken every degree up to the Thirty-third Degree of Foolery! (Laughter.)

I can tell you more about Masonry than some of you know, even you who have been Masons a long time—so at least ex-Masons have told me.

Paul was a Rabbi.

There was nothing about the Sanhedrin which he did not know.

There was no crookedness of the High Priests which he was not up to, or no learning which he did not possess.

He was not only a Rabbi, but he was a Roman citizen, which gave him a tremendous prestige.

He was a born citizen of Tarsus, and had the rights of a citizen of the City of Rome.

Paul filled a large place in the world although he was a little man.

After he became an Apostle he got into trouble all the time.

The Jews persecuted him.

They hated him.

He had broken away from Moses.

He had found Jesus, of whom Moses and the prophets spoke.

They hated him because he acknowledged Jesus as the Messiah.

Paul's Ground for Belief on Jesus the Christ.

He had a right to.

Had he not been met in the way by Jesus? Had not Jesus spoken to him?

Had not that Shekinah Light shone upon him?

Had he not been blind, and had not Jesus given him sight?

When a man has been praying three days and three nights and has eaten nothing and he hears a voice say: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight," and in the Name of Jesus he receives it, that man is apt to believe.

Paul believed.

He believed before he received his sight, for he said: "Lord, what wilt Thou have me to do?"

The Lord told him to go away and be silent.

He did not say how many days. He only said: "Rise, and

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enter into the city, and it shall be told thee what thou must do."

He went into Damascus, and lived in a street "called Straight."

That is a good street to get into.

Some of you live in Crooked Street.

Paul lived in Straight Street, in the house of Judas. There he received the blessing.

You could not have made Paul doubt.

A man whom God has met in the way and rebuked for his sin, who has become blind, and received his sight in the Name of Jesus, whose spirit, soul and body has been set free from the power of the Evil One by God, you cannot make to disbelieve.

There are those here in this place today from whom you cannot tear the faith of our Lord Jesus the Christ, with burning tongs.

Thousands Testify to Healing and Saving Power of the Christ.

All who have been Saved and Healed through Faith in Jesus, stand. (*Many thousands arose in a moment at the General Overseer's call. It was a most impressive sight.*)

You infidels and you miserable apostates, look at that body of thousands of people. These are like Paul, God's Witnesses to Salvation and Healing in Chicago of almost every kind of sickness and disease.

Did God save you?

Witnesses—"Yes."

General Overseer—Did God heal you?

Witnesses—"Yes."

General Overseer—Were you healed by any man?

Witnesses—"No."

General Overseer—Were you healed by the Power of God through Faith in Jesus?

Witnesses—"Yes."

General Overseer—And do you witness to Him alone?

Witnesses—"Yes."

General Overseer—That He saved you and healed you?

Witnesses—"Yes."

General Overseer—You will stand for that, will you?

Witnesses—"Yes."

General Overseer—Live for that?

Witnesses—"Yes."

General Overseer—And die for that, if need be?

Witnesses—"Yes."

General Overseer—Let that miserable Daily *News* take note of that.

And did you pay anything for your healing?

Witnesses—"No."

General Overseer—Did I charge you?

Witnesses—"No."

General Overseer—Do you know any one who ever paid anything to me for his healing?

Witnesses—"No."

General Overseer—That lie has been nailed long ago. But the Devil occasionally digs it up from its grave, and vainly tries to reanimate it; but it is as dead as Hiram Abiff, and no Solomon can resurrect it.

Now, you who are vastly in the minority in this Auditorium can see that we have thousands upon thousands here whom God has saved and healed.

Paul witnessed because God told him he was to be a Witness.

The Word Witness Means Martyr.

A martyr is a witness for God. It does not matter whether he dies for his witness or not. He is a martyr.

The original word μάρτυρ *martur*, simply means Witness.

God told Saul when He appointed him and made him an Apostle that he was to be His Witness "unto All Men of what" he had "seen and heard."

He has gloriously fulfilled His mission, and for the greater part of two thousand years he has enjoyed the bliss, though "absent from the body," of being "present with the Lord."

To what did he witness?

Paul Kept Very Close to the Teaching of the Christ.

There is one thing about Paul to which I would like to call your attention. While all the Apostles kept close to the teachings of Jesus, the Christ, Paul kept closer than any of the others.

The truth of the Lord's own statement as to what the Holy Spirit would do when He came to this earth was proved in Paul's life.

Jesus said:

When He is come He will convict the world in respect of Sin, and of Righteousness, and of Judgment.

The great thing in Paul's ministry is that he at once began to teach Repentance for Sin and Salvation through faith in Jesus, the Christ, the Righteous One.

He said to those to whom he preached: "You are sinners. I was a sinner. Faithful is the saying, and worthy of all acceptation, that Jesus, the Christ, came into the world to save sinners, of whom I am chief.

"All have sinned and come short of the glory of God, and you are all damned; you are self-condemned sinners, and there is no way out of it but for a Messiah, a Sinless One, to come and suffer for you—a Christ to die for our sins, according to the Scriptures."

The Alpha and Omega of Paul's teaching was that Jesus, the Christ, is the sinner's only Saviour, the "one Mediator also between God and men, himself Man, the Christ Jesus," who will save "to the uttermost" all that come unto God by Him.

The Teaching of Leo XIII. Contrasted with Paul's.

Now is that the teaching of the Pope of Rome, Leo XIII?

No. He says: "You are a sinner, and the way for you to get rid of your sins is to utter *Pater Nosters* and say *Ave Marias*.

"You must burn your candles, come to confessional, do penances, or whatever the priest tells you to do.

"You must pray to Mary, the Virgin, and to All Saints.

"Then you must come and be sprinkled with water on the nose in baptism, if it was not done when you were a baby.

"You must do all that I tell you to do, no matter that it has not a word of Holy Scripture, or good sense, to support it: for I say it, and my church says it—though that no longer matters, since I am infallible, and am therefore equal to God!

"You must believe that the bit of wet flour and water that we stamp and hocus-pocus with our talk is God Almighty; you have to swallow that and any other lie we like to tell you.

"If we say that the pope is infallible, he is infallible.

"If we tell you that Mary was born immaculate, that is true, and anything else we like to tell you, for *ecclesia dixit, papa dixit*, the church says it, the pope says it.

"You must shut your eyes, open your mouth and swallow all we tell you. If you do not do that you are damned."

THAT IS POPE LEO XIII., BUT THAT IS NOT PAUL.

Paul never talks about a compulsory priestly Confessional.

He never talks about Penances.

He never talks about *Ave Marias*.

He never talks about *Pater Nosters*.

He never talks about Indulgences.

He never talks about Scapulars, and Rosaries, and Holy Water and Relics of Saints.

He never talks about all that rubbish. He talks about Jesus, the Christ, the same yesterday, today, and forever.

He teaches that the Holy Spirit helps him to convict the sinner. He is not afraid anywhere.

He tells Festus, the Roman Procurator, that he is a sinner.

He reasons of righteousness, temperance and judgment to come until that procurator trembles, until Agrippa, the king, says: "Almost persuadest thou me to be a Christian."

He is afraid nowhere.

Is that the Pope?

Cowardly Behavior of Pope Leo XIII.

The miserable old Pope keeps inside the Vatican, and tells you he is a prisoner, which is a lie. He could walk out any day he liked.

He could preach in any Church in Rome if he liked.

He could preach anywhere in Italy if he liked.

He could make a trip to America; and if you saw him you might not think as much of the old fox. (Laughter.)

He never likes to have a photograph taken of him, because he looks so much like a wolf—and he is like one!

Leo XIII., a Man of Splendid Learning and Power, Cannot Believe His Own Teaching.

I do not for one moment imagine that Joachim Pecci, late Archbishop of Perugia, and now Pope Leo XIII., is an ignorant man.

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He is a man of splendid power. He is a man of remarkable talent. He is a man who has kept under his body, and brought it into subjection for the purposes of the Church.

He has been a splendid devotee of Rome. He is now.

He is not ignorant.

When he says that a piece of bread becomes God Almighty when he consecrates it, he does not believe it: for reason, however fallen, utterly repudiates the possibility; and the Christ never taught it: for when He instituted the Ordinance He wore His flesh and blood, went with His body to Calvary, reascended to heaven in that body after His resurrection, wears that bloodless but glorified body in heaven now, and will soon return in that body to reign at Jerusalem.

These are the facts and promises set forth in the Holy Scriptures.

He does not believe that he can transform any bread into God Almighty, into Jesus', the Christ's, body, blood and bones.

When he says that he is an infallible being, he knows he lies, because he is not. There is no man living who can believe it.

When did he become infallible? Was he infallible when he was a priest? No.

Was he infallible when he was a Bishop? No.

Was he infallible when he was an Archbishop? No.

Was he infallible when he was a Cardinal? No.

When did he become infallible?

When a caucus of Cardinals elected him Pope, then he became infallible!

No One of Sense Can Believe the Infallibility Dogma.

Can any one of sense believe it?

You cannot get any man in the world of sound sense to believe that a man can become infallible by a caucus of Cardinals making him Pope.

I would as soon believe you could turn a woman into a man by getting ten men to say so.

You cannot get it by twenty or five hundred saying so.

You cannot turn a donkey into a race-horse! (Laughter.)

You cannot make a silk purse out of a sow's ear. (Laughter.)

You cannot take a fallible priest and make an infallible pope. There is no reason, there is no sense there is no Scripture in it. Where is the Scripture for it?

Paul Did Not Claim Infallibility.

When did Paul claim infallibility? He was not less than the greatest of all the apostles, and when did he claim infallibility? He never claimed it.

He said: "If any man think otherwise the Lord reveal even this unto him."

Several times in his letters, he said, in effect: "I am not quite sure about this. I say this by permission and not by commandment."

On one occasion he wrote: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."

Paul never claimed infallibility.

Peter Did Not Claim Infallibility.

The Pope says he is Peter's successor.

What a ridiculous kind of infallibility Peter had!

Twenty-five years after Pentecost, Paul had to lay Peter upon the anvil and hammer him out, just as I have to hammer out some naughty people.

General Booth will have to be hammered out yet, I fear, upon Zion's anvil, where a good many have been hammered out before him.

When Peter came to Antioch, twenty-five years after Pentecost, dear old Peter came to see Paul.

Paul had been an Apostle by that time from ten to fourteen years.

He came up to Antioch to see Paul, to rejoice with him over the mighty works that had been wrought through him.

Dear old fellow, jolly old fellow was Peter, grand old man, glorious old man, but an awful bungler.

If there was any chance to make a mess of it Peter would be sure to do it. (Laughter.)

Peter's Capacity for Blundering.

He was always getting into trouble with Jesus while He lived. On that Mount of Transfiguration, when he saw Jesus, and Moses, and Elijah he did not know what to say. Instead of being quiet he blurted out something like this: "Let us build three tabernacles: one for Moses, and one for Elijah, and one for You, and we will have a fine show upon the top of this mountain. I will go and bring all the people to see the Spectacle, and then they will believe."

There are some people who would like to make a peep-show of Jesus, the Christ, of Elijah and of Moses; and they do make a Spectacle of the Pope.

You cannot do that with Paul and you cannot do it with me.

The Christ and Moses and Elijah have God's business to do; they are not a peep-show. I do not feel like a peep-show, anyhow.

People who come here from curiosity to have a peep at me in this Auditorium do not find me a freak in a Dime Museum: for God begins to unveil their heart, and reach their conscience, and they have to take away in their memories many things that do not please them.

When Peter came to Antioch, Paul withstood him to the face, after a day or two.

Peter's Good Appetite.

When the Apostolic Conference of the Church at Antioch had begun Peter was Paul's guest.

Peter was on hand, I suppose, at breakfast, lunch and supper. Good appetite had Peter! He was always ready to eat. There are many indications of that.

Every fisherman who has lived out in the open air and spent most of his time fishing has a good appetite.

No doubt he liked the Lord, when, after the Resurrection, He looked out at him on the dim grey of that early morning at the Sea of Galilee, and told him to cast the net down on the right side, and he caught a great draught of fish.

When He came to shore Jesus said: "Children, have ye any meat?"

They had nothing ready.

He appreciated the Lord's kindness in having lit a fire, and having some fish broiled and some honeycomb. The Lord is very good to us. He provides us fish and honey, but some of you are not content with God's good gifts and you take them to the Devil's Still and Brewery and change them into Whisky, Liquid Fire and Distilled Damnation, and Satan's Consuming Fire, Tobacco!

You dirty dogs!

The Controversy Between Paul and Peter.

Probably these Apostles had a very good time.

But after a while, one morning, there came a number of Christians from the Apostle James at Jerusalem, and the next morning Peter was missing from breakfast.

Paul said: "Where is Peter?"

"Oh, he has gone down the street to have breakfast with those Christians who have come from the Apostle James at Jerusalem. He knows them well."

"That's all right."

After conference, at lunch, Paul said: "I say, where is Peter?"

"Oh, he has just gone down to the same place."

"That's all right."

Then supper comes—"I say, where is Peter?"

"Oh, he is eating with those Christians who have come from James."

"Ah! What is the matter?"

"Well, the fact of the matter is," says Barnabas, a little hesitatingly, "you must not be too hard upon Peter. Don't you get into a row with Peter; Peter is all right. Paul, Paul, take care!"

"What is the matter, Barnabas? What is the matter?"

"Promise me, if I tell you, that you will not go for Peter."

"I will do no such thing. I once went for you when you were wrong, when you wanted to take Mark, your sister's son, with you. Did not I tell you, Barnabas, I would not have him? He had gone back upon us at Pamphylia. He was not the kind of a man to take, and I took Silas.

"Barnabas, if there is any crooked business, I am going for you, and I am going for Peter. I am going for the whole outfit"—William Booth and all! (Applause and laughter.)

Barnabas had to own up. He said: "I do not know whether I do not feel that way myself."

"What is the matter?"

"Well, he does not think that circumcised Jewish Christians

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ought to eat with uncircumcised Gentile Christians. I am beginning to think that way myself."

"Barnabas, you be there tonight. We will have it out."

Paul's Rebuke to Peter.

There was a to-do! Paul withstood Peter, saying: "You do not walk uprightly according to the truth of the Gospel. You have carried away even Barnabas with your dissimulation.

"Peter, you are wrong.

"I am as much a Jew as you; I am as much a Jew as Barnabas; but if we who are Jews are to compel Gentiles to live as do the Jews, why, what then? Where is the Christ? Circumcision, an outward Ordinance in the flesh, takes the place, then, of Baptism, and of the work of the Holy Spirit, who gives Repentance, Faith, Obedience and Regeneration.

"Circumcision availeth nothing. It is a New Creature that we want. Barnabas and Peter, it is a New Creation by the Holy Spirit that our Lord demands.

"Peter, you will have to back down.

"Barnabas, you will have to back down. I blame you before all the Church."

They backed down. He made them back down.

His logic was irresistible; that the Christ had swept away circumcision, and every other Ordinance of that kind.

Peter had to be straightened out twenty-five years after Pentecost.

I say, Mr. Roman Catholic Priest, where is Peter's infallibility?

Paul did not take any stock in it.

And you, Leo XIII., the successor of Peter? I believe you are, like Peter at Antioch, guilty of Shameful Dissimulation and worse.

The Pope the True Successor of Judas Iscariot.

Still, I believe in the apostolic succession of Pope Leo XIII.

I believe that he is the direct lineal successor of Judas Iscariot, who sold his Master for money, and betrayed Him with a kiss!

That is all I can see in Rome—a betrayal of the Lord.

I stand here and I say today: "Pope Leo XIII., why do you not go out and preach the Everlasting Gospel?

"Why do you not say to men: 'You are a sinner and God sent His Son to die for you, according to the Scripture, and you have to repent and be baptized by Triune Immersion.'

"You know, Pope Leo XIII., that even

The Roman Catholic Church Taught Triune Immersion for Twelve Centuries.

You know that the baptism you have now is not the Baptism of the Roman Catholic Church itself for twelve centuries.

I will give the challenge now for any Romish priest in Chicago to appear upon this platform next Sunday and prove to this people that Baptism by sprinkling is in the Bible, or even was the practice of the Church of Rome for twelve centuries.

I appeal to the Apostolical Canons which Rome holds to be authoritative.

I appeal to the decision of Pope Gregory the Great, to the decision of the Councils.

I appeal to the history of the Church.

I appeal to that from which even a Roman Catholic cannot appeal, to the first seven Ecumenical Councils of the Undivided Church.

I will prove to him, what he knows to be the case, that the One Baptism of the Church in these first seven Ecumenical Councils, from the First Council of Nicæa to the last of the Seven Councils, which was at Nicæa, too, was Baptism by Triune Immersion.

Anathema Pronounced Against Leo XIII. for Preaching Another Gospel.

You have failed. You are not preaching the Gospel, Leo XIII.

You have another Gospel; and Paul said:

> But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema.

I simply repeat what he said—Anathema! to you because you are preaching another Gospel.

Paul went on.

He got into prison nearly everywhere.

He was in trouble all the time; and, last of all, he got to Rome.

He had wanted to get there for many years.

He got there in a convict ship. He got there a prisoner, and he abode two years in his own hired house, chained to a soldier.

He preached to all who came, and he established that Church, which, as I think, had been founded by the agency of Andronicus and Junias.

But oh! what a difference there is between the Pope and Paul who established that Church! Paul, who was the friend of Andronicus and Junias; Paul who loved and knew all these people; Paul who was rejected by the Jews of Rome, and who turned to the Gentiles; Paul who at the end said:

> I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the Crown of Righteousness, which the Lord, the Righteous Judge, shall give to me at that day: and not only to me, but also to all them that have loved His appearing. . . .
>
> O Timothy, guard that which is committed unto thee.

The Glorious Finish of Paul's Fight.

He bowed his head; he died an obscure death.

Perhaps he was wrapped in oil and tarred and burned to death by Nero.

Perhaps he was thrown to the wild beasts.

Perhaps he was beheaded, as an old legend says.

But he died in obscurity, so poor that he had to tell Timothy to go and get an old coat, because it was going to get cold.

The winter was coming.

He asked him to bring the parchments that he might write some more before he died.

"Timothy," he wrote, "come quickly or you will not see me at all.

"I am already being offered up.

"Come quickly, Timothy—the Crown! The Crown!" and he passes away.

Tell me, how much like this is the Pope at Rome? What risk does he take?

I will take this up and finish it next week.

I have a good deal to say regarding the Roman Curia.

Rome is Anti-American.

I have to tell you that Archbishop Ireland and Cardinal Gibbons, and the new Archbishops, whoever they are, or will be, and the Bishops of the Church of Rome are fooling you when they say that they are Loyal American Citizens.

They are not. They cannot be.

They are loyal to the Pope, "not only in matters which concern faith and morals," but—I am quoting from chapter three of the Constitution *Pastor Eternus*, the Decree of the Vatican Council—the claim of the Pope is that he has a right to interfere with every government, no matter whether it is right in God's sight or not.

The Pope does not recognize any marriage unless it is wrought by a Roman Catholic Priest.

The Pope does not recognize a single law which he does not approve.

The Constitution of the United States is an abomination to him, and the Constitution of Great Britain has been declared invalid by a solemn Bull. That declaration has never been withdrawn.

If the Pope felt himself strong enough he would stifle every bit of liberty today in America, as he has tried to do, and has done, in the South American Republics.

Surely some of you will remember how he abrogated a Constitution of the Empire of Austria in solemn allocution.

Surely some of you remember his interference with the people in their own government, not only in Roman Catholic countries, but elsewhere.

Semper eadem is surely the motto of Rome: Rome is always the same.

She may veil her face and appear the friend of Liberty, but she is the Foe of all Liberty.

She is not the Rome of Paul.

She is the Apostasy of Leo XIII.

Threats Will Not Deter Me from These Exposures.

I do not know what the result of this Unveiling of the Roman Apostasy will be. I am continually told that my health will not be good; and, in fact, that I shall very soon be in my grave if I continue to talk like this.

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But I have thriven upon such threats, and I do not care a snap if they were to be carried out. It is not necessary for me to live in this body; but it is necessary for me to deliver God's Message.

The best day I shall ever see in this world will be the day I leave it to go to the Better World.

I am not afraid.

I will tell you something next Lord's Day that you will never forget, in closing, for the present, the Unveiling of the Roman Apostasy.

I will tell you something that will stand on record, and I will tell it in plain, unmistakable language, and show you, from Rome itself, that the Rome of Pope Leo XIII. is the bitterest foe that the people and government of the United States have.

No amount of attempt to explain away the Infallibility Dogma and its bearing on Civil Allegiance will do.

The other day a Jesuit attempted it, in reply to me, in this city, in the Church of the Holy Angels.

I will read you the Dogma. I will read it for you in an exact translation. I will read it for you in the original Latin, if you like, but the translation will be one that none can dispute.

I will give you the Dogma itself, I will give you the Syllabus which brought the Council of the Vatican together, I will give you facts to prove that it is not a dead-letter in our day, and may God, in His infinite mercy, sweep away that Apostate Church and save the people who are in it. (Amen.)

Every one who wants to fulfil the Will of God, stand and tell Him so. (With but few exceptions, the entire congregation 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 in Thy sight, and to my fellow men, no matter what it costs. May I make restitution and confession, for Jesus' sake. Take away my sin. I believe that Thou didst send Thy Son to die for sinners of whom I am one. I believe that Jesus died for me. Keep me in that faith. Help me to trust and not fail. Give me Thy Spirit, that I may live for Thee and for Jesus until the darkness flee away, and the light of Eternity come. Help me to be faithful. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Audience—"Yes."

The Ordinance of the Lord's Supper was then administered, and, after the parting hymn, "God be with you till we meet again," 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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DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1021-1033 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

JEHOVAH also will be a high tower for the oppressed,
A high tower in times of trouble;
And they that know Thy Name will put their trust in Thee;
For Thou, Jehovah, hast not forsaken them that seek Thee.
Sing praises to Jehovah,
Which dwelleth in Zion:
Declare among the people His doings.—*Psalm 9:9-11.*

THE people of Zion have learned to know God as their refuge in all times of affliction and trial.

When oppressed in spirit, sick in body, or troubled in temporal matters, they go to Him in calm, positive faith, believing He is the Deliverer, and their faith is rewarded by most blessed answers to prayer.

Day unto day adds blessing unto blessing.

Their hearts are filled with gratitude, and the testimonies which come as a result are interesting and inspiring.

And so we send a few forth each week that all the world may know and rejoice, and that God may be glorified.

Wonderfully Healed of Gathering in the Ear.

BLUE EARTH, MINNESOTA, September 21, 1902.

DEAR GENERAL OVERSEER:—Last May our oldest boy had a gathering in his right ear, caused by the measles.

It got so bad that he suffered every minute.

It was so swollen behind his ear that it deformed his face.

Our prayers were of no avail and we telephoned to Deacon Rendall.

Two of our doctors examined him and told us that we must have an operation, as the pus had formed between the two bones, and had no way to escape, and was causing the intense pain.

The doctor who attended us before we took the Christ for our Physician told us not to wait a minute, but to take the child to a hospital, and have an operation, as the existing conditions would kill him in a short time.

But we turned to God in our distress.

He heard and answered prayer in our behalf.

We received the answer to Edgar's letter, and found that he was healed at the time you prayed for him.

He has been well ever since, and has worked every day, and is growing stronger.

Your sister in the Christ,

SARAH P. GARTZKE.

God Hears Prayer for the Sick.

ZION CITY, ILLINOIS, September 19, 1902.

DEAR GENERAL OVERSEER:—Praise the Lord that we live in Zion City!

Praise His Name, He does deliver!

He has heard our cry many times, and has delivered my body from horrible pain and distress.

We give God all the glory, and thank you and the Elders for praying for me.

God bless you and dear Mrs. Dowie for teaching us so faithfully and lovingly the Full Gospel for spirit, soul and body.

Sincerely yours in the Master's service,

(MRS.) SUSIE A. HOWE.

Instantaneous Healing of Effects of Carbolic Acid.

GENESEO, ILLINOIS, September 19, 1902.

DEAR GENERAL OVERSEER:—I wrote to you a short time ago to pray for my sister who accidentally filled her eye with carbolic acid.

I am glad to tell you that her eye is almost entirely well.

The healing was almost instantaneous, for which we praise God, and thank you for your prayers.

Your sister in the Christ,

(MRS.) JAMES FAIRLIE.

Healed of Tapeworm.

1153 MADISON STREET, MILWAUKEE, WISCONSIN, September 17, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God and to you, His servant, that I send you my testimony.

On the 26th of August I was delivered of a tapeworm.

Before I sent you my request for prayer, I had Deacon Lake pray for me.

When Overseer Speicher was in Milwaukee, I had him pray, and on the 23d of August I sent a request to you to pray for me.

On the 26th of August the head of the tapeworm passed from me.

On the 28th I claimed the promise and lost the very last bit of the tapeworm.

I am so happy that I have been delivered of so terrible a thing as that.

I feel and know that I am a new person.

I have been wonderfully changed in spirit, soul and body, and every one who knows me can see it.

I give God all the praise and glory, and am so happy to have such a Physician to call on in time of trouble.

I do thank all the dear friends who have prayed for me.

Your sister in the Christ,

(MRS.) JOHN OSTROSKA.

God Heals the Little Ones.

1153 MADISON STREET, MILWAUKEE, WISCONSIN, September 17, 1902.

DEAR GENERAL OVERSEER:—I thank God for the healing of our little daughter, who has been healed several times before in answer to your prayers.

She took sick Monday morning, at 4 o'clock.

I sent in a request for prayer before I went to work.

I came home about 5 o'clock, and found her in a high fever and suffering with neuralgia.

I sent in a telegram.

The fever continued, and at 12 o'clock in the night was so high that she was delirious.

She vomited and had pains all over her body.

The Devil did not like to let go.

In the morning she was resting nicely, but I did not feel satisfied, and telegraphed for Elder Dinius.

He did not come, but I felt that he was praying for her.

She is healed and is now running around, praise God!

I wish to thank you for the prayers that have been offered for me and my family.

Yours in the Christ, JOHN OSTROSKA.

God Hears Prayer for the Little Ones.

3012 EZRA AVENUE, ZION CITY, ILLINOIS, September 13, 1902.

DEAR GENERAL OVERSEER:—I thank God for your prayers in behalf of our dear little baby, John Dowie.

On my way home I felt that you were praying, and when I reached home I saw a marked change; in fact, the fever was gone then.

Dear Elder Dinius came and prayed with us, and God blessed.

At this writing, the little one is sitting up, playing with toys on the floor.

Praise God!

Your servants in the Christ,

R. B. AND MRS. GILBERT.

God Hears Elijah's Prayer, Stays the Rain and Sends the Sunshine.

PLANKINTON, SOUTH DAKOTA, September 8, 1902.

DEAR GENERAL OVERSEER:—My heart is full of gratitude to God for His goodness to me and mine, and I feel that if I should keep still the very stones would cry out.

I asked you to pray that God would lead the judge to grant our claim against my sister's estate.

He has graciously answered, and we thank Him for it, and thank you for your prayers.

We also thank Him for pleasant, dry weather, which He sent in answer to yours and Brother Wade Peterson's prayers.

We were praying for the same, and at the very hour you should have received his letter the weather began to clear up.

It is clear and bright now. Please pray God to give us continued dry, fair weather to mature the abundant crop of corn which He has given us in answer to prayer, although the corn was frozen to the ground the 21st of June, and it seemed as though there would be none unless He sent us wonderful blessings, which He has done, praise His Name!

We also need continuous dry weather to gather in the abundant hay crop He has given us.

How wonderful it is that He is so good to answer prayer, and to so abundantly bless us—and yet it is no wonder, for it is just like Him.

Our hearts hunger and thirst for more abundant spiritual blessings.

I also thank God for answering your prayers in behalf of our poultry.

Praying God to continue to bless and keep you and yours till Jesus comes, I remain,

Your Sister in Jesus' Name,

(MRS.) FRANK HOUGH.

Healed when at the Point of Death.

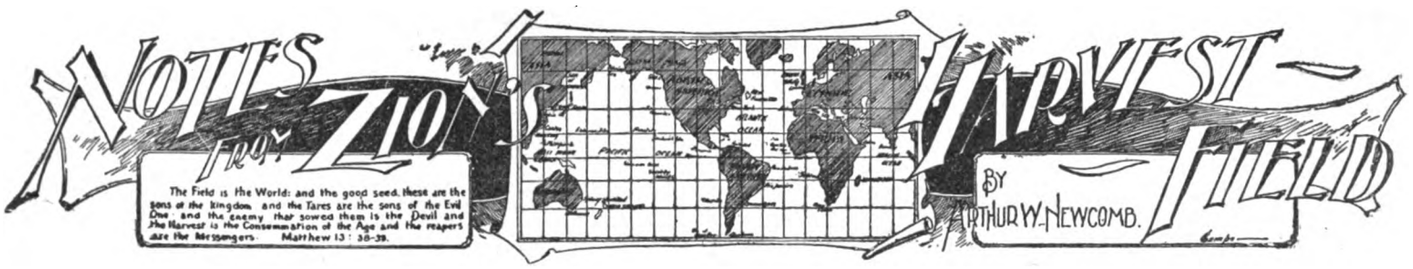
MAPPLE CEY VILLA, SHERWOOD, NOTTINGHAM, ENGLAND.

DEAR GENERAL OVERSEER:—Some time ago I wrote, asking you to pray for my father, who was at the point of death.

You kindly answered my letter, and God heard prayer and restored my father.

Yours in the Christ, F. T. PRIME.

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Benton Harbor, Michigan.

Rev. James R. Adams, B. D., Elder-in-Charge. Rev. Sarah Elizabeth Adams, Evangelist.

Elder Adams writes:

Zion is not a hobby-rider.

Zion does not follow the fads and fashions of religion.

The apostate churches are continually seeking "to tell or to hear some new thing."

Yesterday they amused themselves with "Institutional church work."

The day before they had "Revivalism."

Today they toy with "Social Salvation."

There is no telling what Satan will get them to fool away their time with tomorrow.

Zion is satisfied with the Christ and His Salvation.

To her He is "the same yesterday and today, yea, and forever"

Zion teaches the Gospel of Salvation which was taught by Jesus the Christ.

True conversion must ever come first.

"The obedience of faith" then leads to a present "redemption of our body," which "groaneth and travaileth in pain" through disease, for

"There is mercy with the Saviour;
There is healing in His blood."

Then follow blessings in Baptism and prosperity in tithing.

To all these and other blessings, given freely by their Heavenly Father, Zion in Benton Harbor joyfully bore witness in the last regular Praise and Testimony meeting, held on Lord's Day afternoon, August 31st, in Zion Tabernacle, 113 East Main street.

Some of the words of thanksgiving and praise to God for Salvation and Healing here follow:

C. L. SHULTZ, Zion City, Illinois.—"I have great pleasure in testifying to God's wonderful power to heal. I have often witnessed to that power since 1895.

"Jesus said: 'My sheep hear My voice, and I know them, and they follow me.'

"When I heard the General Overseer preach, I knew it to be the true Gospel.

"God has healed me and my family in answer to prayer, through Zion teaching.

"I wish to speak especially of my last healing.

"At the Feast of Tabernacles I was indiscreet. I overworked, and was sick two days.

"Deacon Baushke and Elders Adams and McCreery prayed for me.

"I was completely delivered and went to work next day.

"Recently I met Doctor L. M. Taylor, of Washington, District of Columbia, who has practiced medicine for thirty-five years.

"He said to me: 'No doctor can diagnose a case inside of two weeks. Before that he treats only symptoms.'

"I praise God that I have seen the truth as it is in the Christ, Jesus.

"He is my All in All."

MRS. STOWE, Niles, Michigan.—"I praise God for this privilege of testifying.

"I have been greatly afflicted for ten years with cancer.

"I tried all kinds of patent medicines, which did me no good.

"I had a great many doctors.

"They said I had cancer and positively could not live.

"Thank God, I went to Zion!

"God has greatly blessed and strengthened me.

"I can now walk as far as I want to and do a hard day's work."

W. E. SCHMALFUSS, 291 Main street.—"One year ago, in Wisconsin, I came in contact with Zion teaching.

"I fought it because there was too much truth in it for me.

"My wife believed and wanted me to come to Zion.

"I came here and heard nothing but the Word of God, which became the power of God unto my Salvation and Healing.

"We came into Zion and gave up all drugs and medicines.

"Before our baby had his healing, the medical doctor admitted that he was merely experimenting upon him.

"Now the baby is strong and well in answer to prayer.

"We discover new lengths and breadths and heights and depths in God's Word, never dreamed of before.

"I myself have been healed by God of deafness, typhoid fever, headache and other diseases."

JASPER H. DICKERMAN, Lake Shore Drive.—"During the last three years, I have been healed of three different ailments.

"When anything goes wrong, I expect to be healed at once in answer to prayer."

A lady who could not be present at the meeting wrote the following letter:

"ZION CITY, ILLINOIS, September 17, 1902.

"About the 15th of August I was taken ill with a numbness in my left arm.

"It continued to grow worse for about two weeks, causing me a great deal of trouble about my work, as I could scarcely lift anything with that hand.

"The numbness spread all over my right side, affecting the heart.

"I think it was paralysis.

"On Sunday morning I went down to Zion Tabernacle in Benton Harbor, Michigan.

"It was hard work for me to use my limb in climbing the stairs.

"It was becoming quite alarming.

"After the meeting I asked Elder Adams to pray for me.

"He prayed the prayer of faith, and from that time I was perfectly free from that trouble.

"(MRS.) J. J. WATERS."

MRS. ANNA DANFORTH, 162 Vineyard avenue.—"I have been wonderfully blessed in reading Zion Literature.

"Newspapers and story-books have all been given up for LEAVES OF HEALING.

"I never tire of it.

"The papers have brought me great spiritual blessing."

DEACON WILL PETER, JR., Watervliet Road.—"If it were not for LEAVES OF HEALING I would not be here today.

"Through reading LEAVES OF HEALING I got my health back.

"I think it is the best paper on earth.

"I have no more use for trashy reading.

CHARLES P. EVERETT.—"I praise God for Zion teaching.

"I used medicine for twenty years.

"I received my first copy of LEAVES OF HEALING three years ago.

"I accepted the truth it taught and threw away all my medicine.

"I was a drinker, going to saloons while a church member.

"I read in LEAVES OF HEALING that the General Overseer called me a stinkpot, for I chewed tobacco.

"It was the truth.

"I saw my folly and asked God to enable me to give it up.

"I have never desired it since.

"I cannot bear the smell of it; it makes me sick.

"Through reading LEAVES OF HEALING I have been cleaned up and made a new man."

MRS. SOPHIA MORRILL, corner Superior and Empire streets.—"I received the first copy of LEAVES OF HEALING I ever saw, five years ago.

"I have been greatly blessed spiritually, and enlightened by reading it."

MRS. FRED PETERS, Coloma, Michigan.—"I thank God for LEAVES OF HEALING.

"My husband has returned to God and come into Zion."

REV. SARAH ELIZABETH ADAMS, 129 Superior street.—"I used to read the Bible in the spirit of criticism and for its historical facts.

"After I began to read Zion Literature the Bible became a New Book to me.

"LEAVES OF HEALING is a veritable searchlight upon the Scriptures.

"I now read my Bible to get benefit from it.

"Thus I get the true meat of the Gospel.

"I consider LEAVES OF HEALING the best guide to the Scriptures in circulation."

The following are testimonies to prosperity and blessing as a result of obedience in tithing:

W. E. SCHMALFUSS.—"I have not always been faithful in paying tithes.

"I held back a part through ignorance of the truth, having been taught to give what I could.

"Elder Adams gave us the truth and I began to pay the tenth to God faithfully.

"Since then I have had more money than ever before.

"I am paying up back tithes, too."

ELDER JAMES R. ADAMS.—"I know the above testimony to be true.

"I know a young man who began faithfully to tithe his income a month or two ago.

"His first week's tithe was fifty cents; the second week it amounted to sixty-five cents; the third week to seventy-five cents; the fourth week's tithe was eighty-seven cents, and the fifth, $1.03. This shows how God has financially made his

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'barns to be filled with plenty,' according to the promise."

MRS. FRED PETERS.—"We are greatly blessed in paying our tithes.

"It is a real joy to do so.

"The more money we make, the more we have to give to God, and we are no poorer through tithing."

C. L. SHULTZ, Zion City, Illinois.—"I can say truthfully that ever since I began tithing I have been blessed financially.

"Before that I could hardly pay my rent.

"Now I am saving money.

"My wages have been doubled, and I thank God for His mercy to me."

DEACON PETER.—"People say, 'You are giving Dowie all your money.'

"I laugh at them.

"It used to cost me $300 a year for doctors' bills.

"One sickness of my wife cost over $100, and there was no end to it.

"It is more the truth that we are getting all Dr. Dowie's money.

"God blesses us when we are faithful in paying our tithes."

MRS. S. MORRILL.—"I have been a tither for fifteen years.

"When I supported my family by my needle and paid tithes, I found I could buy more with my money and have more left, than when I robbed God.

"I am so glad for Zion's Storehouse, a place where we can put our tithes to be well used for God.

"I know it pays to give a tenth to God."

CHARLES P. EVERETT.—"The Lord gives to me of His riches, and I return a tenth of it with a willing heart.

"When I used tobacco I was always hard up.

"I am much more prosperous since I gave up the filthy habit, and began paying my tithes."

The following testimonies were given, thanking God for blessing in Baptism:

FRED TEBBE, Zion City, Illinois.—"I have great reason to praise God for the wonderful spiritual blessing and healing that came to me at the time of my Baptism by Triune Immersion.

"It made a great change in my life.

"I am grateful for the privilege of living in Zion City."

After this meeting, the Elder, accompanied by a party of singers and Zion Seventies, went to St. Joseph, where a street meeting was held for an hour.

Then the party returned to Benton Harbor where another street meeting was held.

In both cities the crowd was large and very attentive to the teaching and preaching, and nearly all eagerly received the Messages presented them by the Seventies.

After the street meetings were over an evening service in the Tabernacle was conducted by the Deacons.

The street meetings will be continued every Lord's Day in St. Joseph at 6 p. m., and Benton Harbor at 7:15, as long as the weather permits.

Zion Restoration Host has nineteen recruits in Benton Harbor, Michigan.

On Lord's Day, October 5th, just before the communion service in Zion Tabernacle, seventeen eager and joyful volunteers stood, and, with shining faces and uplifted hands, took the vow of Zion Restoration Host, repeating it clause by clause after Elder-in-Charge James R. Adams.

Later in the day two others were added, making nineteen members of the Benton Harbor Branch of the Christian Catholic Church in Zion who have the glorious privilege of being among the first members of this Host, which we believe will prove to be the mightiest power ever used by God to prepare the world for tne Coming of the King whose right it is to reign.

Wednesday evening has been set apart for Bible study and practical training for active service in this detachment of Zion Restoration Host.

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, Zion City, Illinois. Let your testimonies be brief and straight to the point.

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.

SEND ALL ORDERS TO

ZION PRINTING AND PUBLISHING HOUSE

1300 Michigan Avenue, Chicago, Illinois

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AN OUTSIDER'S VIEW OF ZION CITY

NOW and then, among the great clouds of ugly, malicious press lies about Zion, her General Overseer and Zion City, there appears an article which, while it may contain a few inaccuracies such as will creep into any production which is gotten up as hastily as most newspaper articles are, is very manifestly written by some one who is inspired by a spirit of fairness and justice.

We are very glad to say that such descriptions of Zion are becoming more numerous.

The press is very evidently beginning to awaken to the fact that Zion has triumphed, notwithstanding its bitter opposition, and that such opposition has only made the newspapers themselves ridiculous before the eyes of all the world.

It gives us great pleasure to record the fact that one of the most brightly-written, and, for the most part, the most accurate account of Zion City, which has yet appeared in the secular press, is from the pen of a young woman.

Anne Shannon Monroe, writing in the Tacoma (Washington) *News*, under the title, "Tacoma Girl Visits Dowie's Zion City," was given almost an entire page of that paper, last August, in order to tell what she saw and heard here.

The article is splendidly illustrated, if any illustrations on print paper can be said to be splendid, containing some of the very latest views of Zion City and her institutions.

Zion is a very big subject to write about, and it is not surprising if one who spends only a few days visiting the city fails to get all the facts in perfect accuracy. This writer has unwittingly fallen into a few errors, to two of which we call attention.

Ground was not leased to the Chicago & North-Western Railway company for $7,500 an acre, but a portion of Zion City residential site was leased a short time ago at this price.

Baptism by Triune Immersion is not held to be an essential condition to Divine Healing. Many have been miraculously healed before they were baptized.

We take pleasure, however, in reprinting the entire article, although a little late, believing that it will interest the readers of LEAVES OF HEALING to know how their city appears to an unbiased outsider.

A. W. N.

A city without a saloon, a theater, a dance hall, a brothel; a city where thousands live, with a court, a mayor and city council, factories employing hundreds of men and women; with hundreds of pretty homes scattered over an area of more than ten square miles; where no man is the owner of a parcel of ground, but must lease each lot for more than a thousand years—such is Zion City, situated about forty miles north of Chicago on the western shore of Lake Michigan.

And equally as remarkable is the founder of this unusual city.

A man whose name is familiar in every city throughout America and most of Europe; a man whose public utterances have brought forth the condemnation of religious and political organizations, in which Protestantism and Romanism have taken stand shoulder to shoulder with Masonic orders and secret societies, Jewish belief and disciples of Ingersol; a man who has aroused in the hearts of millions of people who have never seen his face a strange prejudice often verging into an almost fanatical hatred; who is loved, aye worshiped, by tens of thousands who know him and have followed him through the dozen years of his ministry in Chicago, years full of persecution and marvelous financial success, while attempting to establish a church based upon divine healing as taught in the New Testament and practiced by the prophets of old—this man is John Alexander Dowie, self-declared Messenger of the Covenant (Elijah the Restorer), the General Overseer of the Christian Catholic Church in Zion.

Truly a remarkable man!

A month ago, curious to see and learn something about this man whom the press from ocean to ocean, and beyond, has denounced as an imposter and a charlatan, and ridiculed for his claim of being commissioned of God, in the spirit of Elijah, to "restore all things" before the second coming of Christ, I boarded one of the special trains which leave Chicago every Sabbath morning for Zion City.

Two things particularly impressed me at the start.

FOLLOWERS ARE INTELLIGENT.

Like many others, I had the idea that the followers of Dr. Dowie were an ignorant mob of irresponsible people, and that Dowie's chief business is to get all their money. There is no doubt that he gets an enormous amount of money from some source—perhaps from a great many sources—but the class of people I saw aboard the train was not the kind that is easily dupèd into doing anything they do not wish very much to do.

And there is not much margin for the leader in the running of these trains, for the fare is only twenty-five cents for the round trip of eighty-four miles—one-tenth the regular fare.

As for the character of the people, who, for the most part, were followers of Dowie, their clean and orderly appearance put to shame the crowds that were pushing and jostling into the other picnic cars, on neighboring tracks. There was a total absence of cigars or pipes, no suggestion of profanity, and, what pleased me most, coming out of the slime and filth of the down-town streets of Chicago, no expectorating from the windows or along the platform.

Surely, thought I, if Dowie prohibits these things, he is not without some use to a civilized community.

DESCRIBES THE CITY OF ZION.

In an hour and a quarter we arrived at Zion City. As the train slowed down to the little wooden depot, I noticed, lying to the east, a broad, flat prairie extending to the lake, a mile distant, and comprising, I am told, 1,000 acres. This land has been set apart for manufacturing purposes and public parks. Already there has been erected an immense brick building, occupying upwards of five acres, and known as the Zion Lace Industries. Lace to the value of $200,000 is awaiting the process of bleaching to become marketable. The process of bleaching this lace requires water without a trace of mineral, and, after several unsuccessful attempts to strike pure water, they have begun to pipe it from the lake.

A second lace factory, to cost half a million dollars, is in contemplation.

On the west side of the railroad were many freight-cars standing on the side-track, certifying to the enormous business being carried on there. Close by is a brick-yard, turning out 60,000 a day. Farther on is a planing mill. A candy factory is also under way.

To the west the ground slopes gradually upward until, a thousand feet away, a grassy ridge almost hides from view the rapidly building city.

From the window of the train I had already seen the scores of houses extending along the bluff from the southern limit of the town, all new and in course of construction where not already completed.

GROWTH OF CITY IS RAPID.

I alighted from the train amidst 500 other passengers and followed the immense throng up Shiloh boulevard.

I found that more than a thousand houses had been erected; more than 5,000 people were making their homes there; factories employing half a thousand people; a $75,000 hotel, housing 1,000 guests; a block of stores where the buying and selling is conducted by the city itself, and where no adulterated foods are allowed, no dishonestly made goods handled, and where the prices are, I learned later, during a week-day visit, lower than those of the Chicago department stores.

Then there is the Administration building, which has just been completed at a cost of $30,000, where the court and the city hall, and the bank and other public business is being cared for; and beyond is the stone foundation of the huge Educational building which is being erected at a cost of $125,000.

Beyond, following Shiloh boulevard, is a large grove comprising 200 acres, which is known as the Shiloh Temple site. A building is to be erected here that will seat 30,000 people within hearing of the speaker's voice.

It is indeed a beautiful spot, and the thousands who had come in on the special trains scattered through the grove and spread their lunches on the grass beneath the trees.

At the edge of this grove is Shiloh fountain, which is fed by an artesian well bored to a depth of 1,625 feet.

The water is extremely cold and has an excellent taste.

TABERNACLE SEATS 6,000 PEOPLE.

Some distance farther, and to the north of Shiloh boulevard, is the present tabernacle, a large wooden structure seating about 6,000 people.

To the south and southwest and off to the northwest hundreds of houses have sprung up, some of them hidden from view back of other beautiful groves.

The city is so scattered one must go all over it to begin to realize the extensive improvements.

I stood on the hill and looked off in every direc-

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tion. Truly a magnificent site for a city! And to think that a year ago the building of that city had not yet begun!

LAND LEASES RUN 1,100 YEARS.

The Chicago and North-Western Railroad company is planning a depot for Zion City that will cost $80,000. A lease for 1,100 years has recently been made of twenty-one acres at a price, I am told, of about $7,500 per acre. The ground was purchased by Dowie a year ago at less than $300 per acre.

Every one who would acquire a home in this unusual town must pay the value of the lot, for which he receives a paid-up lease, running for 1,100 years, Dowie holding that a man owning a parcel of the earth in "perpetuity" violates the divine law.

The long time of these leases is said to include the next 100 years, within which Christ, according to Dowie, is to come and reign over the whole world, and the thousand years which are to follow. This method also precludes the possibility of a piece of ground being put to any use that would conflict with the laws and ordinances of the municipality.

"THOU SHALT NOT."

The laws are peculiar and unusual for a thriving young city in the shadow of Chicago. Aside from the "Thou shalt nots" already mentioned, one may not smoke, nor swear, nor gamble, nor drink, nor have in one's possession any intoxicating liquor while within the limits of Zion.

No doctor will ever be permitted to "practice on the people" of Zion; neither will drug-stores be tolerated; nor shall a walking delegate organize a labor union there; nor shall swine's flesh be sold.

Dowie asserts that these things are "abominations unto the Lord" and not to be tolerated in Zion. And truly it was a relief, on a week-day visit, to miss the smoking, chewing crowd of loafers common to most towns, and the intoxicated men staggering along the public highway.

Not a trace of tobacco smoke within the city limits, not a drug-store nor a doctor's sign—and a population of 5,000 people!

At 2 o'clock the church services were to begin, and I fell in with the stream of people wending their way churchward. I noticed a number of negroes walking along with the white people, and one blind negress being led by a sweet young white girl as tenderly as though they were of the same color. Many cripples, deformed people and invalids were in the long procession that flowed on and into the tabernacle, until every seat was taken and the doors closed on the multitude that yet waited without. Music rose from the organ in the balcony, and the white-surpliced leader took his place on a high platform overlooking the huge amphitheater.

He waved his baton. The front doors opened, and down the aisles, slowly and in perfect time to the music, came Zion's White-robed Choir, about 500 in number, led by little children. Slowly they marched in double file to their places in the immense balcony back of the preacher's platform. Behind them came young women, two by two, then young men, then the deacons and deaconesses in black robes, then the elders, then Dr. Dowie, with his wife, and "Mother Stewart," the aged leader of the Crusades, out of which grew the W. C. T. U. Dr. Dowie showed a markedly gentle attention to this aged woman evangelist as he assisted her to a seat on the platform among his elders.

INTERESTED IN THE SERVICES.

I settled back, grimly determining not to be hypnotized—that is what the papers say he does to his audiences, in order to extort all their money from them I was prepared. He should not hypnotize me. But the first thing I knew, I had forgotten all about the hypnotism, in the interest I took from the first moment in the bluff, kindly-faced, twinkling-eyed old Scotchman in flowing robes, who faced the audience. He read from the Bible and expounded the Scriptures; then he pitched, full force, into his sermon.

I shall not try to quote from his sermon, as it was such as any minister might preach—but doesn't—full of gentle admonition and fierce attacks against the power of evil. His personality, as he hurls truths like thunderbolts at his people, possesses his hearers and they are bound to listen, in fear and trembling, until he has finished.

NO SLEEP THERE.

One could no more sleep under his discourse than in the presence of a tornado. One man in that vast audience yawned and Dr. Dowie called him down for it so pointedly that the man doubtless felt no inclination to sleep the rest of the day.

Once well into his sermon, this much-discussed man made me think of a raging bull, or a hoary lion behind bars. He thunders, he storms, he demands, he commands; he tears up and down the platform with the force and vitality of a wild animal in the jungles. At times he is terrible; again he is sublime; and yet again he is as tender and gentle as a woman. His strong human sympathy is keenly felt, and also his displeasure. He is an autocrat, a czar of czars, a ruler, a leader whose word is law, whose flashing eye moves his hearers to prompt obedience, who brings forth rounds of applause throughout his sermon.

His language is strong, forcible, at times bordering on the violent. One is carried along irresistibly by the strong current of earnest force of the man.

Whether he is Elijah or an imposter; whether he is sent by God or the Devil; whether he is true or false—he has a firm hold on thousands of people, and the work he has been able to accomplish alone places him easily among the most remarkable men living today.

FOLLOWS BIBLE LITERALLY.

Dr. Dowie's very peculiar religion, that has been so much discussed, consists in a literal following of the Bible. He claims that every line is true, that every command means exactly what it says, that every prophecy has an important significance; that the Bible has been given to man as the Rule of Life and that it is possible to live and prosper accordingly.

"Where God rules, man prospers," is the motto on the Zion banners.

Dr. Dowie goes yet deeper and brings out from the Book of Books many things left behind in the rapid progress of apostasy in the denominational churches, and which seem almost like new doctrines, that overturn the bulwarks of supposed truths. But I find on reference to my Bible that they are all there, simple enough, and one wonders why they should seem so new.

BELIEVES THE CHRIST WILL COME SOON.

Dowie believes the coming of the Christ to reign over the world at Jerusalem will occur in the next twenty-five years and that he will live to lead the hosts of Zion against the nations who are even now beginning to fight for possession of the Holy City.

In this way, according to the preacher, is the city to be taken from "her enemies":

And Jehovah (see Zechariah 14) "shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, . . . and this shall be the plague wherewith Jehovah 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." He calls attention to a warning in the eruption of Mont Pelee, in which 30,000 persons were "consumed while they stood upon their feet," in half a minute, and says the Devil stands ready to rip open the earth in a thousand places, when the Lord takes away the restraining hand, and let loose this poisonous gas which in half a minute will destroy the world.

WHY PHYSICIANS DISLIKE DOWIE.

Dowie maintains by Bible authority (and it is on this point that he has incurred the enmity of the doctors) that God is never the author of sickness, disease or death, placing the responsibility on the Devil.

"Man," he says, "is a free agent in himself and the Devil is permitted to work on those who get in evil pathways."

He also maintains by the same authority that God stands ready to heal those whom the Devil inflicts, providing the trespasser repents, is baptized in Triune Immersion, and shall have righted every wrong he may have done to any one, so far as it may be in his power to do.

From this, Dowie is called the "healer," a term which he takes violent aversion to. At the close of his sermon on Sunday he called on all who had been healed through prayer to rise. More than half the audience stood on their feet.

"Were you healed?" he demanded.

"Yes," came the answer.

"Did I heal you?"

"No!" they cried, as in one voice.

"Who did?" he thundered.

"God!" they shouted.

"Did I ever charge any of you for praying with you?" he demanded.

"Never!" they shouted again.

During the "Feast of Tabernacles," which began July 12th, I was present at a "divine healing meeting," and, among others who appeared to be instantly "made whole" was a woman who had been brought a distance of 900 miles by the husband, Isaac Mill, of Richberg, North Dakota. He told me that two doctors who had attended her had assured him that she could not live and that she would never reach Chicago alive.

The following Sunday over 400 were baptized, among the number being the woman who had been healed five days before.

After the service I talked with a large number who claimed to have been healed of divers diseases. They had all become ardent supporters of Zion. One woman told me she had been a disciple of Divine Healing for many years, and, although the mother of ten children, she has never had a doctor nor medicine in her home.

WILL ASTONISH THE WORLD.

It is said by Zionites who stand close to their leader that a cardinal of the church of Rome will soon astonish the world by accepting Dowie as the Elijah who, according to Malachi 4th, is to come "before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children," etc., and "restore all things."

Not alone in Zion City is conducted all the business and religious institutions of Zion. In Chicago, at Michigan boulevard and Twelfth street, is located Zion bank and hotel, a stone and brick structure, owned by Dowie, and on ground for which he holds a ninety-nine-year lease.

A block south on the same street is located the Zion Publishing houses, where, in various languages, Zion Literature is published. Zion colleges, Women's refuge, Zion schools and kinder-

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garten, are also in the same neighborhood, while scattered throughout the city are more than a dozen tabernacles and halls, and over three hundred cottage meeting-places, where week-night services are held. One has no difficulty in finding any number of cases in Chicago alone, where thousands of dollars are being distributed annually by Dowie's "Seventies," of whom there are over three thousand constantly at work, to relieve distress and care for the poor.

For a dozen years Dowie has been waging war against everything with appearance of evil, and almost everybody has taken a whack at him, but he is no longer a theory. He has become a fact which the whole living world must recognize sooner or later. The only question is, can it endure?

WILL ZION LIVE?

With 20,000 or 200,000 people, which may be possible in Zion City, and with a possible successor or successors to the dictatorship of this blue-law municipality, will it live?

Today the world is full of skeptics. Perhaps the churches are to blame, with their various kinds of salvation prescriptions to suit most any kind of man in most any kind of condition.

Whether skepticism has or has not done it, nevertheless "civilized" humanity no longer looks itself in the face with moral confidence—every man is suspicious of his neighbor. And it may be that this enlightened world, which sometimes does seem to be running topsy-turvy, upside down and off the track, reeking with an ever-increasing immorality, and groaning under a burden of disease, deformity and suffering, has been unconsciously waiting the dawn of a new kind of life in a new kind of city, where the Eleventh Commandment seems to be understood and where the Golden Rule is the spirit of the law.

In Nothing be Anxious.

ASHLEY, OHIO, October 7, 1902.

DEAR GENERAL OVERSEER:—Your letter of encouragement is before me, and I thank you.

I thank our Heavenly Father for such an earthly teacher and helper.

Bless the Lord, for He does hear His children's cry.

I got better Friday evening at 5 o'clock.

I do realize that His seamless garment is by every bed of pain.

The following words were precious to me: "In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Your daughter in Zion,

(MRS.) ABIGAIL J. LIGHT.

The grass withereth, the flower fadeth.
But the Word of our God shall stand forever.
—*Isaiah 40:8.*

CHICAGO AUDITORIUM.



CHICAGO AUDITORIUM, WHERE THE GENERAL OVERSEER IS NOW DELIVERING A SERIES OF ELIJAH'S RESTORATION MESSAGES, ON LORD'S DAY AFTERNOONS AT THREE O'CLOCK.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 26th or 27th.

God's Means of Salvation.

1. *Saved by repentance.*—2 Corinthians 7:4-12.
   Right the wrong.
   Return good for evil.
   Be reconciled to your enemies.
2. *Saved by hope.*—Romans 8:18-27.
   Hope lightens the dark way.
   Hope bridges deep chasms.
   Hope holds steady in conflicts.
3. *Saved by grace.*—Ephesians 2:4-10.
   How good God is!
   He died for sinners.
   He loves unto the end.
4. *Saved by prayer.*—Romans 10:12-18.
   Call on the Lord.
   Ask Him for mercy.
   Plead the Christ's merits.
5. *Saved by meditation.*—1 Corinthians 15:1-4.
   Dwell on the love of God.
   Think of the compassion of the Christ.
   He paid the debt.
6. *Saved by loving truth.*—2 Thessalonians 2:8-17.
   Hate every false way.
   Avoid the way of error.
   Love the truth at all times.
7. *Saved by patience.*—Lamentations 3:22-36.
   You must be patient before you can be good.
   God does not forget one of His creatures.
   He provides a way out of every trouble.
8. *Saved by faith.*—Luke 7:40-50.
   Faith subdues kingdoms.
   Faith raises the dead.
   Faith overcomes the world.

The Lord our God is a Salvation-offering God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 30th.

The Certainty of Salvation.

1. *There cannot be victory without battles.*—Hebrews 10:32-39.
   Only those may reign who suffer in conflict.
   The fight of affliction must come.
   Confidence must never become shaken.
2. *It must be realized that salvation is only of the Lord.*—Psalm 40:1-5.
   Trust in the Lord and in Him only.
   Then His wonderful works can be seen.
   Then you will sing new songs.
3. *He is your Savior even when you seek Him to be such in a fuller sense.* Isaiah 12:1-6.
   More water is yet to be drawn from this well.
   The might of prayer is little known.
   Do not be afraid to seek more and more from God.
4. *Confidence in God is essential to obtaining favors from God.*—1 John 5:10-15.
   The man who seeks must believe.
   We must know He hears before we pray.
   To doubt His mercy is to fall from grace.
5. *It is always better to seek a Person, and not a Gift, as one is prone to do* Psalm 37:3-6.
   Seek the Blesser and not the blessing.
   Seek the Healer and not healing.
   Seek the Savior and not some experience.
6. *It comes when scenes are most forbidding and, seemingly, only destruction awaits one; therefore watch for it.*—1 Thessalonians 5:2-10.
   He comes as a thief, unexpectedly.
   He comes when all are saying peace.
   He comes when people are asleep.
7. *He will change the most awful conditions to glory and promise.*—Isaiah 35:3-9.
   Weak hands will become strong.
   Feeble knees will be strengthened.
   Fearful hearts will obtain faith.
8. *Never have fear or alarm. He will not save after a while, but now when it is the one thing sought.*—Psalm 27:1-6.
   When one thing only is sought, how blessed!
   The world is dark, but the Christ only is light.
   He hides us from impending trouble.

God's Holy People are a Salvation-obtaining People.

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 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.

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.

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.*

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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, Three Hundred Eighteen Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Three Hundred Eighteen 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	5113		
Total Baptized outside of Headquarters			5754
Total Baptized in five years and six months			13,955

Baptized since September 14, 1902:			
Baptized in Zion City by Overseer Speicher	74		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	45		
Baptized in Chicago by Elder Farr	29	214	
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	11		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	27		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	2		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	14		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	149	363
Total Baptized since March 14, 1897			14,318

The following-named seven believers were baptized at the South Side Zion Tabernacle, Chicago, Lord's Day, November 2, 1902, by Elder G. E. Farr:

Dance, E. C ..... 7135 Paulina street, Chicago, Illinois
Degener, Vena ..... 820 Sixtieth street, Chicago, Illinois
Reese, Fred E ..... 385 Washburn avenue, Chicago, Illinois
Roth, John F ..... 939 North Forty-first court, Chicago, Illinois
Schram, Ethel ..... 5918 Union avenue, Chicago, Illinois
Wellman, Gertrude ..... 420 West Sixtieth place, Chicago, Illinois
Wellman, Henrietta ..... 420 West Sixtieth place, Chicago, Illinois

The following-named four believers were baptized at Detroit, Michigan, Lord's Day, October 19, 1902, by Elder Eugene Brooks:

Ferguson, Andrew Phillip ..... 164 Fourteenth avenue, Detroit, Michigan
Ferguson, Isabella Maud ..... 164 Fourteenth avenue, Detroit, Michigan
Roulo, Gilbert Charles ..... Woodmere, Michigan
Turner, Effie May ..... 1563 Beaubien street, Detroit, Michigan

The following-named believer was baptized at Vineland, New Jersey, Lord's Day, October 12, 1902, by Elder Isaac Leonard:

Naylor, Mrs. ..... Park Drive, Vineland, New Jersey

The following-named eleven believers were baptized at Zürich, Switzerland, Lord's Day, October 5, 1902, by Elder Carl Hodler:

Brunner, Mrs. Margaretha ..... Zollikon, Zürich, Switzerland
Bollmann, Heinrich ..... Freienstein, Switzerland
Baur, Miss Anna ..... Oberthor, Winterthur, Switzerland
Eberlein, Miss Margaretha ..... B. Schloss, Wülflingen, Zürich, Switzerland
Höhn, Mrs. Anna ..... Culmannstrasse 59, Zürich, Switzerland
Heering, Johann Jakob ..... Milchgasse, Aarau, Switzerland
Landert, Mrs. Caroline ..... Oberhof, Freienstein, Zürich, Switzerland
Müller, Jakob ..... Laurenzvorstadt 727, Aarau, Switzerland
Schöne-Blum, Mrs. Verena ..... Stockerstrasse 54, Zürich, Switzerland
Scheibler, Alfred ..... Aarau, Switzerland
Walz, Gottlieb ..... Wohlen, Zürich, Switzerland

The following-named six believers were baptized at Castle Liebburg Switzerland, Friday, October 10, 1902, by Evangelist Hertrich:

Aichele, Johann Jakob ..... Gültlingen, Württemberg, Germany
Frei, Mrs. Louise ..... Reisenheim, Läufelfingen, Switzerland
Kämpf-Albrecht, Mrs. Anna ..... Neerach, bei Niederglatt, Switzerland,
Mohr, Miss Katharina ..... Gültlingen, Württemberg, Germany
Ulrich, Mrs. Dr. ..... Uelzen, Hannover, Germany
Ulrich, Miss Johann ..... Uelzen, Hannover, Germany

The following-named five believers were baptized at Castle Liebburg, Thursday, September 18, 1902, by Evangelist Hertrich:

Kuhn, Mrs. ..... Teufenstrasse 106, St. Gallen, Switzerland
Wyss-Kummer, Mrs. ..... Gessnerallée 52, Zürich, Switzerland
Frank, Mrs. Anna ..... Schloss Liebburg bei Kreuzlingen, Switzerland
Cordes, Mrs. S. ..... Schloss Liebburg bei Kreuzlingen, Switzerland
Hoth, Mrs. Bertha ..... Caprivistrasse 25, Berlin O., Germany

The following-named four believers were baptized at Castle Liebburg, Switzerland, Thursday, September 18, 1902, by Elder Carl Hodler:

Egli, Alfred ..... Hinwil, Zürich, Switzerland
Frank, Hermann ..... Schloss Liebburg bei Kreuzlingen, Switzerland
Killgus, Johann ..... Hallwangen, Württemberg, Germany
Oppikofer, Mr ..... Altersweilen, Thurgau, Switzerland

The following-named believer was baptized at Nanaimo, British Columbia, Canada, Tuesday, September 16, 1902, by Elder R. M. Simmons:

Hill, Edward David ..... Nanaimo, British Columbia, Canada

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.

TRAIN SCHEDULE Between Zion City and Chicago

Effective September 28, 1902.

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.	*6.55 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.	†2.20 p.m.	†4.00 p.m.		
4.15 p.m.	5.30 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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Present Day Themes of REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion

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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

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

Address.....

Date.....
PLEASE BE SURE TO FILL IN

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

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

What is your full name?.....

Where is your residence? .....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? .....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced? .....

How many children have you living?.....

What is your occupation, profession, or trade?.....

What nationality are you?..... *Where were you born?*.....

What language or languages do you speak?.....

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

When and where were you converted to God? .....

.....

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

When and where were you immersed by TRIUNE Immersion?.....

By whom were you immersed?.....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant.....
WRITE VERY PLA N

REMARKS

.....

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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MORE

LEAVES OF HEALING NEEDS

MORE People who promised to secure ten subscribers to fulfil that promise.

MORE People who ought to have made that promise months ago to make it now.

MORE People who have fulfilled that promise to keep up the good work until they get another ten.

MORE People who could not see their way clear to make that promise before to make it now.

MORE Members of Zion Restoration Host to do a little each day toward getting new subscribers.

MORE Officers in charge of Branches, and Conductors of Gatherings of the Christian Catholic Church in Zion, to urge their people to greater effort in this matter in these last two months of the year. Increase in regular quantity orders counts an increase in subscribers.

MORE SUBSCRIBERS—
To attain unto the reality of the Watchword:

LEAVES OF HEALING, ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS BY JAN. 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 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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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 XII. NUMBER 4. CHICAGO, NOVEMBER 15, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED WHEN NEAR TO DEATH WITH CONSUMPTION.

THAT THROUGH DEATH HE MIGHT BRING TO NAUGHT HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL.

This young woman was dying. The dread scourge Consumption had laid its killing blight on her young life.

It had followed upon a siege of sickness and indescribable suffering at the hands of physicians and surgeons.

Her weakened body had quickly succumbed to the fatal malady.

The physicians had confessed their helplessness.

Trembling with weakness, wearied out with constant pain, she felt the cold, pitiless fingers of death closing upon her heart-strings.

Was it the hand of God that touched her heart and sent that icy chill through all her veins?

Was it a loving Heavenly Father who had dug out her lungs?

Are they right who stand in the House of God and solemnly quote "Jehovah gave, and Jehovah hath taken away; blessed be the Name of Jehovah"?

How many, many of God's children have stood in the presence of Death, and, hearing those cruel words, have turned from God with bitter, rebellious hearts!

Irresistibly the thought has been driven home that if God had wrought that fearful torture, ending in the horror of death, then He was a cruel monster. No; God is not the afflicter of His people, for He has said of Himself, by the mouth of His prophet: "In all their affliction, He was afflicted." No; Job was wrong when he said, "Jehovah gave, and Jehovah hath taken away; blessed be the Name of Jehovah," for God's Word distinctly says that the Devil took away, hence Job, and all who quote him, bless Jehovah for the Devil's work.



MISS FLORENCE A. CAMERON.

No; it is not God's hand that kills His children, for He said by His Apostle: "Since, then, the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of Death, that is, the Devil."

There is the glorious truth.

God is *not* the murderer of His children.

On the contrary, through His death, He has brought to naught the Devil, who has the power of death.

And how wonderfully that blessed truth is sustained throughout His Word!

Hear His loving Voice proclaim His Covenant, "I am Jehovah that healeth thee."

Hear God's prophet, foretelling the coming of His Son, declare: "Surely He hath borne our sicknesses and carried our sorrows."

Hear that Divine Saviour, Healer and Cleanser say: "I

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came that they may have LIFE, and may have it abundantly."

Hear His apostle say of Him: "Jesus of Nazareth, . . . who went about doing good, and healing all that were oppressed of the Devil."

Hear another apostle say: "To this end was the Son of God manifested, that He might destroy the works of the Devil."

Praise God, He is still destroying those works of the Devil: Sin, and Disease, and Death.

He never changes.

His love never grows cold.

His power never fails.

Into the room where this dying girl lay, there flew, one day, the Little White Dove, LEAVES OF HEALING.

Into her sad, despairing spirit, it whispered the Glad Tidings of this blessed Hope.

In simple, straightforward language, she tells what followed.

Her sister confirms her words.

And her portrait, showing her once emaciated and all but lifeless figure standing erect and strong, bouyant with life and health and strength, adds its indisputable confirmation.

On the wings of the beautiful, snow-white messenger that brought her the Good News, she now goes forth to tell to suffering ones everywhere the glorious truth which delivered her from the power of "him that had the power of Death."

That deliverance is for every one who will repent, confess, restore, and trust and obey God. A. W. N.

WRITTEN TESTIMONY OF MISS FLORENCE A. CAMERON

ELIJAH HOSPICE, ZION CITY, ILLINOIS, November 3, 1902.

DEAR GENERAL OVERSEER:—I have been impressed for some time to write my testimony, hoping that some one who is suffering under the cruel hands of Satan and doctors might be helped, and turn to God, who is the Only Healer.

In January, 1899, in the town of Antigonish, Nova Scotia, Canada, I was taken very sick with pneumonia.

I was treated by Doctors W. H. and Huntly McDonald, who are considered the best physicians in that county.

They gave me a great amount of medicine but it did not cure me.

In a few weeks I stopped coughing and took a severe pain in my left side, which the doctors found was caused by an abscess forming on my lung.

It grew larger until it pushed my heart out of place, up into my chest and over toward the right side.

The doctor said at that time that I could never become well, as displacement of the heart was always fatal.

I suffered so much with pain in my side that the doctors decided to perform an operation and draw the pus off my lung.

My heart was so weak they could not give me an anesthetic, so, after having a consultation with Dr. McIntosh, they cut into my side and put a tube with a long piece of rubber attached, with the end of it in a basin of water to keep the air out.

That operation was not successful and they had to cut into another place and put a bent tube in it.

I suffered untold agonies.

I felt that that tube was dragging my life out.

I could not stand it.

I begged the doctor take it out, but he told me that if it was removed I would die.

One morning, when I was groaning with pain, my mother and sister prayed to God that I would get some relief.

In a little while my sister was bathing my face, and accidentally hit that tube and knocked it out of my side.

I almost fainted, but, praise God, I received relief right away.

My sister, of course, was frightened and telephoned to the doctor immediately.

He came and tried to insert the tube into my side again, but I screamed so hard that he could not do it.

Then he was angry and went away, saying he would not come again.

I wish he had never come; for I would have been saved a great deal of suffering, and would have turned to God sooner.

The next morning he sent the other doctor, and when he saw that my side was discharging pus all right, he was astonished and decided to leave the tube out.

They wrapped iodoform gauze and absorbent cotton around me, and I had a little rest.

Then I became well enough to walk out doors, and sit up almost all day.

After that I had a severe pain in my back, and a bad cough.

It grew worse until my left lung was entirely gone, so that there was a large hollow place in my back.

I could not sleep at night and in the morning the sheets were wet with perspiration.

I grew weaker every day.

Then the doctor told my mother that he could do nothing more for me, as I had consumption and could live only a short time.

About this time my uncle in Marinette, Wisconsin, sent me LEAVES OF HEALING and wrote a beautiful letter, telling me that God was willing to heal me, no matter how sick I was, if I would trust Him.

I was so weak that I could only read a few lines at a time, but I had LEAVES read to me.

I gave up all drugs and had my mother take all medicine bottles out of my room. I hated the sight of them.

I prayed and had my mother and sisters pray for me, but did not get any better until I sent a request for prayer to you, General Overseer.

I remember so well a few days after, at about 9 o'clock in the evening, I spoke to my sister and said that some one was praying for me.

From that time I began to grow better and stronger.

I did not have any one to teach me Divine Healing, but I held on to God and read the Bible and LEAVES OF HEALING.

I used to get up and walk across the room in the Name of Jesus.

I shall never forget it.

I had never seen a Zion person, but I had a longing in my heart to see the dear General Overseer and be with Zion people.

In three months after that, instead of being in my grave, I came to Boston, Massachusetts, a strong, healthy girl, and had the pleasure of shaking hands with our General Overseer in Berkley Hall, on his way from Europe in 1901.

I give God all the glory and praise, and thank Him for sending Elijah the Restorer to teach us Salvation, Healing and Holy Living.

Yours faithfully in Jesus,

(MISS) FLORENCE A. CAMERON.

Confirmation by Miss Harriet E. Cameron.

ZION CITY, ILLINOIS, November 3, 1902.

DEAR GENERAL OVERSEER:—I confirm my sister's testimony.

It is wonderful how God healed her so perfectly!

No one would imagine, to see her now, that she was ever sick.

The only sign that is left of that year of suffering are the two scars on her left side, where the operations were performed.

Her left lung was completely gone and the right one very much affected.

She could not sit up straight and could not sleep at night.

The only relief she could get from pain was by having some of us rub her back very gently.

At night she would long for the morning, and in the morning she longed for the night.

It is no wonder she loves the dear General Overseer for sending forth the Little White Dove, telling of God's love and power to heal.

Whenever I think of how she suffered, it makes me despise doctors and medicine.

When she began to read LEAVES OF HEALING, no one had any faith to believe that she would be healed at all, so she fought the battle alone.

Our hearts are filled with gratitude to God every day for His Love, and for sending His Prophet to turn our hearts to righteousness.

Yours in Jesus' Name,

HARRIET E. CAMERON.

Injured Foot Healed—Blessed in Paying Tithes.

111 WILBRAHAM AVENUE, HIGHLAND STATION, SPRINGFIELD, MASSACHUSETTS, October 11, 1902.

DEAR GENERAL OVERSEER:—On the 4th of August I sent a request for prayer for my foot, which was very painful.

Last May I let a heavy iron fall on it.

Elder Bryant prayed for me and I became better.

Through overwork in moving to Springfield, I got so much worse that I could scarcely walk.

I thank God that He heard and answered your prayer.

My foot has been better ever since.

I thank God that He blesses me in paying my tithes.

My money seems to go farther.

I am stronger and better in every way since I came into Zion.

May God bless you and yours with long life to do His work.

Your sister in the Christ, (MRS.) ANN HALL.

Healed of Sore Throat.

TECUMSEH, NEBRASKA, September 29, 1902.

DEAR GENERAL OVERSEER:—I received your kind letter yesterday, telling me you had prayed for my daughter.

I thank you for your prayers.

I thank God for His loving-kindness and for His healing power, for He has graciously answered your prayer in her behalf.

For about a week she was a very sick girl.

She had a very sore throat, with hard, yellow lumps on each side, and a constant cough.

She lost all desire for food.

I do not know what her sickness was but God knew all about it and stayed the affliction.

She is well and able to attend school again.

Your sister in the Christ, (MRS.) IDA WILSON.

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AND Elijah said, As Jehovah of Hosts liveth, before whom I stand, I will surely show myself unto him today.—*1 Kings 18:15.*

THE history of Elijah as given to us in the Scriptures affords one of the most profitable of character studies.

His ministry is given more in detail than that of any other of the prophets.

In the verse quoted above, we have the secret of every successful ministry, the rule of all successful work for God.

God was to Elijah then as He is today, a Living Personality—the most real in all the Universe.

He was always conscious of standing before Him, ready to receive His Message.

This should be the condition of every Christian, and it may be, for it is largely a matter of habit.

Whatever we think most about becomes a reality to us.

If we permit ourselves to be constantly engrossed by material things and the cares of life, then we become always conscious of their presence.

Like a swarm of beggars, with outstretched hands, they are ever before us and are always crying after us for our attention and thought.

David said: "I have set Jehovah always before me: Because He is at my right hand, I shall not be moved" (Psalm 16:8), showing that, although Jehovah is always before us, yet we must place Him there constantly, in thought, in order to realize the strength and help which comes from His presence.

David found that when he did this he could not be moved.

This is why Elijah was like a rod of iron in his inflexible obedience to God's commands.

Through obedience, men receive the Holy Spirit, who will lead them into all truth. (Acts 5:32. John 14:26.)

Elijah knew that he held God's Message, and although he also knew that it might cost him his life, he fearlessly hurled it at the king and the nation.

Ahab had sought Elijah, among all the nations, during the three years of famine, to kill him; but God preserved him until He had another Message for the king and then He sent Elijah to show himself to the king.

On the way, Elijah met the servant of the king, who warned him of his master's determination to kill him.

Then Elijah replied:

As Jehovah of Hosts liveth, before whom I stand, I will surely show myself unto him today.

When Elijah met the king, he boldly charged him with being the cause of the curse of famine upon the land, by having broken the commandments of God in the worship of Baal.

Today the condition of the people is as it was at that time.

They have forgotten God and have gone into the worship of Baal in Secretism.

Today, as then, Elijah is calling the nations to repent of their sins and accept the Covenant which God gave to His people of old, by which they promise to harken to His Voice and do what is right in His eyes, and keep His commandments, that they may be saved and healed and kept whole.

He is calling them away from physicians and drugs, whose origin was in demon-worship, to Jehovah, who promises to heal them, if they keep His Covenant.

He is calling them to give up alcohol, tobacco, swine's flesh and whatever defiles their bodies, that they may be pure temples for God to dwell in.

He is calling out a Holy Nation, a Theocracy.

Reader, do you not desire to see the Rule of God established over the world?

If so, help us to send out Zion's Message over all the earth.

It calls the nations to repent and seek Salvation and Healing, through the Lord Jesus, the Christ, by whose Atonement alone men can be saved.

The World Is Zion's Parish.

God has brought all the nations to Zion's center in Chicago that they may send the Full Gospel to their own people, and they are doing it.

We quote a few lines from Deacon John S. Johnson, Zion City, who has been faithful to his native Isles in sending Zion's Message. He says:

DEAR DEACONESS:—I thought it might be interesting for you to hear again from the Shetland Isles.

As the world is Zion's parish, I know that you are always glad to hear from any part of it.

One lady, who used to be much opposed to Zion, writes from Shetland and says: "Send me some more of Dr. Dowie's papers."

We are doing so.

There are now three families of us in Zion City, and every Tuesday evening we roll LEAVES OF HEALING and mail them to our native isles.

Children's Work with "Leaves of Healing."

The little children can help to send out Zion's Message over the world, and many of them may be sent, some day, to take it to the ends of the earth.

Evangelist Samuels writes from San Antonio, Texas:

DEAR SISTER IN THE CHRIST:—Enclosed I send you our Junior offerings for the month of October.

It is only a small sum but we believe this is the beginning in the right direction, to teach the children to have the missionary spirit.

I told the Juniors I would send their offerings to you.

We all love Zion Literature Mission page, and want to help send as many Little White Doves as possible, flying over the world to sinful, suffering humanity—to those who have never yet heard of Zion.

Through one of our members here LEAVES OF HEALING was sent to a relative in the National Military Home, Kansas, and we were much rejoiced to see that you had received such a beautiful letter from one of the old soldiers there, who had been blessed through it.

A lady writes from Missouri:

DEAR FRIEND:—I have been reading LEAVES OF HEALING for the past nineteen months, and it has done me much good in both body and mind.

I feel it my duty to send for some more.

Find enclosed fifty cents, from which take out my tithes.

All the income I have is four dozen eggs a week.

I am a widow and shall soon be sixty-two years of age.

There is no one in this country who takes LEAVES OF HEALING.

I had over a dozen given to me while on a visit to Kansas.

I have given them out as far as they would go, and I looked after those who were afflicted by the Devil.

I wish some of Zion Seventies could be sent here to work, as it is very much needed.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending November 8, 1902.

1,553 Rolls to.. Hotels of Europe, Asia and Africa
482 Rolls to.....the Hotels of the United States
111 Rolls to.....Various States of the Union
Number of rolls for the week..... 2,146
Number of rolls reported to Nov. 8, 1902 2,488,277

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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.

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CHICAGO, ILLINOIS, SATURDAY, NOVEMBER 15, 1902.

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EDITORIAL NOTES.

"JEHOVAH SHALL ESTABLISH THEE FOR AN HOLY PEOPLE UNTO HIMSELF,
AS HE HATH SWORN UNTO THEE;
IF THOU SHALT KEEP THE COMMANDMENTS OF JEHOVAH THY GOD,
AND WALK IN HIS WAYS."

AND ALL the Peoples of the Earth shall see
That thou art called by the Name of Jehovah;
And they shall be afraid of Thee.

AND JEHOVAH shall make Thee plenteous for Good,
In the Fruit of thy cattle,
In the Fruit of thy ground,
In the Land which Jehovah sware unto thy fathers to give thee.

JEHOVAH SHALL open unto thee His Good Treasury,
The Heaven to give the Rain of thy Land in its Season,
And to bless All the Work of thine hand:

AND THOU shalt Lend unto many Nations,
AND THOU SHALT NOT BORROW.

AND JEHOVAH shall make thee the Head,
And Not the Tail;
And thou shalt be Above only,
And thou shalt Not be Beneath;
If thou shalt harken unto the Commandments of Jehovah thy God,
Which I command thee this day, to Observe and to Do them;
And shalt not turn aside from Any of the Words which I command you this day,
To the right hand or to the left,
To go after other gods to serve them.

THESE ARE among the blessings which were pronounced by the command of God upon His people, from Gerizim, the Mount of Blessing, in the Vale of Shechem, opposite Ebal, the Mount of Cursing.

The People of Israel stood on the mountains on both sides of the Valley before Jehovah, and renewed their Covenant with Him before entering upon the possession of the Promised Land.

IT IS FITTING that we should recall that Glorious and that Awful Scene, entering as we are about to do, God willing, into the full possession of the first Ten Square Miles of God's

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earth that has ever been, since the days of Moses, consecrated wholly to God as a City site, not one foot of which has been sold to man.

We have believed what God spoke long ago:

The Land Shall Not be Sold in perpetuity,
FOR THE LAND IS MINE;
For ye are strangers and sojourners with Me.

RECENT EVENTS in connection with Zion and our General Finances have led us to make a close study of the wondrous portion of Scripture with which we began these Notes.

It will be found in the 28th chapter of the Book of Deuteronomy, verses 1 to 14.

WE HAVE BEEN kept, as is well known, from *borrowing from the world*, in establishing the City of Zion.

We realize the Blessings which God has given to us, and the many Deliverances.

They have been more remarkable than we could find time to tell, though we were to write for weeks, and they have proved to us that we were following out a Divine Policy.

A STUDY OF the wondrous words of Divine Inspiration given through Moses at the Vale of Shechem has led us to see more and more clearly the glorious truth that "Salvation is of the Jews," as Jesus said Fifteen Hundred years later, when He sat with the Woman of Samaria, beside the Well of Jacob, at Shechem (Sychar), under that very Mount Gerizim.

ZION MUST everywhere read, and ponder, and pray over the Words of God to Israel as they renewed their Covenant with Him.

We have determined to obey, God helping us, at all risks, the command:

"Thou shalt Lend unto many Nations,
And thou Shalt Not Borrow."

THEREFORE WE turn to Zion everywhere, and confidently appeal for the concentration and unification of the interests of the whole people, to the leadership of which God has called us.

Many thousands have nobly followed us through the long Wilderness Years, and are now settling around us on God's Land in the first City of Zion, which it has been our privilege to establish.

FROM THE NORTH, and the South, the East and West, and from all over America, God's People have been appealing to us for advice and help in connection with the Realization of their Properties, and their coming to Zion City.

Our overburdened and overwrought General Financial Manager, Deacon Charles J. Barnard, has been responding to these appeals as quickly and as effectually as was in his power.

But the time has come for providing an Effective Staff to attend to this one great matter, so that cash Resources shall come into Zion continuously and in an orderly way, so that we may develop the City, and find Profitable Investment for Every Dollar realized by our people from the sale of their properties.

WE NOW announce, therefore, that we have released Deacon Daniel Sloan from the Positions which he has hitherto so successfully occupied, as Assistant Secretary and Manager of Zion Land and Investment Association, and as Zion Transportation Agent, etc.; and we have appointed him to take charge, with a considerable staff of excellent men, of a New Department, under the General Financial Manager, which will be known as ZION STOCKS AND INVESTMENTS.

From this Department, Deacon Sloan will send forth to our People, in all the nations, Zion's Special Financial Messengers and Advisers.

They will bear with them Authorizations signed by him, and countersigned by the General Financial Manager and ourself.

THESE WELL-TRAINED and Competent brethren will give Counsel as to Investments, and full information as to Zion's Securities and Zion City.

They will enable hundreds of God's people, and we hope thousands, both in the Disposal of their Properties and in their Investments in Zion

---

WE THEREFORE say that, just as the Tribes and Families of Israel, Thirty-four Hundred years ago, were United in Taking Possession of their Promised Inheritance, so we, God's Israel today, must be United in establishing His Kingdom, in building up His Cities, and in training a People who shall be builders of Zion Cities, and from whose ranks Hosts of Zion Messengers shall go forth in the glorious Work of Restoration throughout the World.

LET OUR people, therefore, everywhere, who desire to come to Zion City, immediately communicate with Deacon Sloan in fullest confidence.

Under the direction of the General Financial Manager and ourself, with all the expert assistance that we can give him, Deacon Sloan will immediately respond to these communications.

This Department will, doubtless, be the means in God's hands of drawing into Zion City a Union of the Skill and Labor and Capital of thousands of God's people who are the possessors of them, and who desire to use their Skill and Resources in extending the Kingdom of God, building up Strong Cities of Zion and of God, together with many honest

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Industries, in which honestly earned money can be used for the maintenance and education of many thousands of the people, and for the Extension of the Kingdom of God.

THE GROWTH of Zion City is so phenomenally fast, and yet solid, that it requires a Larger Capital, for our Enterprises, which can only be supplied if we and all in Zion obey God's command to Israel,

"THOU SHALT NOT BORROW."

The people must realize rapidly and come in themselves and help to build up the City quickly.

THE SIGNS all around us point to a Flowing into Zion City, early in the coming Spring, of Thousands of God's people from many Distant Lands, as well as from all parts of America.

WE DESIRE to be well prepared for the Work of the Coming Year, for the Final Payments on Land purchased, and for the Equipment of the new Zion City Building and Manufacturing Association, in its many Departments.

After the payment of every cent of Zion's floating indebtedness, we shall, God willing, create Strong Gold Reserves for every Zion Institution, so that Zion City Bank may have Larger Powers to perform its functions as the Great Financial Heart of the Work of Zion in every Department.

WE REALIZE that God has been giving us Counsel and Strength and Clear Guidance in these past weeks.

He is overruling the Trials through which we have passed, and are passing, to His glory, and to a Better Ordering of the Vast Undertakings which He is laying upon us in the establishment of His Kingdom.

We are making Preparations for greater Zion Onward Movements in these Times of the Restoration of All Things, which are now so gloriously opening before us, not only in America but Throughout the Whole World.

WE HEARTILY thank our dear people everywhere for their constant prayers to God in our behalf, and we are sure that they are being answered in many remarkable ways.

IT WOULD be wonderful if there were not some mistakes made by ourself and our helpers in the unaccustomed task which has been given to us in the organization of Zion's great Business Departments and in laying the foundations of Zion City, which is not sixteen months old, and which has a Population of probably more than Eight Thousand.

WE ARE INFORMED that the City consists of about Twelve Hundred Dwelling Places, large and small, with Factories and Stores, etc., covering a floor space in the aggregate of probably more than Twelve Acres, with large School Buildings, and with a Tabernacle which seats over 5,000 persons.

BUT WE REJOICE that these mistakes have not been more serious, even while we regret that any have been made.

THE SEVEREST Tests to which we could possibly be subjected have been permitted to come upon us; and it has again and again been said by powerful business men and bankers that they knew not of any Financial or Commercial Institutions in the United States of America which could have survived the daily torrents in the newspaper press, of misrepresentation and abuse and vilification in every way, with the view of accomplishing Zion's financial ruin.

INVESTIGATION ONLY proved, what even our enemies at last had to admit, in large headlines, as we have shown in these columns, that

"ZION'S FINANCIAL FOUNDATION IS SOLID."

AND NOW, as Zion emerges from the typhoon or tornado, and the mists are clearing away, we have great delight in telling our friends, far and near, that we have not sacrificed a single atom of our cargo, and that the ship is in excellent condition, and will be prepared, after a quiet winter, for still more prosperous voyages.

LET OUR FRIENDS continue to pray and to coöperate with us bravely, and loyally, and quickly.

LET THOSE THAT are afraid leave us immediately: for we are stronger when the "Fearful and the Unbelieving" get out of Zion, and join the Procession to which they belong, which is more fully described in Revelation 21:8.

"THE SINNERS in Zion are afraid."

WE MENTIONED last week in our Editorial Notes the death of a young man who had wronged Zion by becoming a party to a scheme which had for its purpose the forcing of Zion to buy certain land at an exorbitant price, or of maliciously subjecting Zion City to most undesirable neighbors on her border.

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AS THE young man, who was removed from our fellowship, has now departed from this life, and undoubtedly died a true penitent, we think it well to give the letter of his widow, which reached us on Wednesday last, November 12th.

It is the Handwriting of God on the Wall to those who are scheming to use Zion's success to help them do a "good turn" to themselves, at the expense of Zion:

STURGEON BAY, WISCONSIN, November 10, 1902.

DEAR GENERAL OVERSEER:—Your letter of the 31st received the day Edward was buried. Pray for me and my little girl.

I thank you for your letter saying you forgave him.

Now, as Ed is not here, I will show you that he truly repented.

he whole truth is this, General Overseer:

Edward did not know what it meant to be saved until a little more than a week of his death.

But he lost no time in making things right.

He did all he could do, and what was left to do he said I must do.

He called his brother and sister, father and mother and friends to him, and talked to them about living for God.

He passed away very peacefully, with a smile on his face, without a struggle.

He was unconscious for a little time, but not altogether so.

He would have full consciousness every once in a while, and then his face was so bright.

Then he called all members of the family.

It was hard for me as I stood with the rest of the family and watched him for hours, till he breathed his last.

When Ed asked me to send you the telegram asking your forgiveness and prayers, I said: "You have not written to the General Overseer and he may not think you have truly repented."

He said: "I will write as soon as I am able."

Then his face looked so bright and he said: "He will forgive me. He will know I have repented."

Then he told me to thank you for the kind way he had been treated before he bought the land.

He said he did not buy the land knowing that he did Zion a wrong, but he said he saw now what it meant to Zion, and just how wrong it was.

He asked God to forgive him, and he died feeling Zion had forgiven him.

He said: "I am a child of God."

I will miss him. He was always kind and good to us. He was never fault-finding.

General Overseer, pray for us. I cared for Ed night and day. He was sick eight weeks.

I am resting my case in God's hands. Pray for us.

Your sister in the Christ, (MRS.) LULU BAVRY.

WE REJOICE exceedingly in the fact that God forgave Edward Bavry, and that he knew in his spirit that we would forgive him also; and that Zion's Love and Helping Hand would not fail in the hour when he was Awakened to see the exceeding Sinfulness of his Sin.

NO WEAPON formed against Zion has ever prospered.

ALL WHO have joined hands with those who sought to profit from Zion's success, and to establish undesirable places at our very door, have failed to accomplish their Evil Designs; while the Judgments of God have been very manifest.

OUR REMOVAL of this young man from fellowship when he fell into sin was, as will be seen, Divinely Justified; for it was the means of his awakening to see that he had never really been in Zion; for he had not become a New Creation in the Christ.

Discipline is essential to Purity, Peace and Love.

LET THE Warning be effectual to some that may have thought our action harsh, and let them fear lest they fall into the same Condemnation and Punishment.

One of our brethren, writing from Sawyer, Wisconsin, on November 3d, speaks of the terrible agony this young man endured until he confessed his sin:

It took three men holding him to keep him in bed. He has made a confession to those at his bedside, explaining how he had wronged Zion, and what a miserable sinner he had been, and that he wanted the General Overseer to forgive him.

He has asked God to forgive him, and made a very deep repentance.

Referring to the telegram which had been sent to us, the writer, Mr. John Magnussen, says:

Your answer has been received, and he seems some better, but he wants the assurance that you have really forgiven him.

This assurance, as we have already said, was given by us gladly and promptly, but God had given it to him before he received it from us.

ZION'S LOVE GOES out to the widow and the orphan, and we shall not fail, God helping us, to do what we can, as we do in all cases, to help "the widow and fatherless in their affliction."

But we deeply grieve that, by an Act of Disobedience, a bright, strong young man should be numbered with the dead when he might have lived to be a happy Christian worker in Zion.

Alas, however, he had not truly repented and believed, and obeyed God from the heart.

Hence when the temptation came, his profession fell from him like a cloak of hypocrisy, and he joined himself to Zion's enemies while eating Zion's bread.

THE INCIDENT is not a common one in Zion, we thank God.

It has made a deep impression upon the people.

The story of Ananias and Sapphira, who conspired against God and their tragic death, as recorded in the 5th chapter of the Acts of the Apostles, made a deep impression upon the Church and upon the people in those days: for the inspired record says:

And Great Fear came upon the whole Church, and upon all that heard these things.

And by the hands of the apostles were many Signs and

Wonders wrought among the people; and they were all with one accord in Solomon's porch.

But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes

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both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.

And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

MAY GOD GRANT that this, and some other events in Zion City which we do not care further to record, shall be the means of producing a Godly Fear "upon the Whole Church," and upon all that hear these things, and be followed by increased blessing in the Salvation and Healing of Multitudes.

ZION CITY is an unhealthful place for hypocrites and cowards.

They had better not come, and if any such are here, they had better not stay, unless they deeply, fully, and practically repent and obey God, and "those who have the rule over them in the Lord," so far as they follow God.

OUR ESTEEMED General Associate Editor, who is also the Manager of Zion Printing and Publishing House, Deacon Arthur W. Newcomb, has been making a brave effort and an earnest appeal to our readers for some months to Increase the Circulation of LEAVES OF HEALING to a Subscription List of One Hundred Thousand by January 1, 1903.

WE CALLED for a report from him a few days ago as to the success which had followed his efforts, and we think it well to print that report exactly as we received it yesterday.

ZION PRINTING AND
PUBLISHING HOUSE
John Alex. Dowie

1300 MICHIGAN AVENUE, CHICAGO

CHICAGO, November 14, 1902.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church in Zion, Zion City, Illinois.

Dear General Overseer:—In accordance with your request, I am sending you a report of the result of our campaign to increase the circulation of LEAVES OF HEALING to 100,000 by January 1, 1903, giving the figures up to Friday, November 14th.

On the first of July of the present year, believing that there was no mightier factor in the spread of the momentous messages of the Prophet foretold by Moses, the Messenger of the Covenant, Elijah the Restorer, than LEAVES OF HEALING, we began a six months' campaign for the increase of the circulation of that paper to 100,000 yearly subscribers.

Considering the circulation of the paper at that time, this was a task such as no other periodical has ever attempted, but we believed that if each member and friend of the Christian Catholic Church in Zion would do his or her best, it was by no means impossible.

While the results up to date have not come up to our expectations, owing to the many unforeseen contingencies which arose, we thank God for the wonderful record which has been made, and look forward with brightest hopes to the remaining forty-seven days of this year.

In the figures which we shall now give, we offer the explanation that we count subscribers as the United States Postoffice regulations permit us, as follows:

All those who receive the paper regularly and pay for it themselves; all those, a limited number, who receive the paper regularly, paid for by friends, and all those papers sent regularly in quantities to those who sell them.

When we began this campaign, on July 1st, there were approximately twenty thousand subscribers to LEAVES OF HEALING.

Since that time, a large number of those who were taking from five to fifty copies of LEAVES OF HEALING every week and selling them have removed to Zion City, where their opportunities for that kind of work are not so great, and as a result, there has been a falling off of about three thousand in this kind of subscriptions.

Since we began this campaign, there has been no effort whatever to push the ten weeks' subscriptions, and during the campaign about five thousand of these have expired, thus making a total loss, which was unforeseen, of eight thousand subscribers.

Notwithstanding this loss, however, there are now about 23,000 subscribers to LEAVES OF HEALING, a net gain of 3,000, and a gross gain of 11,000.

It will also be remembered that there has been, throughout the most of this campaign, a scarcity of money in the country, which has very seriously affected our results.

Another consideration which is worthy of notice is the fact that when so many of our best workers removed to Zion City, they not only cut off their subscriptions for quantities, but they also very greatly reduced the number of those upon whom we could depend to assist us in our campaign in the wide field.

Besides the subscription list, it will be remembered there are one to ten thousand copies of LEAVES OF HEALING sent out as sample copies and for Free Distribution by Zion Literature Mission every week, thus increasing the actual circulation of the paper to from twenty-four to thirty-three thousand.

Four years ago, when I first began work in Zion Printing and Publishing House, the circulation was four thousand five hundred.

A brief comparison of our circulation with that of other religious papers may be of interest.

LEAVES OF HEALING has a larger circulation than that of the principal Congregational, Lutheran, Presbyterian, Roman Catholic and Episcopalian denominational papers published in Chicago, and ranks about equally, in total circulation, with the Baptist and Methodist papers, exclusive of the *Epworth Herald*, which is the young people's paper for the entire denomination.

In conclusion, we wish to say that the heavy losses for the reasons mentioned are about over, and the remaining forty-seven days of this year ought to give ample time for tens of thousands of the members and friends of the Christian Catholic Church in Zion to make an especial effort along this line, and give you and all in Zion the great joy, before the end of the year, of seeing the circulation increased to the 100,000 mark which we believe God led us to set at the beginning of this campaign.

It is indeed a large task, but by no means impossible. If twenty thousand of the subscribers at present on our list would each gain four, during the remaining weeks of this year, the mark would be reached.

Thanking God for the success which He has given, and earnestly praying that He will continue to be with us in this campaign, I am, with Christian love and prayers,

Very respectfully your servant in the Christ,

ARTHUR W. NEWCOMB,
General Associate Editor and General Manager.

WE WANT now to take a hand in this good work.

Last Wednesday evening at our Weekly Rally in Shiloh Tabernacle, of between three and four thousand, a suggestion that we made was received with great enthusiasm, namely, that, as a Thanksgiving Offering to God, we should make an earnest effort to Double the Subscription List on Thanksgiving Day, Thursday, November 27th.

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WE CALL ATTENTION to the blank subscription form which will be found on page 127 of this issue.

LET OUR FRIENDS fill it up as largely as possible with Yearly Subscriptions for themselves and for their friends.

MANY MIGHT be able, with the Bounteous Harvest which God has given, to send in a number of yearly subscriptions for themselves and families, and put them into continuous circulation in their neighborhoods.

Some also can subscribe for their friends, and inform them that they have done so, for a year.

WE SHALL in Zion City, God willing, do our duty in this matter, and have good hope that our subscription list will reach Fifty Thousand, and our actual circulation about Sixty Thousand, on Thanksgiving Day.

ANOTHER EFFORT at Christmas time and New Year, and at the All-night with God in Shiloh Tabernacle, should raise the subscription list to the One Hundred Thousand so earnestly desired.

IF THIS were done, it would probably mean that *every weekly issue of LEAVES OF HEALING would be read by, probably, Two Millions of persons*, counting that each copy is read in whole or in part by twenty persons.

This is not an overestimate, from what we hear; and we know that many copies are read by several scores, and, in some cases, by several hundreds of persons.

WHEN WE REMEMBER what God hath wrought by our "Little White Dove," we rejoice that He ever put it into our heart to establish Zion Printing and Publishing House, and to send forth the Story of Zion from week to week, carrying Leaves of Healing from the Tree of Life to all Nations.

WE SHALL never descend to the Shameful Trickeries of many so-called religious papers, which offer all kinds of *premiums* in order to get subscribers, not for the good that can be accomplished, but in order to make their circulation so great that they can command increased advertising, and larger prices for their advertising space.

LEAVES OF HEALING has now been established more than eight years, and we have *never permitted a single advertisement from the world* to appear in its columns.

We have even limited the advertisements from Zion to the mere announcements of our Financial Institutions, and have kept the advertisements of our General Stores, etc., to our semiweekly paper, THE ZION BANNER, which contains the news from day to day of Zion City, and a very excellent condensation of News from All Parts of the World.

LEAVES OF HEALING must stand upon its merits.

If it is not worth five cents per copy, let it perish.

We know, and God has abundantly justified us in saying so, that it is worth infinitely more than it costs; for it has brought Salvation, Healing, and Holy Living, and Innumerable Blessings to multitudes of homes in all parts of the world.

WE SHALL never soil the Wings of our Little White Dove by making it a mere Money-making Raven.

That has its place, if the money is made legitimately and for God; but LEAVES OF HEALING is Zion on Wings, and it is a sacred Messenger of God to many.

WE HOPE to be able to preserve it from the clutches of worldly advertising.

Doubtless we could have increased its circulation more rapidly, and placed it upon a commercially profitable basis long ago had we done as others do.

But from the very beginning, this paper, and every type and machine in our Printing and Publishing House, has been to us as a Holy Thing, reminding us of the words in the book of the Prophet Zechariah:

> In that day shall there be upon the Bells of the Horses, HOLY UNTO JEHOVAH.
>
> 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 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.

AND NOW WE must close, although there is much that we would like yet to say, but we are writing on the morning of publication, and neither time nor space permit us to continue.

BRETHREN, PRAY FOR US.

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How long since is it that the Popes became infallible? The Decree says that the Apostle Peter was the first Pope, that he was infallible, and that every one of his successors has been infallible. . . . Take Ranke's "History of the Popes," or Bishop Hefele's "History of the Councils," a Roman Catholic work. Take any candid Roman Catholic writer, and what will you find as to the character of the Popes? Gerson, the Parisian Chancellor, preached a sermon before Pope Alexander V., in which he charged Pope Marcellinus that he had gone into the heathen temples, after he was Pope, of Vesta and Isis, and burned incense as an act of heathen worship.

You will find that Alexander VI., Rodrigo Borgia, was a shameless villain, and the story of his crimes and those of his son, Cesare Borgia, and his daughter, Lucrezia, is too horrible and indecent to relate. Was he infallible? . . . But the Council says Popes have always been infallible; so that when Popes have been wicked they must have been infallible! Leo X., Giovanni dè Medici, received the priestly tonsure at seven years of age, held benefices at eight, became a Cardinal at thirteen, and Pope at thirty-seven; but was simply an elegant pagan, giving himself to heathen art and heathen literature. . . .

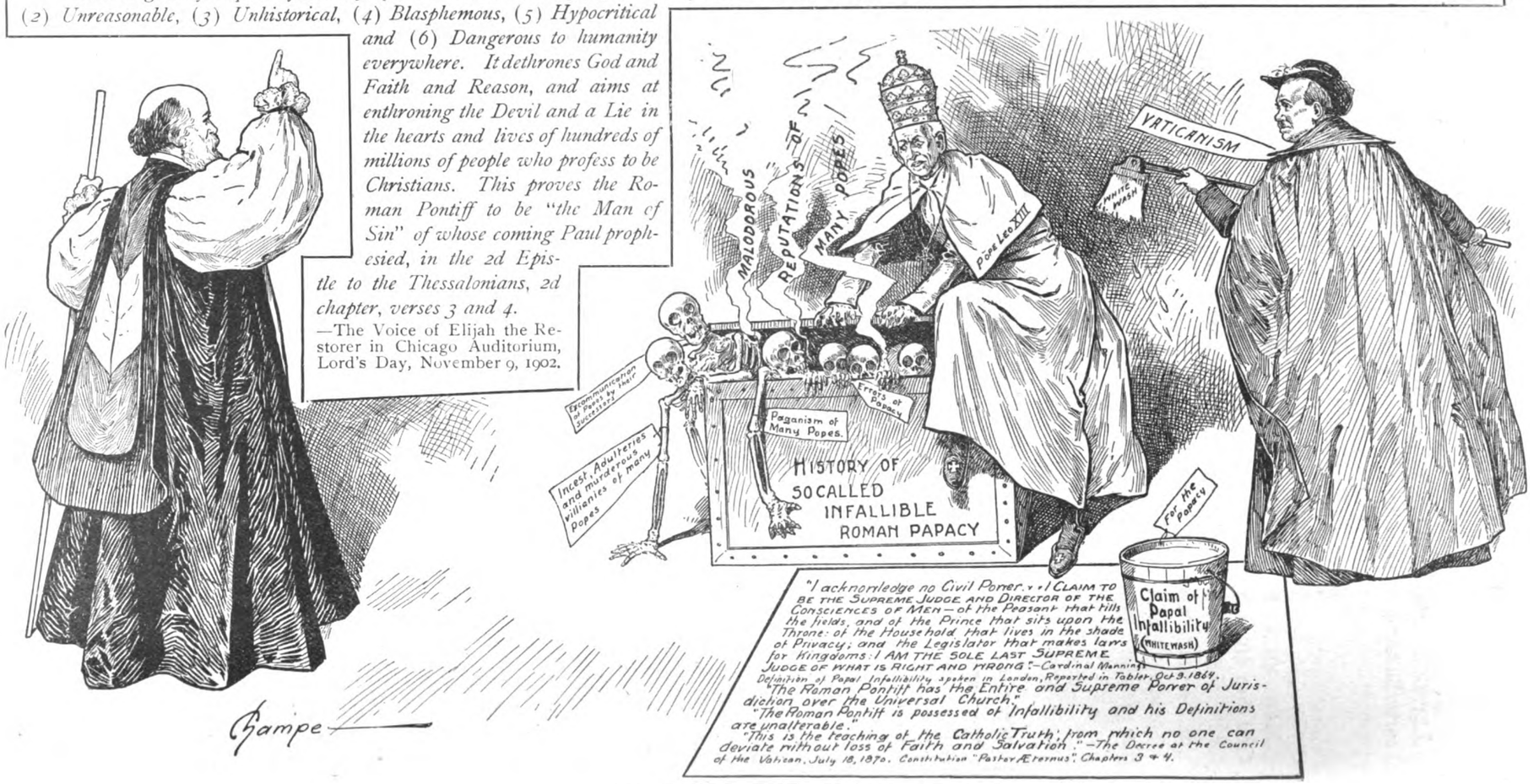
It was he who sent out Friar Tetzel to get money for the building of St. Peter's at Rome, by the sale of indulgences to persons who had committed or intended to commit sins, which was the occasion of Martin Luther's celebrated protest and the beginning of the Reformation. Was he infallible?

There were Popes who excommunicated each other. Were they infallible? One of these Popes dug up the body of his predecessor, cut off the fingers with which he had given the Papal Benediction, solemnly excommunicated him and threw his naked and mutilated body into the Tiber. Which of these two Popes was infallible?

A third Pope excommunicated them both. Who was infallible? Stephanus VII. annulled the acts of his predecessor Formosus, and ordered those ordained by him to be reordained. Was he infallible? John IX. afterwards annulled these acts of Stephanus, and confirmed the acts of Formosus, whilst, to crown this infallible confusion, Pope Sergius III. condemned both John IX. and Formosus and confirmed the acts of Stephanus! Who was infallible? The contradictions are too numerous to mention, and are a weary record of hypocrisies and crimes. And yet the Vatican Council Decree of Papal Infallibility says this Infallibility began with Peter! Paul did not think that, when, at Antioch, he "resisted him to the face because he stood condemned."

The Dogma of Papal Infallibility, if there were no other proofs, is the unanswerable proof of the Apostasy of the Roman Catholic Church: for it is (1) Unscriptural, (2) Unreasonable, (3) Unhistorical, (4) Blasphemous, (5) Hypocritical and (6) Dangerous to humanity everywhere. It dethrones God and Faith and Reason, and aims at enthroning the Devil and a Lie in the hearts and lives of hundreds of millions of people who profess to be Christians. This proves the Roman Pontiff to be "the Man of Sin" of whose coming Paul prophesied, in the 2d Epistle to the Thessalonians, 2d chapter, verses 3 and 4.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, November 9, 1902.



ELIJAH THE RESTORER SHATTERS THE CLAIM OF PAPAL INFALLIBILITY.

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ELIJAH THE RESTORER closed his present Series of Messages, unveiling the Roman Apostasy, with a most masterly exposition of the deep inconsistency and duplicity of that wicked system, in National Affairs, and the absolute hostility of the Dogma of Papal Infallibility to Civil Allegiance.

On the two previous Lord's Days he had been contrasting the Rome of St. Paul and the martyrs with the Rome of Leo XIII., and on this, the occasion of his third and last Message on the subject, he delivered the crushing blow up to which these had led.

The great power of this Message lay in its Divine authority.

It was the arraignment of the Man of Sin Revealed and his close associate, the Lawless One, by Elijah the Restorer, the prophet sent by God to lay bare the true nature of these two characters of the Latter Days.

It was fact, historic truth, backed up by indisputable authority.

It was a conviction of the Roman Catholic church out of its own mouth.

It was a warning, clear and unmistakable, to all Loyal Citizens of All Nations, against the bitter enemy of free institutions, seated on the papal throne in the Vatican.

It was an arraignment such as the pulpit, press and platform of the present day fear to make.

But, although standing practically alone, save for God and His people, this mighty prophet of these latter days fearlessly and boldly made the attack.

Fact was laid upon fact, citation strengthened and confirmed by citation, authority backed by authority, no link being left weak, as the unyielding Chain of Evidence was forged against the Roman Apostasy.

Although, in the very nature of things, such an argument must needs be long, and might easily become dry and uninteresting, the General Overseer so condensed the array of facts which he hurled against Rome, and infused such vital interest into his words, that by far the greater part of the audience remained intensely interested until the close; then, rising, gave themselves to God in the prayer of consecration, without which no public Zion service ever ends.

Directly in front of the General Overseer at this service were Zion Robed Deacons and Deaconesses and the members of Zion Restoration Host, who had arisen early that morning and left their homes in Zion City, to go two by two through the streets and lanes of the city of Chicago, carrying the Message of the Everlasting Gospel of Salvation, Healing and Holy Living through Faith in Jesus, the Christ, the Son of God.

The parquet circle and the boxes were filled, for the most part, with visitors, while the great balcony contained a great many of the members of the Christian Catholic Church in Zion in and around Chicago and Zion City, and many strangers.

There were probably more than five thousand people in the Auditorium.

The deep and reverent interest manifested by this great, composite audience, in that Solemn Act of Praise and Worship, the Processional of Zion White-robed Choir and Zion Robed Officers, in the Invocation, Hymn, Recitation of the Apostles' Creed, impressive reading of God's Commandments and the *Te Deum*, showed that these Forms of Godliness are losing none of their Power, but continue to work, in the spirits of those who hear and behold them, that which is in the spirits of those who participate—the Power of a Living Faith in a Living God.

The Recessional Hymn, "The Son of God Goes Forth to War," was a fitting close to this great service, and brought all into a spirit of love and loyalty to the Christ as the General Overseer pronounced the benediction. But the closing stanza seemed to linger, as it came from the invisible Choir who had passed out in long lines of white array—

A noble army, men and boys,
The matron and the maid,
Around the Throne of God rejoice,
In Robes of Light arrayed.
They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may Grace be given
To follow in their train!

Yes, that is all that God requires—to follow the Christ fully, and to witness for Him every day and everywhere.

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

Chicago Auditorium, Lord's Day Afternoon, November 9, 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.

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own;

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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 flowers 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 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. 226:

Stand up!—stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss;
From vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

Scripture Reading.

The General Overseer said: Let us read in the Inspired Word of God, first in the 22d chapter of the Gospel according to St. Matthew, beginning at the 15th verse:

Then went the Pharisees, and took counsel how they might ensnare Him in His talk.

It is a common thing in all the ages for the Scribes and Pharisees, if possible, to entangle a person in conversation.

Deliberate and Continual Misrepresentation of Zion by the Press.

Unable to do that in this Auditorium, it is the constant practice of the unscrupulous and mendacious press of this city to carefully and continually misrepresent.

Never have they reported correctly and fairly one single address which I have delivered in this place.

I suppose I have preached in this Auditorium many times more than any other one man since it was built, and to larger audiences.

I have spoken here for eighty-eight Lord's Days, to average audiences of about five thousand, or an aggregate attendance of four hundred and forty thousand persons of all classes in the community, and to many thousands of strangers passing through Chicago from all parts of America and from many parts of the world. Yet I have to read the first fair and honest report of what was said or done by me in this great building—for the rental of which alone I have paid more than twenty-five thousand dollars, and for admission to which I have never charged a cent.

My audiences would, on many occasions, have filled a building two or three times larger, could they have found seats, or, in many cases, even standing-room. This was proved on the first Sunday I returned from Europe, in January, 1901, when twelve thousand five hundred persons gathered together to greet me in the Chicago Coliseum, and from twenty to twenty-five thousand persons stood for hours in the street, unable to get even standing-room in that immense building.

While every unclean thing that happens in this city, every scandal, and every piece of unclean politics can find long exposition, yet these vast audiences, as well as the speaker, are from year to year and week to week insulted by reading on Monday morning a direct, positive and wilful misrepresentation and perversion of what I have spoken.

Oftentimes not one line of it is true, especially when placed in inverted commas, as if it were an exact quotation.

This is an old trick of the enemy.

In every age it has been so.

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When a man has offended the press the command is sometimes given: "Put down your pencil and do not report him."

That failing to be effective, they persistently misrepresent him.

They twist what he says until it means exactly the opposite.

They pervert everything and lie without any fear of consequences.

John Bright was one of the greatest orators and noblest statesmen who ever lived.

A purer patriot, larger minded politician, nobler defender of the rights of the people, there never lived in England.

However, because he was an opponent of the Corn Laws and the advocate of Liberty in every form, it pleased the press, for many years, to call him a red anarchist.

They instructed their reporters to put down the pencil whenever "that babbler" spoke.

The day came when a reporter of the *Times* would think himself very highly honored if he could get one word of his opinion on any great subject from John Bright.

They would send their reporters from Land's End to John O'Groats to report anything he said.

It was the same in this land with many of your noblest patriots and purest statesmen.

It has always been the same; for the average scribes in every generation, as our Lord said of those in Palestine nineteen centuries ago, are the "Offspring of Vipers," spiritually speaking.

It is a tribute to a man's good character to be abused by the usually ignorant, degenerate and malevolent press of this day, which is not only vile itself, but which panders to the basest passions of the ungodly and unclean.

And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the Way of God in truth, and carest not for any one; for Thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said: Why tempt ye me, ye hypocrites?

Show me the tribute money. And they brought unto Him a penny.

And He saith unto them: Whose is this image and superscription?

They say unto Him, Cæsar's. Then saith He unto them: Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

And when they heard it, they marvelled, and left Him, and went their way.

Church and State Must Both be Ruled by God.

A great many people are ready to tell you that the State must not be put beneath the feet of the Church.

That is true, but it is not all the truth.

Both State and Church must bow at the feet of God.

Both Church and State must render to man that which belongs to man, and to God, who is the First and Last, that which belongs to God.

Vast numbers of people never take God into their bookkeeping at all. They reckon entirely without any thought of giving to God that which belongs to Him.

Tribute unto Cæsar is all right, according to their idea, except when the Mah-hah-bones try to fix the taxes in the Masonic Temple.

Some leaders of these high, noble, majestic beings, who strut about the streets now and then with cocked hats and ridiculous swords and who affect a high degree of civic virtue which they do not possess, have been lately found to be engaged with a band of thieves in defrauding the City of Chicago and the County of Cook.

I hope there will be no muzzling of the inquiry into the Masonic Temple tax and other frauds.

Why is it that that distinguished Mason, Captain Williams, has been able to transfer his money and himself to some South American Republic?

If it had been a poor, miserable wretch who had stolen a pair of shoes from some shop door, he would not have obtained bail.

He would not be allowed to go at large.

To whose interest is it to pay the bail of this man, who was manager of that great "sky-scraper," the Masonic Temple in this country, and who defrauded the City of over $26,000, and defrauded also the Masonic body of $20,000? Dr. Rush, the secretary, confesses to conspiring to defraud, and charges the president of the company and an attorney with being in the conspiracy.

Who has helped this guilty man Williams?

Who has connived at his departure?

How far-reaching will the inquiry be? Masonic merchants and lawyers are under suspicion and accusation on all sides.

I do not doubt the genuineness, so far as one can judge from his action, of the able man Mr. Deneen, who holds the office of State's Attorney.

I only hope that he will go right on and get to the bottom of it. He will find much of it connected with the Secret Empire and much of it with Rome.

And when they heard it, they marveled, and left Him and went their way.

They could not trap Him. They could not entangle Him.

It is a hard thing to entangle an honest man.

It is not difficult to entangle a liar and a thief, because he is already tangled before you start upon him.

Scripture Reading Concerning the Apostasy and the Revelation of the Man of Sin.

The General Overseer then read from the 2d chapter of the 2d Epistle of Paul the Apostle to the Thessalonians.

Unbelief in the Christ in the Church.

Now we beseech you, brethren, touching the Coming of our Lord Jesus, the Christ, and our Gathering together unto Him.

How many people believed in the first Coming of the Lord Jesus, the Christ, and were waiting for Him when He came?

How many were there who believed that He would be born at Bethlehem, although the Prophets had said so for centuries? How many believed that He would be born of a Virgin?

How many believed that the Incarnate God would come?

How many believed that He would be conceived by the Holy Spirit, and that He would be from the beginning a Holy Thing, a Sinless Man, born of a perfectly purified woman?

How many believed it then?

How many who call themselves Christians and repeat the Apostles' Creed believe it now?

How many look for the Coming of our Lord, and for His Millennial Reign on Earth, of which He Himself gave His disciples the assurance when He left this world: "I will come again."

How many?

The Scripture which I am going to read is a part of a great Prophetic Letter, written by a man who had been a Rabbi of highest degree, Saul of Tarsus, better known as Paul the Apostle of Jesus the Christ.

He was a member of the Sanhedrin, and was entrusted with the important position of ambassador to Damascus.

He was an official witness of the death of the first Martyr, and the principal persecutor of the Church of God when he was converted.

He wrote this Epistle about A. D. 54, twenty years after his conversion:

Now we beseech you, brethren, touching the Coming of our Lord Jesus, the 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 come first, and the Man of Sin be revealed, the Son of Perdition.

He that opposeth and exalteth himself against all that is called God or that is worshiped; so that he Sitteth in the Temple of God, Setting Himself Forth as God.

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.

The Mystery of Lawlessness.

There is nothing so mysterious as Lawlessness.

It is so absolutely ridiculous and contrary to everything which makes for human happiness.

Lawlessness is indeed a Mystery.

What a mysteriously foolish thing it is that any one should want to run against laws which are righteous, good, pure and true, to be ground to powder between the upper and nether millstones of Divine Law.

Law must and will prevail, and Lawlessness must perish. Otherwise, the Universe itself would become a Universal Chaos, and all society a Universal Hell of Filth, Horror and

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Hatred, Bloodshed and Robbery, Deceit and Murder, "Red Ruin and the Breaking up of Laws."

The seed of open Anarchy is secret Lawlessness.

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, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His Coming;

Even he, whose coming is according to the working of Satan, with all Power and Signs and Lying Wonders,

And with all deceit of unrighteousness for them that are perishing; 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:

That they all might be judged who believed not the Truth, but had pleasure in unrighteousness.

Having Pleasure in Lying.

What a horrible thing it is for a man to deny Truth and to have pleasure in Lying.

Nevertheless that is the very atmosphere of Twentieth Century life.

There are thousands upon thousands of books of fiction written and read, in hundreds of millions of copies, until the minds of the multitudes are unable to distinguish between fiction and that which is called history.

Oftentimes books of alleged history are simply written for party purposes. Some one, in speaking of Allison, said that he had written a history in a great many volumes to prove that Providence was a Tory.

You have to go back to get the facts themselves, and it is impossible to trust partisans who wrote to please the church or the party to which they belonged, or for whom they wrote.

You have to go away back and dig out the facts very carefully, and, at the best, it is often extremely difficult to know whether you have found facts, or fictions, or misleading distortions.

If any one were to try, five centuries hence, to dig into the mud and mire of Chicago history for the facts connected with my poor little ministry, and endeavor to get them out of the daily newspaper press, oh, what a mess they would be in!

They would get that which I have always said, and which is never challenged, a weekly report of falsehoods, running on from year to year for the last twelve years.

You have to be careful in reading history: for Liars often write the records of the Lives of those who loved Truth.

Roman Catholics will tell you many stories about the good Queen Mary, and Protestants will speak of her as Bloody Mary.

One will praise her piety, and the other will blame her for her treachery, declaring that she married Phillip of Spain in order to deliver England into the hands of Rome and to destroy the civil and religious liberties of the people.

You will have to choose between those assertions by getting all the facts on both sides and weighing them.

Americans and, in fact, nations in general, do not bother much about getting the real historical facts. Few are strong in history.

That is one reason why the people fall into so many mistakes which they might easily avoid if they learned the lessons which History so clearly teaches.

Archbishop Ireland can tangle you all up in five minutes with his "blarney" and by his indomitable courage in telling the most shameful lies about the liberality and the trustworthiness of Papal Rome.

Ugh!

He knows he lies.

Of course he does.

I intend to show you today how he lies.

I intend to show you how every Roman Ecclesiastic must lie when he talks about the possibility of an intelligent and devoted Roman Catholic being a patriot with an undivided civil allegiance.

The thing is impossible.

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth:

Whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus, the Christ.

So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus, the 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.

May God bless His Word.

UNVEILING ROMAN APOSTASY — THE BEARING OF THE DOGMA OF PAPAL INFALLIBILITY ON CIVIL ALLEGIANCE.

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 comes. Amen.

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.

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.

That Man of Sin Is Pope Leo XIII!

To this, all that I have been saying in the two previous discourses has been tending.

Lord's Day after Lord's Day, I have been contrasting Paul and the Pope—although you would never know it from the Chicago daily newspapers.

They are cowardly to the backbone—if they have any—and spinal marrow — if it has not all dried up with their tobacco—cowardly!

They are afraid even to report a brave, bold, honest utterance against the Church of Rome, because it would affect the only heart that these wretches care to protect, and that is down in their breeches' pocket.

The only tenderness that they ever manifest is when that is affected.

In this Series of Messages on Roman Apostasy, I have now reached the last.

I have by no means exhausted the subject. I have only really begun it.

I will never give the battle over.

I will give a stroke at Rome every chance I get, just as I give a blow to every bad thing I know.

I am not able to do as much as I would like in the matter, but I will take a lick and go on.

I will rejoice very much in the opportunity of fighting wrong.

Now I come to my last Restoration Message in the Unveiling of the Roman Apostasy. I have entitled it "The Dogma of Papal Infallibility and its Bearing on Civil Allegiance."

What Is the Dogma of Papal Infallibility?

The great majority of people do not know anything more about it than they do about the Differential Calculus.

But what is the Dogma of Papal Infallibility?

The Dogma of Papal Infallibility is embodied in a Decree that was promulgated by the Vatican Council in July, 1870.

Notice that word "promulgated."

It is not a decree "formulating" the decisions of the Council, but it simply proclaims the Dogma as it had been interpreted and applied by the Pope prior to that time.

The remarkable thing about the Vatican Council of July, 1870, is that it abolished the need for any future Councils.

The Pope does not need the assistance of an Ecumenical Council any more.

The Decree of Papal Infallibility having been promulgated and assented to by a majority of those present, the Roman Curia—that is, the Court of the Papal See—holds that the Pope is infallible, hence that there can never be any need for a Council to help him.

He can define doctrines, and utter bulls and allocutions, all kinds of decrees, without the assistance of any Council.

A Tribute to William Ewart Gladstone.

In 1874, the greatest living authority on Statesmanship in the world, a man who had no peer in his capacity to discuss the bearing of an ecclesiastical question upon political principles and actions in government—I refer to William Ewart Gladstone (Applause)—wrote a most important pamphlet upon the Vatican Decree.

To my mind, he was the noblest statesman and largest Christian philosopher of the Nineteenth Century. (Applause.)

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His grasp of all these questions was that of a giant, and today ordinary statesmen look like pigmies alongside of him.

It was my privilege to take some part in the fight in which he was so distinguished a leader, and I have no memory in all my past, in that line, that gives me greater joy than that I had his personal approval, and received from him kind words and a copy of one of his able pamphlets as a complimentary return for the pamphlet which I sent him.

A Fight Against Roman Apostasy in Australia.

I had a good deal to do in fighting Roman Apostasy in Australia, during the seventies of last century. I took some considerable part in public affairs, and I was chosen once by the great Liberal party in New South Wales to voice, with Sir Henry Parks, the sentiments of the Liberals of Australia in connection with the policies of the British Empire, then under the premiership of Benjamin Disraeli.

I also had the distinguished honor of coöperating with Mr. Gladstone in his conflict against Vaticanism in the seventies.

One of the mementos which I have of that is a little pamphlet of Mr. Gladstone's, entitled "The Influence of Authority in Matters of Opinion," which he sent to me in 1877, with kind acknowledgment of the pamphlet I had published in Sidney in February of that year. I will quote from my own pamphlet, which is entitled "Rome's Polluted Springs, Being an Examination of and a Reply to Archbishop Vaughan's Address on Hidden Springs." I will also quote from Mr. Gladstone's pamphlet which is entitled "The Vatican Decrees in Their Bearing on Civil Allegiance; a Political Expostulation."

I had to deal, not with Cardinal Manning, as did Mr. Gladstone, but with Archbishop Vaughan in Australia—Roger Bede Vaughan, brother of the present Cardinal of Westminster, who was sent out to Australia to bring her to the feet of the Pope.

He did not manage it, and it is never going to be managed, thank God! (Amen.)

Australia is more really democratic than America, more really governed by the people, more really possessing power.

Australia is a land where the American political boss could not boss things for a week; where they would laugh him out of existence.

God bless and advance Australia! (Amen.)

In that land I had the responsibility laid upon me to reply to Archbishop Vaughan.

I was a minister in the Congregational denomination, pastor of the Newtown Congregational Church, Sydney, New South Wales.

I felt it my duty to lecture to the students of Camden College, which was under my pastoral oversight, the only College of the Congregationalists in Australia at that time.

After I had delivered my personal lectures in reply to a great oration of Roger Bede Vaughan's, entitled "Hidden Springs," I was requested by the Right Rev. Dr. Barker, the Metropolitan Bishop of the Church of England, whose friendship I possessed for many years until his death, and by Dean Cooper, the Dean of the cathedral of that denomination in Sydney, and by the official representatives of various Protestant Churches to deliver my lectures as the Reply of the Protestants to the Archbishop of the Romanists.

I therefore gave this matter, in 1876—twenty-six years ago—when it was very prominently before the world, the very best attention in my power.

I have never lost my interest in the subject since.

The False Claims of Rome to Gain Roman Catholic Emancipation.

Every Irishman who is acquainted with the history of his country and her struggles for deliverance from political oppression will remember that in the twenties, when the question of Roman Catholic Emancipation came up, and when it was discussed for years, that the British Government, Parliament and people were most unwilling to remove the disabilities which prevented Roman Catholics being members of either the House of Lords, the House of Commons, or of the Judiciary of the country.

They held that a fair interpretation of the Roman Catholic's position made not only the Church infallible, but also the Pope.

It was upon the most solemn and the most official and the most dignified repudiation of any such dogma of Papal Infallibility, especially, that the British government and people removed the political disabilities under which the Roman Catholics of Great Britain and Ireland suffered.

It will be too long a story to go into it here in detail.

Archbishop Kenrick, who only recently died in St. Louis, in the Vatican Council itself, repudiated the Dogma of Papal Infallibility.

He voted against it up to the last moment and said: "It is contained in no authoritative book, published among any English-speaking people. In England and Ireland it was repudiated by the bishops in the most solemn manner; and its repudiation contributed essentially to Catholic emancipation, and to the removal of national prejudices."

He never promoted or in any way spoke with approval of it, beyond saying, *Petrus dixit, ecclesia dixit* (Peter says it, or the Church says it, or the Council says it).

He had nothing to say; but there is no question that Archbishop Kenrick was no more in favor of the Papal Infallibility Dogma than Dr. von Döllinger, who led the Alt-Catholic movement in Germany, and who was, at the time he was excommunicated from Rome on account of his hostility to the Dogma of Papal Infallibility, the most distinguished philosopher, historian and teacher in that church in Germany.

Bishop Hefele, the most eminent ecclesiastical historian in the Roman Church, said, when the subject was before the Vatican Council: "The Dogma is not opportune, because it is not true. For thirty years I have searched for Infallibility, and have found it nowhere."

Bishop Ketteler, of Mayence, said that the Dogma of Papal Infallibility "has been everywhere repudiated, both in speech and in writing, as a calumny."

Mr. Gladstone's Charges Made in the Most Solemn Manner in 1874 Are True.

The Roman Catholic church, which had been growing more and more apostate as the centuries rolled on, and which at last had turned completely upon itself and practically repudiated its proud boast of *semper eadem*, was confronted by four charges which Mr. Gladstone formulated in his famous pamphlet, "The Vatican Decrees in Their Bearing on Civil Allegiance."

These charges are:

1. That "Rome has substituted for the proud boast of *semper eadem*, a policy of violence and changing faith."
2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have disused.
3. That no one can now become her convert—

I call your attention to this.

I noticed when I mentioned Mr. Gladstone's name that you responded with enthusiasm to it.

Notice what he says as the third charge.

This is written, you will remember, subsequently to the Infallibility Decree in 1874. The Decree was promulgated in 1870.

3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

And that other is the Pope!

4. That she (Rome) has equally repudiated modern thought and ancient history.

In proving these charges, Mr. Gladstone contended most ably that Cardinal Newman had rebuked the Roman Curia before the Dogma of Papal Infallibility was uttered. After that he was silent.

He was very old, and beyond one famous piece of work in conflict with Gladstone, he practically said nothing.

He was, although led away into the Romish Apostasy, a mighty man of God, a scholar, and a Christian poet whose "Lead, Kindly Light" has blessed many a dying saint. My own lovely daughter asked me to sing it to her as she went through the Valley of the Shadow out into the Eternal Light of God.

Fights Systems, Not Men.

Do not mistake; while I am fighting against a rotten and Bad System and an Apostate Church, I am not denying that the Faith, the Hope and the Love which the Gospel engenders flourish in the hearts of millions in the Roman Catholic communion who know nothing of these extreme and blasphemous and diabolical claims of Mariolatry, Papal Infallibility, etc.

Mine is not a fight against the people, it is a fight against the leaders who control the people, and who, speaking for them and enslaving them, have destroyed their most precious pos-

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session and endangered them in a terrible manner throughout the whole world, and especially in the United States.

Mr. Gladstone pointed out that Cardinal Newman, protesting against Jesuit assumptions, said: "Why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?"

But Mr. Gladstone has shown that the bishops, especially of the Church of Rome in England and in Ireland, had denied in the most positive manner that the dogma of Papal Infallibility was a part of the faith of the Roman Catholic Church.

Hypocritical Expressions of Civil Loyalty by Roman Catholics.

For instance, Bishop Doyle, when giving evidence before a committee of Lords and Commons in 1825, in answer to the question:

In what, and how far, does the Roman Catholic profess to obey the Pope?

Replied:

The Catholic professes to obey the Pope in matters which regard his religious faith: and in those matters of ecclesiastical discipline which have already been defined by the competent authorities.

He was then asked the question:

Does that justify the objection that is made to Catholics. that their allegiance is divided?

Bishop Doyle answered:

I do not think it does in any way. We are bound to obey the Pope in those things that I have already mentioned. But our obedience to the law and the allegiance which we owe the sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal, and civil rights of the king or of his subjects. I think the allegiance due to the king and the allegiance due to the Pope are as distinct and as divided in their nature as any two things can possibly be.

It was upon such declarations as these that Roman Catholic Emancipation was granted.

Every one of the Roman Catholic Bishops, and the whole of the Vicars Apostolic in the year 1826, "who, with Episcopal authority, governed the Roman Catholics of Great Britain," made these declarations.

By the word "Vicar Apostolic" is meant an Apostolic Delegate. You have one in America, at Washington, D. C.

He is an Apostolic Delegate, a Vicar Apostolic.

The real ruler of the Roman Church in the United States of America is not an Archbishop, or Cardinal Gibbons, but this man at Washington, who is the ruler of all the Bishops and Archbishops and Cardinals of the Church of Rome in the United States.

There is one who rules him, however, and that is the dark figure of the Jesuit who, either at Rome or Washington, compels the Papal Delegate to do what the Jesuit General demands.

Hypocritical Declaration of Civil Allegiance by British Vicars Apostolic.

The Declaration of the British Vicars Apostolic in 1826, said:

The allegiance which Catholics hold to be due, and are bound to pay, to their sovereign, and to the civil authority of the state, is perfect and undivided. . . .

They declare that neither the Pope, nor any other prelate or ecclesiastical person of the Roman Catholic Church, . . . has any right to interfere, directly or indirectly, in the Civil Government, . . . nor to oppose in any manner the performance of the civil duties which are due to the king.

The Hierarchy of the Roman Communion, in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," dated January 25, 1826, said these words:

It is a duty which they owe to themselves, *as well as to their Protestant fellow subjects*, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is entrusted to their care, *that all may be enabled to know with accuracy their genuine principles.*

In Article XI

They declare on oath their belief that it is not an article of the Catholic Faith, NEITHER ARE THEY THEREBY REQUIRED TO BELIEVE THAT THE POPE IS INFALLIBLE.

After various recitals, they set forth:

After this full, explicit and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our most gracious Sovereign only a divided allegiance.

Every Roman Catholic in Great Britain and in Ireland will bear me out that the Roman Catholic Hierarchy of both countries declared, Rome approving, that the Dogma of Papal Infallibility was not an article, and never had been an article, of the Roman Catholic Faith.

The Infallibility Dogma is Now a Corner-stone of Roman Belief.

Now, however, that Dogma is the very corner-stone of that Apostasy; it is the whole thing.

There is nothing else in Rome now, but a so-called Infallible Head.

And yet they declared it never was the faith of the church.

Many of the most distinguished ecclesiastics at the Vatican Council in Rome in 1870 declared that it never had been the faith of the church.

Yet in the teeth of it all, the Jesuits packed that Council and carried the Dogma on July 18, 1870, and today the Roman Catholic church itself has drifted away from its moorings and is adrift upon a stormy sea, where it is sinking! sinking!! sinking!!!—and where multitudes are perishing.

Rome's Proud Boast, "Semper Eadem," Has Failed.

That proud boast, then, that Rome is "always the same" has utterly failed.

Rome is not always the same. Rome never was consistent at any time.

She was always changing, chameleon-like, her colors from one Apostasy to another.

Bishop Doyle, for instance, repudiates in the most severe language the abominable practices of many of the popes of medieval times and practically declares that in the Middle Ages the popes had gone to the Devil.

Pope Hildebrand, Pope Gregory VII., as he is usually known, declared that the church had become almost wholly apostate.

He declared it to be a scandal beyond all expression that that church had become so corrupt.

He said:

Away with expressions which nurture vanity and wound love.

Concerning this rejection of the title of *universal father* or *pope*, and all which that word implies, he, in voluminous correspondence, insisted most strongly that it belonged to the Saviour alone, the common though Invisible Head over all, and ought not to be applied to any human being.

But how did Pope Gregory VII. end his days? Deposed from office, cursed by Pope Clement III.—which of them was infallible?—he died at Cremona on May 25, 1085, crying in his dying agonies, "I have loved righteousness, and hated iniquity; therefore I die in exile."

The Crowning Iniquity of the Roman Catholic Church.

There is no question at all that at no time had the church, apostate as it was, ever been so wicked, so shameful, as thirty-two years ago, when, under the leadership of the Jesuits, the Council declared the Pope to be infallible, and that awful blasphemy was perpetrated which destroyed the possibility of any one being a member of the Roman Catholic Church without laying down their reason and their civil allegiance and everything that men count worth possessing, at the feet of a blasphemous and fallen ecclesiastic.

Moral and mental freedom and civil loyalty and duty are at the mercy of the Pope.

What is the dogma?

How did it come into existence?

I feel the difficulty of explaining, to a general audience, that which would require a long series of lectures to make perfectly clear.

Diabolical Characteristics of the Jesuit Order.

The Jesuits work steadily towards their end with sleepless industry.

They pursue the diabolical policy which is expressed best by Satan, in Milton's Paradise Lost:

Better to reign in hell than serve in heaven.

The Jesuit, with devilish tenacity and with splendid concentration, large intellectual power, great skill and low cunning, and with powerful material resources, sleeplessly pursues his object—to make, first the church, and then the world, the slave of the two empires which, as I firmly believe, he controls.

He controls both the open Empire of Roman Apostasy and the Secret Empire of Masonry, and, practically, all that belongs to both.

Jesuit Control of Secretism.

I say that in the teeth of you who belong to the Masonic Order, and if you deny the Rule of the Black Pope, the

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Jesuit General, tell me, O Masons, Who is your ruler? You cannot tell me, for he is veiled from you.

In that degree of the Knights of Kadosh, beyond which there is nothing, which is called *ne plus ultra*, the head of the Order puts his hand through the curtains and his face is not seen.

If it could be seen, I believe that you would find it to be that of the Jesuit General, or one associated with and wholly subservient to him.

I hesitate not to say that the Secret Empire of Secretism, which strikes blows continually at God and at the Divinity of the Christ, and which seeks to establish a worship of lust, a religion of Baal, is under the control of the Black Pope, just as that same Black Pope controls Leo XIII., the White Pope.

There is simply no question, to those who have closely observed, that the Jesuit power is plotting, by means of these Two Empires—the World Empire of Romish Apostasy, and the World Empire of Masonic Secrecy—to enslave humanity and place upon the throne of universal dominion the Man of Sin Revealed.

Failing to do that, they will bring about Revolutions, in Europe especially, which will make way for the Lawless One, whom the Lord Jesus, the Christ, will find to be the Opposing Power when He comes to establish His Millennial Reign.

Jesuitical Plots to Gain Control of the Pope.

Pursuing the suicidal policy they have followed for many years, from 1826, when England gave Roman Catholic Emancipation, they worked enthusiastically to make the Pope the absolute controller of the church, so that they, controlling the Pope, would therefore control the church and the world.

Their success is their destruction.

One of the first things they did was to extend the worship of Mary and to establish the Idolatry of Mariolatry.

The priesthood everywhere was instructed to make much of Mary.

She was to be exalted, and to be made to be so powerful as an intercessor, that her Son would have to obey her orders, and that she would be the Queen of Heaven.

The Decree of the Immaculate Conception of the Virgin.

In order to give this its highest possible form they worked upon Pio Nono to issue in 1854 a thing that had never been done before, a decree defining a doctrine of the highest import without the aid of a council.

That was repudiated promptly by the most distinguished Roman Catholics throughout the world.

That decree declared the Immaculate Conception of the Virgin—that is, that the Virgin Mary was not born as other women are, from sinful parents, but that she was born as Jesus, the Christ, was, as an Immaculate and Sinless Conception by the Holy Spirit.

The decree was promulgated from Rome, in 1854, by the Pope, demanding that the Universal Church everywhere acknowledge that this was true, and that she was the Mystic Queen.

After nineteen centuries of battle she was declared to have become the Great Mother of the Church, and, practically, to be the Principal Mediator.

The plan was that the church should get away further from the Christ as the One Mediator between God and man; the One Mediator, whom the Early Church recognized—the only one, too, whom all true Christians must recognize.

The Virgin's Acknowledgment of Jesus' Authority.

The mother of Jesus, when those servants came to her about the wine of Cana of Galilee, said to them:

> Whatsoever He saith unto you, do it.

If she were standing here today, the Blessed, Holy Virgin Mother would say, as she said then: "Whatsoever Jesus saith unto you, do it."

Jesus said:

> I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.

She who gave that command to the servants that day, when the water was changed into wine, would give that command now.

She never claimed, the apostles never claimed, the Scriptures never claimed that she was immaculately conceived; but she was sanctified and prepared by the Holy Spirit to be the Holy Mother of the Holy Child Jesus.

But the next step of the Jesuits was still more important.

Syllabus Preparatory to Council Which Promulgated Infallibility Dogma.

An Encyclical Letter and Syllabus was issued which contained certain declarations that must be accepted before the Council could come together.

It is a very long Syllabus.

I could read it to you in Latin, but I think I would read most of you out of the building.

I will read you only certain extracts from it, which will show you its real nature.

This Syllabus is an ex cathedra utterance of the Pope, and is therefore held by the Roman Catholic Church to be infallible, according to the Dogma of Infallibility contained in chapters 3 and 4 of the Constitution Pastor Eternus, in the Decree promulgated at the Council of the Vatican.

These eighty propositions which Pope Pius IX. sent forth contained amongst them the following:

The Pope Pronounces an Anathema upon Every One Who Holds:

> That every man is free to embrace and profess that religion which, according to the light of reason, seems to him to be true.

You are allowed no individuality.

> That the church has no right to use compulsion; it has no temporal power, direct or indirect.
>
> That the church ought to be separated from the state, and the state from the church.
>
> That matrimonial causes and relations belong to civil society.

Therefore you can see that every person who is not married by a Roman Catholic priest or who recognizes the right of the Law in connection with marriage is anathema and accursed.

In his preface to his book, "Rome, and the newest Fashions in Religion," pages 5 to 8, Mr. Gladstone gives the details of a case where an English adulterous husband joined the Church of Rome, and went through the form of marriage in an English Roman Catholic Church, his chaste wife, with whom he had lived for more than a quarter of a century, being still alive. Some question arose as to his marriage in the Roman Catholic Church, and the case was referred to Rome, where the first marriage, to an English Church lady, was declared to be null and void, and the second marriage, to a Roman Catholic woman, with whom he had lived in open adultery, was declared to be valid. Meanwhile the injured wife was declared by the British Courts to be his lawful wife, and the bigamous husband admitted that she was, according to British Law. But the vile fellow took his paramour to his estate, introduced her as his wife, registered his spurious children as legitimate, and Roman Catholic priests openly acknowledged that woman as his wife. Mr. Gladstone declared that Cardinal Manning knew all these facts. This proves that the Pope claims the right to annul all marriages not performed in the Roman Catholic Church.

> That in our time it is useless to regard the Catholic religion as the only state religion to the exclusion of every other *cultus*.
>
> That the law is right which in certain Catholic countries provides for foreign residents the enjoyment of their own peculiar forms of worship.
>
> That the Pope might and ought to put himself in accord with progress, liberalism and modern civilization.

These are specimens of the eighty Anathemas hurled by the the so-called infallible Pope at the world, and at the Church before the Council came together.

Roman Catholic Agitation over the Dogma.

This is the infallible, ex cathedra utterance in an allocution in 1856. When the Council came together great agitation prevailed throughout the whole Roman Catholic world, and quietly does today.

I often hear that it is said by distinguished Roman Catholics in this country that the Ecumenical Council has only been adjourned without a day, but that it may and it ought to be reconvened, because its own Decrees must be reaffirmed and, in accordance with ancient practice, must be established by that reaffirmation.

I do not think that these gentlemen need trouble themselves.

How the Church May Convene an Ecumenical Council.

The Roman Catholic Curia will never reconvene that Council.

You will have to change the entire Constitution of the Roman Catholic Church, and place it in the hands of the

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Christian Catholic Church. Then we will get an Ecumenical Council. (Applause.)

That is what a Cardinal of the Roman Church has said.

That is what an Archbishop of that Church has said, when looking at the title of this Church.

I stood by the side of that Cardinal in the Rue Cambon in Paris, and heard him say:

"It is good; it is better to be a Chretienne Catholique than a Roman Catholic. O God, make me a Christian Catholic!"

I tell you there are those in the Church of Rome who today are seeking for light, and are determined to fight.

I say to Rome in America and in Europe, and to her seat of power in the Vatican, that the Christian Catholic Church in Zion will yet replace her and take her real power in the world and establish the Rule of God. (Applause.)

The Text of the Dogma of Papal Infallibility.

The Dogma of Papal Infallibility is principally contained in two chapters of the decree of that Vatican Council.

I will read it to you in English.

I have it in Latin, if anybody wants it.

I am not altering a word, and the translation which I give is one that is admitted by Roman Catholics to be correct.

Chapter III. Hence we teach and declare that by the appointment of our Lord *the Roman Church holds over all others a sovereignty* of the ordinarial power (*ordinaria potestas*—power of the Ordinary, who in ecclesiastical law is one having immediate jurisdiction), and that *this power of jurisdiction is one which is essentially episcopal, is immediate, to which all, of whatever rite and dignity—*

Now that covers every one, every part of the Church, from the highest to the lowest.

—both individually and collectively, are bound, by their duty of monarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals,—

Now I will stop there for a moment.

In the Church of the Holy Angels the other day a Jesuit answering me, though not by name, said that the dogma simply referred to the Pope in connection with matters which pertained to faith and morals.

I would be quite willing to accept that definition, and show that moral duty extends to everything in daily life, and that there is nothing exempt from the sweep of that application, but I point out to the priest who criticized me the exact wording of the Decree, that it says:

To submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world;—

No matter what this command may be, anything that affects the discipline or government of the Church—and of that the Pope is to be the judge,—that is a part of the things in which every Roman Catholic must obey the Pope and those who speak for him.

—so that the Church may be one flock, UNDER ONE SUPREME PASTOR, through the preservation of unity, both of communion and of profession of the same faith with the Roman Ponfiff. THIS IS THE TEACHING OF THE CATHOLIC TRUTH, FROM WHICH NO ONE CAN DEVIATE WITHOUT LOSS OF FAITH AND SALVATION. . . *If then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not* THE ENTIRE AND SUPREME POWER *of jurisdiction over the Universal Church*, NOT ONLY IN THINGS WHICH RELATE TO FAITH AND MORALS, *but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part*, AND NOT THE ABSOLUTE FULNESS OF THIS SUPREME POWER; or that this power which he enjoys is not ordinary (i. e., that of an ordinary) and immediate, both over each and all the churches, *and over each and all our pastors and the faithful*, LET HIM BE ANATHEMA.

There is no place for him in the church or on earth. He must go to hell if he differs with this definition.

Chapter IV. . . . . Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, WE TEACH AND DEFINE THAT IT IS A DOGMA DIVINELY REVEALED, THAT THE ROMAN PONTIFF—when he speaks *ex cathedra, i. e., when, in discharge of the office of pastor and doctor of all Christians,—*

Who made him that?

He assumes it.

God never made him that.

Peter never assumed it.

It was never declared by anybody until he assumed it.

—by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church—BY THE DIVINE ASSISTANCE PROMISED TO HIM IN BLESSED PETER,—

Where?

Not in the Bible.

—IS POSSESSED OF THAT INFALLIBILLITY—

Where in the Bible?

Not in the Bible.

—with which the Divine Redeemer willed that His Church should be endowed,—

Where is that in the Bible?

It is not in the Bible.

—for defining doctrine regarding faith or morals; and that, therefore, SUCH DEFINITIONS OF THE ROMAN PONTIFF ARE IN THEMSELVES, *and not by reason of the consent of the Church*, UNALTERABLE. But, if any one—which may God avert—presume to contradict this, our definition, LET HIM BE ANATHEMA.

Well, I will contradict it. (Laughter.)

I am not *anathema*, and I have contradicted it a long time.

That is the letter of the Dogma.

What does that Dogma mean?

You say that it is a question for Ecclesiastical Law, and that I am not a lawyer.

If We Had Less Lawyers, the World Would be Very Much Better Off.

Woe unto you lawyers!

"Woe unto you," you are a bad lot, with exceedingly few exceptions.

May God give us some of that few in Zion! We have some.

Most lawyers, however, are a crooked and bad lot.

They openly, continually, and even while professing to be Christians, "justify the wicked for a reward, and take away the righteousness of the righteous from him."

I have nothing to do with the Roman Catholic canonist or lawyer.

I have to do, and so have you, with the plain, straightforward interpretation of this Dogma in the plain words in which it is put.

I have also to do with the facts connected with it, and the way which the Pope, and the *Civilta Cattolica*, his organ at Rome, defined it.

I have also to do with Cardinal Manning's definition of it, under the direct sanction of Rome.

What then shall I say of the definition of the Dogma, in its application to Civil Allegiance?

Cardinal Manning's Bold Definition of the Dogma of Papal Infallibility

Cardinal Manning makes no mistake about this.

He says that this Dogma of Papal Infallibility has but one meaning.

In the Pro-cathedral at Kensington, October 9, 1864, six years before it was promulgated, speaking as for the Pope, he said:

I acknowledge no civil power;—

No matter what continent it is upon.

—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 that is true, he is God and, if it is not true, he is an incarnation of the Devil.

That is just what he is.

A proud, blasphemous Man of Sin.

But more:

Declaration of the Divinity of the Pope.

Under the direction of the *Propaganda de fide*, Dr. Littledale, translating a sermon which is sent forth by that great congregation for the propagation of the Roman Catholic faith, which is presided over by a Cardinal in immediate touch with the Pope, says that about this time:

Mgr. Berteaud, Bishop of Tulle, in a sermon now before me, preached in St. Eustache, Paris, in 1864, and reprinted as No. 95 of a series of tracts published in the "*Bibliotheque Catholique de l' Hôpital Militaire de Toulouse*," sustains the thesis that St. Peter's confession of Christ, as commented on by Christ Himself, shows that ST. PETER DID NOT NEED TO BE TAUGHT BY CHRIST, *but was in private and confidential relations with God the Father independently of the Son, and that the like privilege extends to his successors; so that* THE FATHER AND THE POPE *may have, and probably* HAVE,

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SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE, *and thus it is practically safer to go to the Pope than to Christ,* FOR WHEN THE POPE SPEAKS, *it is more (plus haut) than Christ speaking;* IT IS GOD THE FATHER HIMSELF."

There is the declaration of the Pope's essential Divinity as well as Infallibility.

But that is not the only one.

The Pope Held to be Fountain Head of Faith and Religious Life.

The *Civilta Cattolica*, a Roman newspaper, in a Papal Brief dated February 12, 1866, was commended as being the purest journal of true Church doctrine, and its editorship was thereby vested in a kind of commission.

Therefore we may look upon its articles, not only as representing Roman Catholic opinion, but as almost Papal in their authority, seeing it is the recognized organ of the Roman Curia.

In an article on "The Father of the Faithful," meaning by that term the Pope, it says:

It is not enough for the people only to know that the Pope is the head of the Church and the Bishops, THEY MUST ALSO UNDERSTAND THAT THEIR OWN FAITH AND RELIGIOUS LIFE FLOW FROM HIM, *that* IN HIM *is the* BOND *which unites Catholics to one another, and the* POWER *which strengthens, and the* LIGHT *which guides them; that he is the* DISPENSER *of spiritual graces, the* GIVER *of the benefits of religion, the* UPHOLDER *of justice, and the* PROTECTOR *of the oppressed.*

And still more recently, it utters the blasphemy in these words:

WHEN THE POPE REFLECTS, IT IS GOD WHO THINKS IN HIM.

He is God according to that doctrine.

There is a declaration made by Bellarmine long ago, who designated the Pope to be Vice-God.

The Pope Held to be Third Incarnation of the Christ.

Professor Faber actually described the Pope as the Third Incarnation of the Christ; the birth at Bethlehem and the "host" being the other two.

I will not continue to quote from Roman Catholic writers, of which I have a great many here.

How long since is it that the Popes became infallible?

The Decree says that the Apostle Peter was the first Pope, that he was infallible, and that every one of his successors has been infallible.

Historical Instances of Crimes of "Infallible" Popes.

It is very interesting, is it not, therefore, to go into the history.

Take Ranke's "History of the Popes," or Bishop Hefele's "History of the Councils," a Roman Catholic work.

Take any candid Roman Catholic writer, and what will you find as to the character of the Popes?

Gerson, the Parisian Chancellor, preached a sermon before Alexander V., in which he charged Pope Marcellinus that he had gone into the heathen temples, after he was Pope, of Vesta and Isis, and burned incense as an act of heathen worship.

You will find that Alexander VI., Rodrigo Borgia, was a shameless villain, and the story of his crimes and those of his son, Cesare Borgia, and his daughter, Lucrezia, is too horrible and indecent to relate.

Was he infallible?

But the Council says Popes have always been infallible; so that when Popes have been wicked they must have been infallible!

Leo X., Giovanni dè Medici, received the priestly tonsure at seven years of age, held benefices at eight, became a Cardinal at thirteen, and Pope at thirty-seven; but was simply an elegant pagan, giving himself to heathen art and heathen literature.

It was he who sent out Friar Tetzel to get money for the building of St. Peter's, at Rome, by the sale of indulgences to persons who had committed or intended to commit sins, which was the occasion of Martin Luther's celebrated protest and the beginning of the Reformation. Was he infallible?

There were Popes who excommunicated each other. Were they infallible?

Which of them was infallible?

Contradictions of One Another by "Infallible" Popes.

One of these Popes dug up the body of his predecessor, cut off the fingers with which he had given the Papal benediction, solemnly excommunicated him and threw his naked and mutilated body into the Tiber.

Which of these two Popes was infallible?

A third pope excommunicated them both.

Who was infallible?

John XXII. declared *ex cathedra* that his predecessors Clement V. and Nicholas IV. had promulgated certain principles that were erroneous, and were heretical because they had attributed unjust and dishonorable acts to the Christ and His apostles.

Who was infallible, John XXII. or Clement V. or Nicholas IV?

Or were they all just what they really were, a set of abominable rascals?

Innocent III. repealed a decree of Pope Celestinus.

Which was infallible?

Stephanus VII. annulled the acts of his predecessor Formosus, and ordered those ordained by him to be reordained.

Was he infallible?

John IX. afterwards annulled these acts of Stephanus, and confirmed the acts of Formosus, whilst, to crown this infallible confusion, Pope Sergius III. condemned both John IX. and Formosus, and confirmed the acts of Stephanus!

Who was infallible?

The contradictions are too numerous to mention, and are a weary record of hypocrisies and crimes. And yet the Vatican Council Decree of Papal Infallibility says this Infallibility began with Peter!

Paul did not think that, when, at Antioch, he "resisted him to the face because he stood condemned."

The Dogma of Papal Infallibility, if there were no other proofs, is the unanswerable proof of the Apostasy of the Roman Catholic Church: for it is (1) Unscriptural, (2) Unreasonable, (3) Unhistorical, (4) Blasphemous, (5) Hypocritical, and (6) Dangerous to humanity everywhere.

It dethrones God and Faith and Reason, and aims at enthroning the Devil and a Lie in the hearts and lives of hundreds of millions of people who profess to be Christians.

This proves the Roman Pontiff to be "the Man of Sin" of whose coming Paul prophesied, in the 2d Epistle to the Thessalonians, 2d chapter, verses 3 and 4.

This Dogma, in its Bearing on Civil Allegiance, Is a Very Serious One.

You say, "Oh, it is only an Ecclesiastical Decree, and nothing will ever come of it."

Let me tell you what has come of it.

Not in America, not in Great Britain, where the Roman Catholics send clever men like Vaughan and Ireland, Gibbons and others to speak with all dignity and seductiveness and pretentiousness and bombastic idiocy—

It is very easy to look solemn. If I were merely an actor, I could do it, too. (Laughter.)

You have no idea how I could do that, but what an ass I would be!

The Pope's Acceptance of Worship.

I am a man. When Cornelius fell down before Peter to worship him, Peter said: "Stand up; I myself also am a man."

Yet that miserable, pretended successor of Peter's lets people kneel at his feet and kiss his old slipper or toe, if they can get at it. (Laughter.)

Disgusting!

What is the effect of this as a political measure?

If it were only an Ecclesiastical Dogma that had no political effect, it would not be very much worth talking about.

The Attacks of Popes on Civil Allegiance and Liberty.

Let me give you some illustrations of what has been done already.

Pope Pius IX., the immediate predecessor of this Pope, in a Papal Allocution on June 22, 1868, attacked the New Austrian Constitution, which he did not like.

Let me tell you, and let me thank God for it, the Roman Catholics in Austria-Hungary are breaking away from Rome. (Applause.)

I ordained, last Lord's Day evening, in Zion City, a brother who is among us today, who is from Budapest, Hungary.

He comes into the Christian Catholic Church in Zion with

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probably about 900 others. They are only a few of a great many whose faces are Zionward.

One hundred and fifty of these are adult Christians in fellowship. The rest are associated with him.

There are thousands and tens of thousands in Austria-Hungary who are breaking away from Rome; and this which I will now read to you is one of the causes.

The Pope, when a liberal constitution was proclaimed in Austria, that took away a good deal of his Peter's pence, rose up, and uttered the following allocution:

By our Apostolic Authority WE REJECT AND CONDEMN THE ABOVE-MENTIONED LAWS IN GENERAL, and in particular all that has been ordered, done, or enacted in these and in other things against the rights of the Church by the Austrian Government or its subordinates; by the same authority WE DECLARE THESE LAWS, *and their consequences*, TO HAVE BEEN, AND TO BE FOR THE FUTURE, NULL AND VOID. (*Nulliusque roboris ac fore.*) We exhort and adjure their authors, especially those who call themselves Catholics, and all who have dared to propose, to accept, to approve, and to execute them, TO REMEMBER THE CENSURES AND SPIRITUAL PENALTIES INCURRED *ipso facto*, according to the apostolical constitutions and decrees of the Ecumenical Councils, by those who violate the rights of the Church.

Concerning this action, an able and learned writer has observed:

By this sentence, THE WHOLE LEGISLATURE AND EXECUTIVE OF AUSTRIA IS PLACED UNDER BAN, with the Emperor Francis Joseph at its head.

That Allocution has never been taken back; but some sort of a peace with Rome has been patched up.

Pope Declares Constitution of a South American Republic Null and Void.

Another of the Pope's actions was in dealing with the then republic of New Granada, which dared to adopt a constitution contrary to his wishes.

He delivered an allocution on the subject, and said that he condemned the constitution because that in it, among other things, "*the right also of free education is defended*, and liberty of all kinds is given unto all, so that each person may *even print and publish his own thoughts*, and all kinds of monstrous portents of opinion, and *profess publicly and privately whatever worship he pleases*. You assuredly see, venerable brethren, how *horrible and sacriligious a war is proclaimed against the Catholic Church* by the rulers of the republic."

He closed this precious piece of "infallibility" with the following utterance:

We, raising, with apostolic liberty, OUR PASTORAL VOICE, in this your most illustrious assembly, do censure, condemn, and DECLARE UTTERLY NULL AND VOID, all the aforesaid decrees which have been there enacted by the CIVIL POWER.

That is concerning a South American Republic.

How do you know that there has not been a secret Conclave at which the Constitution and Laws of the United States have been condemned, and declared to be null and void?

A Blow of an "Infallible" Pope at American Liberty.

You received your Common Law from England. You have your Common Law still from England.

It is made by express statute a part of the laws of every State in this Union. The Magna Charta of Great Britain is the basis of liberty, and that was declared to be null and void by Pope Innocent III. in his Bull of August 15, 1215. This strikes at the foundation of all laws in England or in America.

I desire to point out to you what this really means.

Mr. Gladstone's Definition of Scope of "Faith and Morals."

I will go back from my own writings to those of Mr. Gladstone.

I will point out to you what he says about it.

He says:

Will it be said, finally, that the Infallibility touches only matter of faith and morals? Only matter of morals! Will any of the Roman casuists kindly acquaint us what are the departments and functions of human life which do not and cannot fall within the domain of morals? If they will not tell us, we must look elsewhere.

I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. So then it is the supreme direction of us in respect to all Duty, which the Pontiff declares to belong to him, *sacro approbante concilio:* and this declaration he makes, not as an otiose opinion of the schools, but *cunctis fidelibus credendam et tenendam.*

It is a declaration essential to faith and salvation, which, if any one does not believe, he is anathema.

There is simply no doubt that, such being the case, it is simply impossible for an intelligent Roman Catholic to be other than compelled to accept Mr. Gladstone's four conclusions:

Real Force of the Pope's Claims.

1. That the Pope, authorized by his Council, claims for himself the domain (a) of faith, (b) of morals, (c) of all that concerns the government and discipline of the church.
2. That he in like manner claims the power of determining the limits of those domains.
3. That he does not sever them, by any acknowledged or intelligible line, from the domains of civil duty and allegiance.
4. That he therefore claims, and claims from the month of July, 1870, onwards, with plenary authority, from every convert and member of his church, that he shall "place his loyalty and civil duty at the mercy of another," that other being himself.

Therefore, I declare, that it is a logical conclusion, from all these facts, that

An Intelligent Roman Catholic Believer in This Dogma of Papal Infallibility Cannot be an Honest American Citizen.

He must be ready at any moment to march against his country and strangle its laws, if the Pope so bids him; therefore the Roman Catholic citizen has no longer any Civil Allegiance: for it is at the mercy of the Pope

If it were a question of right and wrong that was at issue, it would be another thing; but it is a simple question of the will of one man, and that man thousands of miles away, who acts upon policy, cunning and caprice, who is the head of a Church which has been for many centuries the slaughterer of the saints of God.

I have in my own veins blood coming down from the ancient days of those who died for the Christ, when Rome endeavored to crush out liberty to serve God according to His Word and to conscience from my native land, Scotland.

Our ancestors in Scotland, rather than obey the Pope and deny their Lord and give up their liberty of worship, bled and died on the hillsides and in their houses, on the scaffold and at the stake.

We, who are their sons, shall not be degenerate sons of sires who wrested Civil and Religious Liberty from this Man of Sin, the Pope of Rome, but we will continue to say that we shall be free if we die for it. (Applause.)

All who desire to live and die for God, stand and tell Him 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 power to do right, no matter what it costs. Give me Thy Holy Spirit that I may obey Thee, love and serve Thee, and only Thee, all my life, doing all that I can to win men and women from sin to Salvation; from sickness to health; from death unto life; from hell unto heaven, through faith in Jesus, the Christ, alone, for His sake. Help us in His Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

General Overseer—Now live it. Remember that some day you may find yourself where you may have to die for it.

May God bless you.

After the Recessional 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 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.

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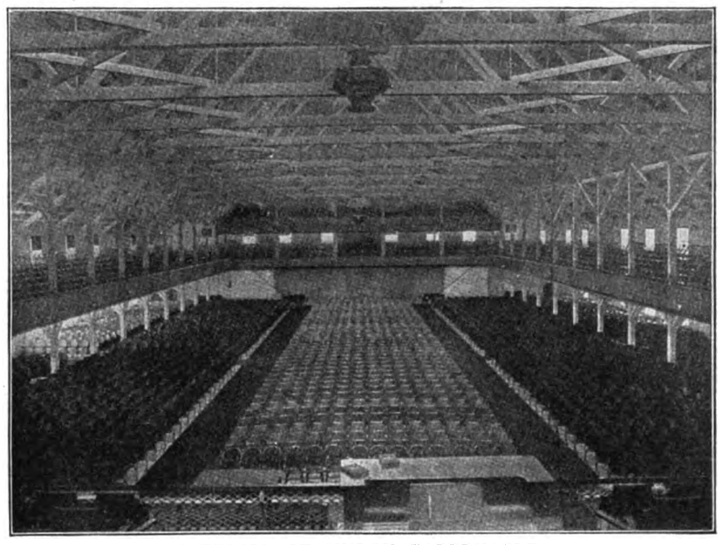
Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., E. S., AND A. W. N.

AS a brimming goblet holds one and yet another drop of water, so full to overflowing with spiritual blessing was the early morning meeting, Lord's Day, November 2, 1902.

The Message as given by the Prophet of God, the beloved General Overseer, was a Message instinct with life and power, and compelling to action.

As tangible as the beauty of sky and earth and the nestling little city in the glow of the dawning day, was the Message; wide as the arch of the heavens in its compass; in its humanity, as near as the clinging clasp of a child's hand; while love—love for God and humanity—permeated it all. The great audience, almost filling Shiloh Tabernacle, received the Message as given unto each alone, and at the close of the service hundreds went into the adjacent city, with full hearts, there to carry the blessed salutation of Peace to all, and spread the Gospel of Salvation, Healing and Holy Living throughout the world.



INTERIOR OF SHILOH TABERNACLE.

They went out not as burden-bearers, heavy and drooping, nor as slaves whipped into service, but gladly, joyously, brightly, with love in their hearts and shining through their eyes.

The Message as given by the General Overseer was a continuation of the exposition of the teachings of Jesus as recorded in the 7th chapter of the Gospel according to St. Matthew.

Shiloh Tabernacle, Lord's Day Morning, November 2, 1902.

The service was opened by the Congregation singing Hymn No. 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,
I am coming nearer.

The General Overseer then read from the 7th chapter of the Gospel according to St. Matthew:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

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.

Or 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?

All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the Law and the Prophets.

It is not the Gospel.

The Gospel is much more than that.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

The Gospel a Higher Standard of Christian Life than the Law.

That is the Law and the Prophets, but it is not the Gospel.

The Gospel teaches that you are to do unto men as you never expect them to do unto you; as you know they never can do to you. The Gospel teaches that you are to love one another in the same way that the Christ loved us.

He never expected us to be able to reciprocate that love in the same degree or in the same manner. That is an impossibility.

We can never love Him as He loved us.

We can never make the sacrifice for Him which He made for us; for His Sacrifice was the Sacrifice of a Sinless One.

The Life which He gave for us was a perfect one.

The work which He wrought for us is one which we never can work for others.

In our degree we are to love as He loved.

Never forget that the Golden Rule is a great, good, and glorious thing, but it is not the Gospel.

It is the Law.

It is the Prophets.

They are very good.

Nevertheless, the Gospel is better than the Law or the Prophets.

The Gospel gets far above the Golden Rule.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

That is very good, but, after all, it is only tit for tat.

If I do for a man only that which I know he is going to do for me, that is not the Gospel.

Do for Others that Which You Know They Can Never Do for You.

I am going to do for men, if I can, things which they can never do for me.

I am going to make a sacrifice for people who never can make a corresponding sacrifice for me.

That is the Gospel.

I do not want to boast about it, but I have done some things for you which you can never do for me.

Voices—"That is true."

General Overseer—I have done some things for humanity which humanity can never do for me. I never expect them to do it.

I should be almost disappointed if they could. I like humanity to be my debtor.

I would like to be able to love humanity in such a manner as to let humanity get into debt to me.

I would like to be on the right side of the ledger with humanity all the time.

I do not want to be on the debtor side.

I would rather have a balance in my favor in the account of good deeds.

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I would rather do more for humanity than humanity can ever do for me.

Zion Restorationists Doing That Which Others Cannot Do for Them.

We are going to do today some things which people cannot do for us.

They cannot bring to us the Gospel of which we have not heard.

You in Zion Restoration Host may take the Gospel today to some person for the first time; you may take a Message which they have never heard before.

That beautiful salutation of ours, "Peace be to this house," is taken to many a home where it never was heard before.

They never heard that salutation since the time that house was built, nor from the day they were born.

Carry that salutation in the Power of the Spirit.

Be able to say it from your heart to some weary woman who opens the door.

She may not care to be troubled by some one knocking at the door.

She may want to be quiet for awhile.

She opens the door and there stands a bright-faced woman or a clear, bright-faced man, and she sees a smile in the eye.

The Eye Is the Window of the Spirit.

That is the place for the smile.

Do not have it simply on the lips and cheeks. That is a stage smile.

Any one can get that up. That is a professional smile.

Have it in the eye.

"The lamp of the body is the eye."

If she sees there a man or a woman with a bright face and a smile in the eye, as if it were meant for her alone, who says "Peace be to this house," the poor woman feels the power of that Message.

"Where did you get that Message? Who sent you with that Message?"

That is something which she cannot do for you, because you have the Peace.

You are doing something for her which she never can do for you, for you are bringing that Message to her for the first time.

You do not expect people in Chicago to get up at 5 o'clock in the morning and come to Zion City to do us good, do you?

Did you expect the Baptists, the Methodists, the Presbyterians, the Episcopalians and the Roman Catholics to rise up at 5 o'clock this morning, get their breakfast, start off upon a journey to Zion City, and visit your homes with the Message: "Peace be to this house?"

Do you expect it? No.

How long will you have to wait for it? They will get a kind and courteous welcome when they come, and all in Zion will be glad to give a Reason for the Hope that is in them.

We are therefore going to do for the people something which we do not expect them to do for us.

That is the Gospel.

Oh, how infinitely more He did for us than we can ever do for him!

There Is More Gospel in the Eleventh Commandment than in Any Other.

I believe that there is more Gospel contained in the Eleventh Commandment than in anything else which we can carry to our fellow man.

It is a New Commandment: "That ye love one another even as I have loved you."

There are many people who say, "We love one another."

They forget that there is something more than that.

You can love one another upon the basis of the Golden Rule, and do unto each other as you would that each one should do to you; but that is not the Gospel.

Again I say the Gospel is the Eleventh Commandment: "That ye love one another in the same way that I have loved you."

That is what the "as" means there.

The force of that little particle in Greek would be just as I am giving you. If I remember correctly it is *kathos* (καθώς). It has just that force that we love one another exactly in the same way that He has loved us.

You can never do it in the same degree, because He loved in an infinite degree, a Divine degree.

It was so perfectly superior that you can only love in your degree, in the same kind of love.

That means that you would die for them; that you would pour out your life for them; that there is nothing which you could do to save them that you would keep back.

That is not the law and the prophets. That is the Gospel.

If the Gospel Is Not More Than the Law and the Prophets, There Was No Need for Jesus, the Christ, to Come.

A great many Christians think that they have reached the acme of perfection when they say: "I live the Golden Rule. I do to every man as I would that every man should do to me."

That is not the Gospel.

The Christ said: "This is the Law and the Prophets."

You have a poor, mean kind of religion, if you say, "I will do for people as I should like them to do for me, and that is as far as I will go."

You might just as well be a Jew who never became a Christian at all as far as your having made any advance upon the Law and the Prophets is concerned.

The Gospel teaches that Abounding Love which takes the Gospel to the heathen, who never can recompense you.

It enjoins the Love which takes the Gospel to the degraded, sin-cursed, disease-smitten world, and does a thousand things which you know no man can do for you.

That is the Gospel.

May we get the Gospel into our hearts.

There is a whole library of Christian experience just in the truth that the Golden Rule is not enough.

Let us keep the New Commandment—the Eleventh, as I call it, ever before us: for it came to us from God by a greater than Moses, even the Christ himself:

> A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another. (John 13: 34.)

The Gospel Includes the Law and the Prophets.

It includes everything which is good in all the Bible.

However, there is something in the Gospel which is not in the Law, as there is something in the Christ which is not in Moses or the Prophets.

Prayer was then offered by various members; also by the General Overseer, closing with the chanting of the Disciples' Prayer.

The General Overseer then said:

The first five verses which I read contain the teaching of Jesus concerning people minding their own business.

The trouble is that people are undertaking somebody else's business all the time. They are undertaking the work of final condemnation.

This word "judge not" does not only mean that you are not to make or form any estimate, but demands that you are not to assume judicial functions, unless you are a judge.

Do Not Judge Unless that Is Your Legal Office.

But how many have judicial functions?

How many citizens in city, county, state or nation have judicial functions?

They are very few.

In fact, in this city, in one sense, there are none. We have not even a Justice of the Peace.

We have a Police Magistrate who is sure to be found attending to other business.

If you want to get anything done in the way of Police Magistrate's work, you will have to go and take his hands out of some good, hard, honest work that he is doing, and get him to clean up, because Police Magistrate Lamonde has something better to do than to sit in a Police Court all day.

The command "judge not that ye be not judged" is an expression of our Lord Jesus, the Christ, concerning Christians assuming judicial functions, just as a great many Christians assume teaching functions who have no right to.

My brethren, be ye not many masters. The original reads, "be not many teachers."

How many people are fit to teach?

The idea of our Lord is: You mind your own business.

If your business is to be a judge, get to the place where you can be a judge.

No man can ever be a fair judge of others who has a beam in his own eye.

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He will not be able to see how to take motes, beams or anything else out of his brother's eye.

The First Thing Essential to a Judge Is Absolute Fairness.

A good judge cannot be swayed for a single moment by personal friendship, or the individual's good character, or his social or ecclesiastical position.

No man is fit to be a judge in Zion who does not take the humblest member of this Church and put him upon the absolute ground of equality with her highest officer.

How many can do that?

To how many is this spirit of absolute impartiality given?

There are a great many people who, because they are this, that, or the other thing in the Church, expect consideration upon that ground.

That is the very thing which, with me, would tell against them.

If any one were to do a wicked thing who is in one of the high positions, I would make it harder for that person than for the humbler one.

I should think that it was only fair that I should.

The person who has had the best opportunity and the best position I would judge by a severer standard than the poor man who has had few advantages.

Fairness Is Not Equality.

That is only fair.

Fairness does not mean that you are to judge people equally. That is not fair.

It is not fair to judge a person who has not had any teaching or training, equal to a person who has.

Fairness means that you are to judge them absolutely, bringing them to an equality.

That cannot be done without some pains, and some capacity, for it must absolutely destroy all partiality.

One should not receive accusations against one's associates or persons one has entrusted with offices, and condemn them upon an ex parte testimony.

Then, on the other hand, one should not accept the testimony against the poor man just because a superior officer says so.

I have seen some superior officers make the most tremendous blunders.

They have told me things and have said, "Now it is true."

"Well, how do you know it is so?"

"I have gone into the matter."

"I want to know how you went into the matter."

"I had so and so and so and so before me, and they told me this."

These whom you have had before you are the accusers of this man, or this woman.

Why did you not have the accused also? There may be quite another side to this story.

The Judge Who Does Not Hear the Other Side Is Not a Judge at All.

He is like the juryman of whom Judge Barnes spoke the other night, who put on his spectacles and looked at the prisoner and declared that he believed him guilty.

The judge had said to the jury: "Jury take a good look at the prisoner," and to the prisoner, "Prisoner, take a good look at the jury."

Then the juryman put on his glasses and said: "Your worship, I believe he is guilty."

What is the use of judging like that?

Our Lord Jesus, the Christ, determined that final condemnation should be left to Him. God alone can judge unerringly.

All that we can do, at the very best, is to give a judgment which seems to us to be right.

Those who know me personally, as a judge in this Church and in Israel, know that I never decide without giving the person accused an opportunity.

Never! I do not care who it is.

I do not care how humble the boy or girl is, or how wicked they have been, I will give them an opportunity.

They will not be punished without having been heard.

Full weight will always be given to the testimony of the person accused, because there is a prejudice natural enough to rise in the mind of even a judge against the person accused.

The mere fact that an accusation has been made is, in the minds of many people, a kind of prima facie evidence that there is something wrong.

I have found that that is wrong.

The Accuser Judged as Well as the Accused.

The person who brought the accusation has sometimes been punished ten times more than the person whom he accused.

When I have investigated cases, I sometimes have found that for one thing which the accused had done which was wrong, I got on the track of ten wrong things which the accuser had done.

The accuser never imagined that he was going to be examined. However, after I have examined the person accused, I have examined the accuser and turned him inside out and upside down, and found out a great many things.

I do not believe for a single moment that our Lord Jesus, the Christ, meant that you were not to use good sense in deciding things, because the same passage tells us that we are to know men by their fruits.

You do not gather grapes of thorns, or figs of thistles, and you are bound to judge whether it is a crab-apple tree when you have the apple between your teeth.

There is no difficulty about judging between a grape-vine, with its luscious grapes, and a crab-apple tree.

You can judge by their fruits.

A great deal might be said on this question.

However, let this much be understood in Zion, now and at all times, that when a man or a woman brings a charge against another, he, himself, must be prepared to be judged as well as the person whom he accuses.

Unless their own record is absolutely clear, they had better not come.

Accusations Must be Made in the Right Spirit.

I will go into the whole matter.

I will not judge Tom Brown because John Jones says it.

I will judge Tom Brown, and after I have uncovered all the wickedness of Tom Brown, then I am going to turn around and judge John Jones.

I will find out the spirit in which this accusation is made.

I will also find out what Tom Brown has to tell about John Jones.

The greater part of these things should be forgiven, put away, and lovingly settled among yourselves by gentle and kind consideration for each other.

If you must come before the judge of arbitration or myself, come in a right spirit, prepared to stand by whatever is judged to be right.

The best thing to say, beloved friends, when we are apt to judge others, is: "Is there not something wrong with our own eyes? Do our eyes focus correctly?"

Some of you see things double. Then again, some of you do not see things in the right proportion.

Some of you have eyes which reduce things and make them very small, especially when they are in favor of the other fellow.

You are very apt to turn the big end of the telescope to your eyes when you are wanting to examine the good deeds of some one.

When you are wanting to examine their frailties, you are very apt to turn a magnifying glass upon them.

The condition of the eyes is an important thing.

I question very much whether any two of us see the same thing alike.

An object may look to me with the naked eye to be a certain size.

If I were to put to my eye a certain kind of glass, I could reduce the size and send it far away, or I could increase the size, and bring it closer.

How many of you do that?

Our Judgments Are Very Much Like Our Eyes.

There are some people who see only blackness in others, when the real cause is the beam in their own eye.

I have seen a person who said that a certain thing was black when it was not. The black was in his own eye.

I have seen some who were color-blind.

They could not see color, and were constantly getting into trouble because they could not tell when they saw a danger-signal.

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They do not know the difference between red and blue.

The Word of our Lord calls upon us all to be exceedingly careful.

In these addresses upon the Apostasy, as I examine the subject more and more closely, I find myself under the necessity of being exceedingly careful to maintain the proper proportion and to see what is right.

"Give Not That Which Is Holy unto Dogs."

Some of you will meet dogs today,

You will meet men and women who are worse than dogs.

When you meet a woman of that kind she is ten times worse than a man.

As a rule you will meet with a larger number of women prepared to receive the Gospel than men.

When you do meet a really bad woman, she is bad. It is harder to deal with her than it is with a man.

You will meet men who are mere dogs, intellectual dogs, big dogs and little dogs, black dogs and yellow dogs, well-bred dogs that have got into bad company, and dogs that never had any breeding at all, miserable little curs that never had any right to be born, you would almost think.

You are apt to become disgusted, especially when you see a mangy dog, a dog that is diseased, and you turn away.

It is worse to see a man or woman who is full of sin, and yet at the same time full of ugliness. They will turn upon you.

Give Love and Pity Even to Dogs.

Be kind to that dog, but do not give that which is holy.

If it is showing its teeth and snapping, be kind.

All you can do is to be kind, loving and gentle.

Even the little, nasty, mangy dog that gets kicks from everybody will look up when you say a kind word, and wag its ugly little tail. (Laughter.)

It will say: "I have found a friend at last."

You do not need to give a great deal of pious talk. There are looks and acts which come from loving hearts which are far more eloquent.

If you can only give a small pat, perhaps you might win even that poor little dog; it has need to be pitied.

Truly, if we pity the poor little dog, can we not pity these people?

Can we not take into consideration the fact that they never had a chance of being better?

At the same time do not throw out a great deal that the dogs will snap at. Just speak kindly and pass on, and God will take care of the seed you sow.

Some People Are Swinish.

Then there are people who are worse than dogs.

They are swine.

They are full of pig.

They start eating pig in the morning, they eat pig at noon, they eat pig at night. They go about full of pig.

It is pig all the time.

They are literally full of pig, and no wonder that they are swine.

Such were some of you. (Laughter.)

You ought to sympathize with them.

There was a time when you could not have breakfast without bacon.

There was a time when you did not care for lunch unless you had bacon.

You went to bed with pig, you rose up with pig, and went after pig all the time.

Many like what is swinish, in their love for swine and filthy things.

Do not cast your pearls to them, but be kind to them.

Remember the time when you were a pig yourself. (Laughter.)

If you did not appreciate the pearls of Zion at that time, remember that God was good to you, and waited long and patiently.

Remember, as you go into the city, that if you will keep right with God and obey Him, you can ask, seek and knock, and it will be opened to you and you will receive.

May God help you as you knock at the door today.

May He help you to remember that if you knock it shall be opened unto you.

You will knock today at the doors of the poor, sinful people. Knock at their hearts; seek for their spirits, and ask for their love.

Be importunate, and if they say, "What are you knocking here for?" you can reply, "I came here because I love you."

"You do not need to love me."

Then you can say: "The Lord Jesus, the Christ, told me to love every one, and I have brought you a Message which can make every one in this house to live a purer and a happier life."

The Christ's Appeal to the Father-love of Bad Men.

It was very touching when Jesus said: "Which of you that is a father—"

Oh, these miserable Pharisees; these miserable Sadducees; these miserable Scribes that were hunting for His blood—it went to their hearts.

After the day is over the proud Rabbi enters his home and hears the little baby boy or girl cry: "Papa, Abba, Abba!"

There comes into his eye a light which has not been there all the day.

"Bread, bread. Come to dinner."

What are you going to give that child? A stone?

The child has been waiting for you and for supper-time. Will you say, "Give the brat a stone"?

He wants an egg; will you give him a scorpion?

He wants a fish; will you give him a serpent?

A man may be a murderer; but, if he is a father and has a little child who is holding out his hands to him, will he give it bad things?

Voices—"No."

General Overseer—He touched the very heart of humanity with even these people who were wicked and hated Him.

When they went home and saw their babies, would they give them stones, serpents and scorpions?

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?

The Need of Many Good Things.

We want many good things, and we need them for Zion.

We want more Wisdom, Knowledge, Faith, Hope and Love.

We want your kind coöperation, your sympathy, and we need your money; and what you have is God's and He has a right to it in Zion: for Zion is the Kingdom of God.

Some of you are not doing all your part.

Do not expect God to give to you all you need, if you are wilfully robbing God in tithes and offerings, or in work for the salvation, healing and cleansing of humanity, or for the destruction of the works of the Devil.

Do not expect to have the door opened to you when you do not open the door to God.

There are some of you who only let God into the kitchen. You only let Him in the back door.

You never give Him all the house.

Let God in, and then He will open the door and let you into all the treasures of His grace.

May He bless you in all your service for Him, caring for His lambs in Shiloh Tabernacle and in Zion City homes today, or in the battle-front with me in Chicago—one of "the high places of the field." It needs grace to stay at home as well as to toil in the streets and lanes of the city, going from house to house with the Christ's Message, "Peace be to this house!"

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name help us not to judge when we are not appointed judges. Help us to be brethren, kind and considerate to each other, and not willing to condemn. Help us, we pray Thee, to be wise to those to whom we go. If they act like dogs and sneer, keep us from giving the holiest and the loveliest pearls. Help us to give them words of love, even if we cannot give our best things, and to tell them many things which would be good for them to know. May we ask, seek and knock until we find. Father, help us to know Thy willingness to bless. Help us to know that Thou art willing to give us all good things. Now bless Zion everywhere in all the lands; in all Zion Restoration Host. Be with us at the Lord's Table in the Auditorium and in all the work of today guide us by the Holy Spirit. 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.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

I BESEECH you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—*Romans 12:1-2.*

And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.—*Matthew 11:12.*

ZION, as our beloved leader, the General Overseer of the Christian Catholic Church in Zion, has declared, is a Nation, not a Church, for Zion is the Kingdom of God, which is much larger than the Church.

The Church represents the organized forces of the Kingdom, whose duty it is not only to defend every interest of the Kingdom, but also by aggressive warfare to take by force that territory which has been captured by the enemy.

Zion Restoration Host represents that battalion of the Church's forces which is to attack the enemies' strongholds, consequently, the Host must be composed of able-bodied, thoroughly consecrated men and women, of sixteen years of age or over.

While there are many below this age who would be glad to enter the active service of Zion Restoration Host, it is felt that the responsibilities involved in the Vow should be entrusted only to adult persons.

Let those under this age be given work under the direction of those in charge of Zion Junior Seventies, which should in all cases be regarded as a training department for Zion Restoration Host. We give herewith a copy of the application form which is being used in connection with Zion Restoration Host. We trust that all members of the Christian Catholic Church in Zion who are interested in this great movement, and who have not heretofore been enrolled as Seventies, will fill and cut out this form and mail it to the Recorder of Zion Restoration Host at Zion City, Illinois, as soon as possible.

It should be borne in mind, however, by all, that in a great Nation not all are sent to the front in time of war, but on the contrary a Home Guard is required to protect the interests at home.

Thus in Zion's great onward movement, not all will be sent to distant points, but, as intimated above, the Zion Restoration Host must be composed of those who have so thoroughly consecrated themselves to God's service that they will be willing to go or stay, as the Commander-in-chief may consider their qualifications indicate.

Thousands are already coöperating with us in this great work in all parts of the world.

As we contemplate the result of thousands upon thousands of others being bound together by this Solemn Vow, we do not wonder that the hosts of Satan tremble.

May God speedily give us an innumerable Host for the great conflicts which must, of necessity, be waged with the powers of Hell before the Kingdom can be presented to the Father.

Received ..... *Recorded* ..... *Acknowledged* .....

Application for Membership in Zion Restoration Host

Being in full sympathy with the Gospel of Jesus Christ as it is taught in the Christian Catholic Church in Zion, and desiring to do all I can to extend the Kingdom of God, I herewith submit my name for membership in Zion Restoration Host.

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.

..... *190*.....

Name .....
(*Give name in full, and state whether Mr., Mrs., or Miss*)

Address, Street No. .....

Town .....

State or Country .....

Please Supply the Following Information

What is your present age? ..... *Nationality?* .....

What is your present occupation? .....

What is your physical condition? .....

How long have you been a Christian? .....

How long have you been a member of the Christian Catholic Church? .....

Have you been baptized by a Triune Immersion? .....

Have you a fair knowledge of the Bible? .....

Do you take time daily for private or family Bible study and Prayer? .....

Are you a regular weekly reader of LEAVES OF HEALING? .....

What God has a right to expect of you as a Christian—See Romans 12:1; John 5:30; 2 Timothy 2:15; 2 Timothy 2:24-26.

What you as a Christian can expect from God—See Luke 11:13; Acts 1:8; James 1:5; 1 Thessalonians 5:23-24.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

AND all thy children shall be taught of Jehovah;
And great shall be the peace of thy children.
Isaiah 54:13.

PEACE is the legacy which Jesus, the Christ, left to his followers.

In the midst of any special conflict with the enemies of God and Zion, God's people in Zion manifest their faith and confidence in Him.

They believe very practically in their Heavenly Father's care over them and in His overruling Power.

No matter how fierce may be the battle, they calmly go on working, watching and praying and expecting the deliverance of God, and they are not disappointed.

The hands are not slack; the hearts are not fearful, and the faith is not shaken.

If there is a tendency for the natural heart to be affected by surrounding circumstances and environments, and fear seems to be creeping in at any place, they quickly pray to God to take it away and to fill them with His Divine Love, which "casteth out fear."

Why should they be afraid?

It is written in God's Word:

He that feareth is not made perfect in love.

They not only have the plain Word of God, but they also have His special Messenger, Elijah the Restorer, to whom He has given authority, and whom He has sent in the power of the Holy Spirit to teach and lead His people.

Truly the people in Zion have been "taught of Jehovah," and great is the peace of God's children in Zion.

This teaching and ministry of Elijah the Restorer has reached unto the uttermost parts of the earth.

From far-away Russia come the following words:

August 10, 1902.

REV. JOHN ALEX. DOWIE.

Dear Sir:—I believe that you are indeed a great Prophet, sent by God to restore all things; and that through you the churches will commence to unite in the one true Church.

Yours in deepest gratitude,

IRENE KONSCHINE.

On August 11, 1902, a letter was written in Switzerland to the General Overseer, asking him to pray for one suffering from rupture, and about to be confined.

God's servant in Zion prayed when the letter reached him, and now comes a letter which tells of the answer to prayer:

HERZOGENBUCHSEE, CT. BERN, SWITZERLAND, August 11, 1902.

DEAR GENERAL OVERSEER:—Will you please pray for my dear niece, who is suffering terribly from a rupture, and expects to be confined soon I have been reading BLÄTTER DER HEILUNG for some time and I praise God for Zion and for the General Overseer, who is doing such a wonderful work.

Yours respectfully, MARIA NIEDERHÄUSER.

HERZOGENBUCHSEE, SWITZERLAND, September 15, 1902.

DEAR GENERAL OVERSEER:—I have received your letter of August 28th.

I thank you with all my heart for your words of encouragement and cheer, and especially for your prayer on behalf of my niece.

I rejoice to tell you that God has heard and answered your prayer, for she was healed of her rupture and had a safe deliverance.

Will you remember me in your prayers, that I may be successful in distributing BLÄTTER DER HEILUNG in this village.

With Christian love,

I am, your sister in the Christ,

MARIA NIEDERHÄUSER.

While conducting the meeting in Shiloh Tabernacle on Wednesday evening, October 15th, a telegram was placed in the General Overseer's hands, for one who was supposed to be in the Congregation.

It proved that the gentleman was present and that it was a message from his wife, informing him that their daughter was very sick, and that he should come home at once.

Upon receiving this knowledge, the General Overseer said to him: "We will pray for Jennette, and shall trust that it will not be necessary for you to go home. Do not go, until you have received further instructions from me."

The next day the gentleman received a telegram which said:

Jennette is better. Do not trouble to come.

We publish numerous testimonies which show that, within the last few days, God has been very specially hearing and answering prayer, and that many have been saved, healed and instructed in the way of God through the ministry of Elijah the Restorer.

Every day has its record of prayers answered.

God sets his seal of approval upon the ministry of His servant.

God lives, peace reigns, Zion rejoices.

WILTON JUNCTION, IOWA, September 16, 1902.

DEAR GENERAL OVERSEER:—I thank God for the victory He gave me a few days ago, in answer to your prayers.

I was taken sick with terrible pains in the stomach, which kept getting worse every minute.

My daughter put hot plates on my stomach, but instead of getting better, I kept getting worse.

I then made up my mind to put myself fully in God's hands, promising Him to testify in LEAVES OF HEALING, if I should receive forgiveness and healing.

Two friends who are believers in Divine Healing came at my request and earnestly prayed to God for my deliverance, at the same time sending a request for prayer to you, by telegram.

This was a little after 6 p. m., and not more than three-quarters of an hour later all pain left me, and my heart went up to God in thanksgiving for His great goodness.

Your reply, saying that you had prayed for me at 7:35 and would pray again at 12 p. m., reached me the following day.

I am glad to say that I am able to do my work as usual, for which I give God all the glory.

Thanking you for your kindness and love, and praying God to bless you, I remain,

Your sister in the Christ,

(MRS.) ANNA MAURER.

Broken Wrist Healed in Answer to Prayer.

ORCHARD, IOWA, October 6, 1902.

DEAR GENERAL OVERSEER:—I rejoice to be able to testify to what God has done for me in the healing of a broken wrist.

Last April, while cleaning the sidewalk, I stepped on a large board which tipped up and threw me off the walk.

I struck my left wrist on the end of the board, breaking one bone and badly injuring the joint.

I rose to my feet and asked God to take away the pain.

My prayer was answered immediately. The pain was gone.

It was very badly swollen and purple, and I sent word to Deaconess Wooldridge to pray for my healing.

In five days I began to use my hand, and in two weeks I could lift a pail of water.

The joint was still very weak.

I wrote to you for prayer, and in a short time that wrist was as strong as the other.

I thank my Heavenly Father for what He has done for me.

I thank you for your prayers.

Praying that God's blessings may rest upon you and your dear wife and son, I am,

Your sister in the Christ,

(MRS.) L. M. MERICLE.

Child Healed of Fever.

CHAMPAIGN, ILLINOIS, 206½ NORTH SECOND STREET, September 29, 1902.

DEAR GENERAL OVERSEER:—About the 12th of this month my wife wrote to you and asked for prayers for our little daughter.

We have received your kind letter and are thankful to God to be able to say that the fever left the child the day after we sent the request for prayer.

I thank God that we have been led to Zion, and have learned how to fully trust in God for all our sicknesses and weaknesses.

Zion Restorationists in Champaign have taken great interest in us, for which we feel truly thankful.

May God bless you, and the work of Zion.

Your brother in the Christ, EDWARD KOCH.

God Wonderfully Heals Husband, Who Was Given up to Die by Many Physicians.

JERSEY CITY, NEW JERSEY, 98 ATLANTIC STREET, September 28, 1902.

DEAR GENERAL OVERSEER:—Praise the Lord, we have the victory!

This man whom Satan had bound for five months is loosed, and Satan is a conquered Foe.

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I wrote to you on the 13th of August, saying that we thought that my husband was a little better, but he grew worse.

The bile and gall which should have passed from the gall-bladder through the bowels all came out of the opening of the abscess.

The doctor said that the canal or passage from the gall-bladder to the bowels was stopped up with gall-stones and that it would have to be opened by an operation or the bile would all come out of his side.

He could not have lived long in that condition.

My husband had become so weak that he had no faith to trust God, and so they took him to the hospital in an ambulance.

He was there nine days.

They tried to operate on him, but he was so weak they said they did not dare to do so until he was stronger.

He continued to grow weaker.

A few of us who had faith in God kept praying.

One morning the Lord spoke to him and said: "Go home!"

He told the head surgeon that he was going home to trust God to do the work.

The surgeon said he could not live unless he permitted the operation.

They brought him home so weak that he could hardly speak.

He was carried on a stretcher.

He told the doctors he would trust the Lord, whether he lived or died.

In a few days he was down-stairs; in a week he was walking out of doors; in two weeks the flow of bile stopped.

The Lord opened the passage, and the bile passed out through the bowels.

He had not yet enough faith to take the tube out.

Deacon Staley, of the Christian Catholic Church in Zion, came in and said he could not pray for him with that tube in, so he took it out, and the Lord healed it up the next day.

He has been getting stronger ever since, and is now well, has a good appetite and works around the house.

He has not had one drop of medicine since he left the hospital.

He had not sat up for one whole day in five months.

No one expected he would live.

They look upon it as a miracle.

Six doctors had given him up.

When they opened the abscess, they cut down to the gall-bladder, and pierced it, but God has healed it and opened the canal, which they were unable to do.

To God be all the glory.

I close by thanking you for your continued prayers, and praising the Lord that He heard and answered. _____ (MRS.) SEAGE.

Restored to Health in Answer to Prayer.

18 SIXTEENTH STREET,
CHICAGO, ILLINOIS, October 10, 1902.

DEAR GENERAL OVERSEER:—Just one week ago today you prayed for me.

I was in very poor health.

My strength seemed to have left me, and I had no appetite.

Everything I ate distressed me.

Since you prayed I have been feeling very well, and now I cannot get enough to eat.

I praise God and thank you.

May God keep you ever, and bless you, and cause His face to shine upon you and your dear companion.

Yours in Jesus, _____ MARIE KOUPAL.

Jesus Heals the Little Ones.

547 H STREET WEST,
CEDAR RAPIDS, IOWA, September 22, 1902.

DEAR GENERAL OVERSEER:—My little daughter, Violet, is now entirely healed, for which I praise God and thank you for your prayers.

I give God all the glory.

It was so sweet to see all pain and suffering leave, and to know that Jesus had taken her in his arms, and had healed her.

Words cannot express our joy and thankfulness.

Enclosed you will find $—— to help extend this good work.

Your sister in the Christ,
(MRS.) N. S. KIBLER.

WEST CRAIG, ANDREAS, ISLE OF MAN, ENGLAND.

DEAR GENERAL CVERSEER:—You prayed for nearly all my children a year ago, and they were all healed.

Willie was almost dying,

He was raised up at once.

Mr. Cantel prayed for him about the same time.

It was wonderful how quickly he was healed, for which I give God all the glory, and thank you and Zion for your prayers in our behalf.

May God bless you and Mrs. Dowie and Zion everywhere, is my prayer.

Your friend in Jesus, (MRS.) JANIE BLACK.

Healed of Many Diseases.

ZION CITY, ILLINOIS, September 24, 1902.

DEAR GENERAL OVERSEER:—I have never yet given my testimony to God's healing, keeping and saving power, and I desire to do so now.

Two years ago I accepted your teaching.

At that time I was having severe difficulty with my heart.

The doctors told me I was threatened with dropsy of the heart.

I felt as though there was a pressure over my heart.

I could scarcely get my breath.

One evening as I sat at the window laboring for breath, the Spirit said to me: "You need not suffer so, if you will only ask God to heal you of this trouble."

I took Him at His word, and, while I prayed, the fulness and pressure passed away.

I have not been troubled with it since.

Praise the Lord! He answers, while we call.

I also had stomach trouble so I could scarcely eat or drink anything without distress.

As God had so completely healed me of my heart trouble, I asked Him to heal me of the stomach trouble.

He answered my prayer. I have been free from it to this day.

I have suffered from constipation for years.

Since coming into Zion He has healed me of that also.

I was overheated at one time in the harvest field, so that I could not be out in the sun.

A year ago last August I told my wife I was going to try to get a job feeding a threshing machine.

She and my son laughed at me and said: "You cannot stand it; the sun will do you up."

I said: "I am going to take the 121st Psalm and go out and trust God for the outcome."

I got a job, and the first day the thermometer registered 104.

I fed fifty bushels of wheat in twenty minutes.

I fed right along for about three weeks without any bad results.

I had not been able to do any work to amount to anything for about fourteen years.

I was then living in Nebraska.

Now I live in Zion City, the City of Refuge.

I am helping to build the city, and am doing the hardest kind of work, chopping and grubbing.

I am nearly sixty-one years old.

Almost every day I think of the passage, "They that wait upon Jehovah shall renew their strength."

I write this in the hope that it may be the means, in God's hands, of helping poor, suffering ones to fully trust God to heal them of all their afflictions.

These blessings have come to me through my own prayers.

May God bless and keep you till He comes.

Yours in the Master's service, N. E. GIBSON.

God Answers Elijah's Prayer for Rain.

TEMPLE COTTAGE, ZION CITY,
September 25, 1902.

BELOVED GENERAL OVERSEER:—About the 1st of September, 1902, Mrs. Verena Schüpbach, of Dallas, Texas, sent you a request for prayer for rain, as the terrible heat in that part of the state caused great suffering.

She believed, when you prayed for rain at her request, that God would answer your prayer just as He did a year ago.

We have received a letter from her, saying that at the time of prayer, September 4th, God not only sent them a big shower of rain, but also cooler weather, which they needed so much.

"I am so glad that God hears and answers Elijah's prayer," she writes, "and that I am now enabled to take up Zion Restoration Work once more.

"I had to give it up, because the burning sand blistered my feet through my shoes."

Yours in the Christ, ROSA SCHLUP.

God Heals When Filthy Swine's Flesh Goes.

EMPORIA, KANSAS, October 3, 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 continually arise in my heart to God for the many blessings we have received since giving up doctors, drugs and devils, and throwing the full lard-pail over the fence.

I did that about three years ago in Eskridge, Kansas.

My husband was for years so badly afflicted with rheumatism that sometimes I had to help him out of bed.

Now he is perfectly well.

My son had a great many boils.

He had nine on one hand one summer.

He could not work all one winter because he had such a sore on his finger.

Since we quit using swine's flesh and all such abominable things, he has not had another boil.

He works in a carriage shop, and, in some way, quite severely hurt his hand.

We put nothing on it, but asked our Father to cure it.

In a very short time he went to work.

Last winter I was instantly healed in answer to prayer of a very severe pain in my face.

I am so glad that I am living in the days of Elijah the Restorer.

I ask your prayers that a way may soon be open for us to go to Zion City to live.

May God bless you and yours, is the prayer of
Your sister in the Christ,
AMY ANN FRAZEE.

Blessed in Paying Tithes.

GREAT BARRINGTON, MASSACHUSETTS,
September 22, 1902.

DEAR GENERAL OVERSEER:—We have received great blessing since you prayed for us one month ago.

Where we had only about $— coming in monthly, we have had fifty per cent. more in the last three weeks, of which I will send $ – tithes.

I trust God will bless and give us plenty of work.

May God bless you and your family.

I thank you for your prayers and for the teaching that God should have a share of all.

(MRS.) CLARK DELAND.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, DECEMBER 3d or 4th.

The Purposes of Daylight.

1. *It is sweet and refreshing.*—Ecclesiastes 11:1-8
Clouds and darkness are depressing.
Light is refreshing.
Sunshine is invigorating.
2. *It is awakening and hopeful.*—1 Thessalonians 5:1-10.
The light arouses one.
There can be no darkness where light is.
Evil cannot continue when the light shines.
3. *It is cheerful and joy-giving.*—Psalm 30:1-12.
Light gives joy and hope.
Morning always succeeds night.
Mourning is then turned into dancing.
4. *It is righteous and uplifting.*—John 3:17-24.
Do right and the light comes.
Work righteousness and the day lasts.
Love the light and there is no night.
5. *It is salvation and praise.*—Isaiah 60:1-6.
Light shows the beauty of perfection.
Light enables one to see afar.
To see things in God's light, bring praise.
6. *It is for fellowship and communion.*—1 John 1:1-7.
One cannot have fellowship and doubt.
One cannot have fellowship and disobey.
One must ever walk in the light, to have fellowship.
7. *It is for mercy and well-doing.*—John 9:1-7.
One cannot work when night comes.
They cannot see what there is to do.
The Christ, the Light of the World, must be with one for labor.

God's Holy People are an Industrious People.

SUNDAY BIBLE CLASS LESSON, DECEMBER 7th.

The Rest of Nightfall.

1. *The rest of song.*—Psalm 42:7-11.
Night should bring thanksgiving.
Night should bring satisfaction.
Night should bring joy.
2. *The rest of reading.*—Psalm 119:145-152.
God's Word should be then in our hands.
It should be before our eyes.
How it should then refresh us!
3. *The rest of meditation.*—Psalm 63:1-8.
Our minds should be charged with the Truth.
We should then meditate upon His promises.
How sweet it is to sit and think of the Christ!
4. *The rest of fearlessness.*—Psalm 3:5-8.
To go to bed worrying is sin.
No care should crowd into the night.
No one on earth or in hell should alarm us.
5. *The rest of peace.*—Psalm 4:3-8.
All discord must then go out of life.
We must learn to be calm in soul.
We must feel safe and contented.
6. *The rest of communion.*—The Song of Songs, 3:1-5.
The last thought should be of the Christ.
The first thought should be of the Christ.
The constant thought should be of the Christ.
7. *The rest of sleep.*—Ecclesiastes 5:9-14.
Sleep is good for the body.
Sleep is good for the soul.
Sleep should ever be sweet.

The Lord our God is a Rest-appointing 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.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE

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

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

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

A. What is the way, in your opinion?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help: but the poorest who have nothing to give are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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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, Three Hundred Sixty-one Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Three Hundred Sixty-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 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	5113		
Total Baptized outside of Headquarters			5754
Total Baptized in five years and six months			13,955

Baptized since September 14, 1902:			
Baptized in Zion City by Overseer Speicher	78		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	45		
Baptized in Zion City by Elder Excell	15		
Baptized in Chicago by Elder Farr	31	235	
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	17		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	40		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	2		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	6		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	14		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	171	406
Total Baptized since March 14, 1897			14,361

The following-named fifteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, November 12, 1902, by Elder J. G. Excell:

Busick, I. U. ..... Zion City, Illinois
Couthard, Charles ..... Zion City, Illinois
Gillette, F. S. ..... Zion City, Illinois
Gillette, Hazel ..... Zion City, Illinois
Grove, Bliss ..... Zion City, Illinois
James, Edward ..... Zion City, Illinois
Kearne, David ..... Zion City, Illinois
Kerkhecker, Frederick ..... Zion City, Illinois
Lander, Maude ..... Zion City, Illinois
Lee, Hugh ..... Zion City, Illinois
Leftwich, Cynthia ..... Zion City, Illinois
Meinert, Vida ..... Zion City, Illinois
Ray, Elsworth ..... Zion City, Illinois
Ring, Mrs. Eliza ..... Zion City, Illinois
Scott, Gae ..... Zion City, Illinois

The following-named two believers were baptized at the South Side Zion Tabernacle, Chicago, Lord's Day evening, November 9, 1902, by Elder G. E. Farr:

Chapman, Francis ..... 18 Sixteenth street, Chicago, Illinois
Woolery, Daisy ..... 1201 Michigan avenue, Chicago, Illinois

The following-named thirteen believers were baptized in the Caledonian-road Baths, London, England, Lord's Day, October 26, 1902, by Evangelist H. E. Cantel:

Beedham, Mrs. S. A.,
The Old Vicarage, Bollington, Altrincham, Cheshire, England
Flemons, John Victor,
104 Saltram crescent, Paddington, W., London, England
Keast, Miss Florence,
"Menhenist," Kelmore grove, East Dulwich, S. E., London, England
Miller, John ..... 142 Caledonian road, N., London, England
Parrott, Miss Florence M.,
78 Mansford bdgs., Mansford st., Bethnal Green, N. E., London, England
Rothe, Hermann,
131 Stamford street, Waterloo road, S. E., London, England
Smith, Thomas ..... "Plynlimmon," Salisbury road, Harrow, England
Smith, Mrs. Elizabeth E... "Plynlimmon," Salisbury road, Harrow, England
Smith, Mrs. Jane ..... 118A Pentonville road, London, N., England
Wells, Miss Mabel ..82 Willesden lane, Kilburn, N. W., London, England
Winn, Bessie ..... 443 Grosvenor buildings, Poplar, E., London, England
Winn, Miss Kate ... 443 Grosvenor buildings, Poplar, E., London, England
Woodward, Mrs. Phoebe,
5 Tysoe street, Clerkenwell, E. C., London, England

The following-named six believers were baptized Lord's Day, November 2, 1902, at San Francisco, California, by Elder W. D. Taylor:

Byers, Charlotte ..... 337 Chapultepec street, San Francisco, California
Byers, Henry Clay ..... 337 Chapultepec street, San Francisco, California
Byers, Lillie Jennie ..... 337 Chapultepec street, San Francisco, California
Chapman, Franklin William ..... 2042 Addison street, Berkley, California
Temple, Sarah Hallowe..3929 Twenty-third street, San Francisco, California
Temple, Arthur E. ..... 3929 Twenty-third street, San Francisco, California

The following-named four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, November 5, 1902, by Overseer J. G. Speicher:

Bjoin, Emma ..... Zion City, Illinois
Hall, Bessie ..... Zion City, Illinois
Purcell, Ralph A ..... Zion City, Illinois
Williams, Sidney A ..... Fitzgerald, Georgia

The following-named three believers were baptized at Hornellsville, New York, Lord's Day, November 2, 1902, by Deacon C. J. Cook:

Coburn, Erna Rebecka ..... 48 Hornell street, Hornellsville, New York
Silsby, Nancy Mariah ..... 6 Church street, Hornellsville, New York
Trowbridge, Hattie Josephine ..... 6 Fulton street, Hornellsville, New York

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.

TRAIN SCHEDULE Between Zion City and Chicago

Effective November 2, 1902.

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.	*6.55 a.m.	*8.30 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.	5.08 p.m.	6.20 p.m.		
*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.	6.20 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.

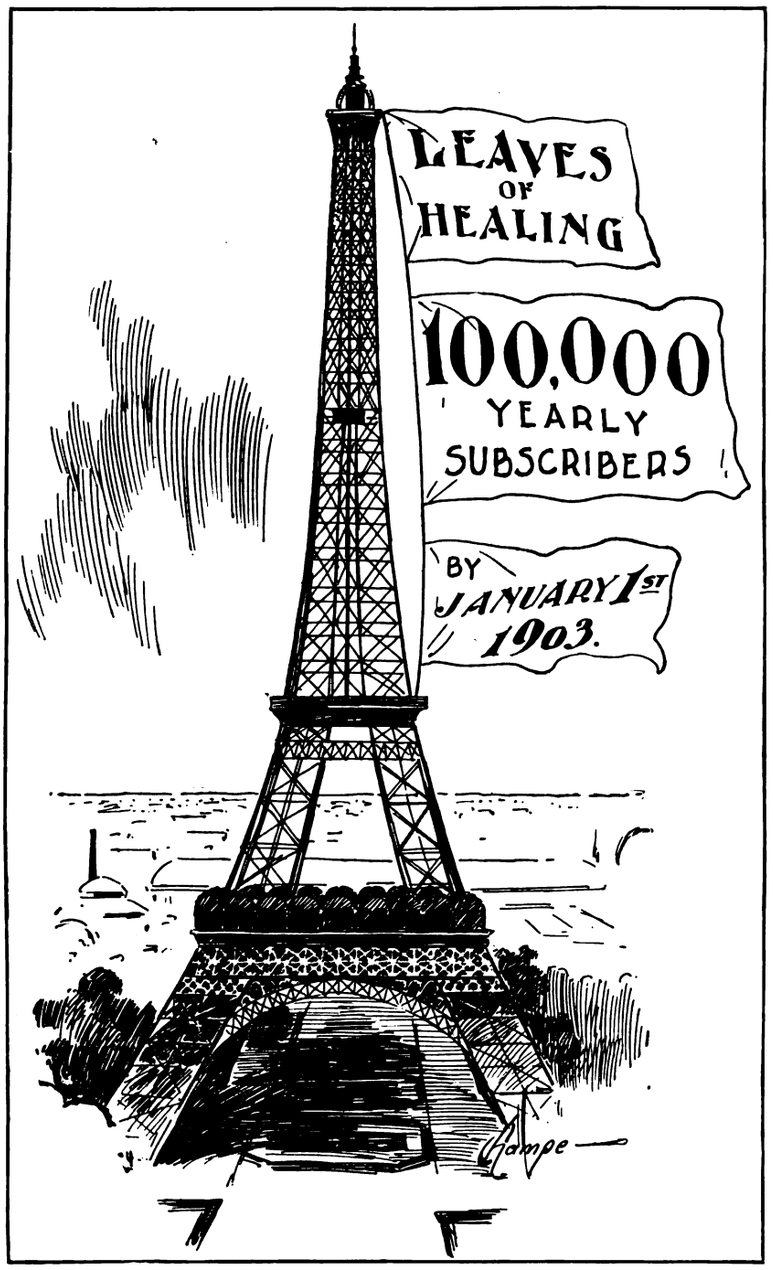
To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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Thanksgiving Is Coming



HAVE you not more to be thankful for than you can tell?

Has not God showered upon you more blessings than you can enumerate?

Is not your heart overflowing with Love and Praise and Thanksgiving to Him?

Do you not desire to make a special thank-offering to God?

Here is an opportunity to make a thank-offering which will be an untold power in the extension of the Kingdom of God and the blessing of humanity.

The General Overseer has suggested that every subscriber to LEAVES OF HEALING give at least one subscription to some friend or some one unable to pay for the paper for themselves, as a Thanksgiving Offering to God.

About four thousand people in Zion City have promised to do this.

If you and all the others act upon that suggestion, it will

Double the Number of Subscribers to LEAVES OF HEALING on Thanksgiving Day

To make assurance doubly sure, make your offering two, or five, or ten subscriptions, ***as God has prospered you.***

Send to Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, for special blank forms for this purpose.

YOUR EARNEST AND SPEEDY CO-OPERATION IS NEEDED IF WE ARE TO ATTAIN

ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING BY JANUARY 1, 1903

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LEAVES OF HEALING, 100,000 YEARLY SUBSCRIBERS BY JAN. 1, 1903

The Christian Catholic Church

Rev. John Alex. Dowie, General Overseer.

SPECIAL THANKSGIVING OFFERING

Offer unto God the Sacrifice of Thanksgiving;
And pay thy Vows unto the Most High.—Psalms 50:14.



ARTHUR W. NEWCOMB,

General Manager Zion Printing and Publishing House,
1300 Michigan Avenue, Chicago, Illinois.

In compliance with the request of the General Overseer to DOUBLE THE CIRCULATION OF LEAVES OF HEALING ON THANKSGIVING DAY, I enclose $.....for.....Yearly Subscriptions to LEAVES OF HEALING, to be sent to the following named persons:

1 Name.....Address.....

2 Name.....Address.....

3 Name.....Address.....

4 Name.....Address.....

5 Name.....Address.....

6 Name.....Address.....

7 Name.....Address.....

8 Name.....Address.....

9 Name.....Address.....

10 Name.....Address.....

11 Name.....Address.....

12 Name.....Address.....

Signed.....

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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, IS DELIVERING

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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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 XII. NUMBER 5. CHICAGO, NOVEMBER 22, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED WHEN DYING WITH TUBERCULOSIS OF THE LUNGS, BOWELS AND BONES.

ACCORDING TO YOUR FAITH BE IT DONE UNTO YOU.

Lying upon a bed of suffering and death, this young woman cried unto God in prayer. But there was no answer. Words cannot even faintly portray the depths of her agony.

Her whole body was filled with the deadly filth of tuberculosis.

In her lungs, the terrible disease was clawing out their delicate tissues.

In her bowels, the relentless foe was eating, eating, eating, and pouring out his corruption until they were but a decaying mass.

The same fatal disease had attacked the bones of her foot.

Death was near at hand.

And so, out of the depths of her misery, she prayed.

But the blackness of the heavens was starless.

Why did not God answer?

Why did not His Divine Hand stay the awful Shadow of Death?

Why was His ear deaf to her despairing cry?

Why have millions of His children gone down to their graves, tortured and torn by this dread monster, crying unto Him in vain? Mighty men of God, saintly women, whose lives have been a benediction; pure youths and maidens, with the rich promise of years full of usefulness in His Vineyard, have been mercilessly slain by this unspeakable scourge, notwithstanding that hundreds joined them in prayer for healing.



MISS LOUISE BOEHL NOWACK.

Why, oh why, have the heavens been as brass to these agonized petitions? It was because these prayers dishonored God. It was because they were not prayers of faith, but prayers of unbelief.

They prayed as if God had never said: "In vain dost thou use many medicines"; for they were asking Him to heal by means of drugs.

They prayed as if He had not said, at the waters of Marah, "I am Jehovah that healeth thee"; for they were asking Him to give deliverance through human professed healers.

They assumed that He had spoken falsely when He said: "I am Jehovah, I change not"; for they asked Him to heal by means of physicians, although He had inspired His prophet to write: "He sendeth His Word and healeth them."

They refused to believe that "Jesus, the Christ, is the same yesterday and today, yea, and forever"; for they asked Him, who used to heal by a word or a touch, to change His methods and heal through poisonous drugs and surgeons'

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knives. Their prayer was in direct disobedience to the apostolic command: "Is any among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the Prayer of Faith shall save him that is sick, and the Lord shall raise him up."

God will not, can not, dare not, answer prayers that set Him aside as the Healer, and ask Him to do His work according to human methods.

How absurd to ask Him to bless the poisons used by a dozen widely differing schools of medicine, and of a number of different doctors, who can come to no agreement as to diagnosis or treatment; men who, for the most part, neither fear God nor regard man!

Asa, King of Judah, "sought not to Jehovah, but to the physicians." He died.

Many hope to be heard because they seek the Lord *and* the physicians.

They also die.

The principle is the same as that involved in the words of the Christ: "Ye cannot serve God and Mammon."

This is not a matter of opinion.

It is a matter of the Law of God,

People have no right to pray as they choose.

They must pray as God directs.

This Witness and her grief-stricken family prayed as the false teachers of the apostate churches had taught them.

Physician after physician gave his treatment.

She only grew worse.

Surgeons cut and mutilated her, but only caused great running sores and added suffering.

Then they all gave her up to die, saying that she could live but a very short time.

One of the last that saw her said that mortification had already set in.

Then LEAVES OF HEALING came to her and told her of God as the Healer.

In simple faith she accepted that sweet Message of Hope.

All the human means which had stood between her and God until it was all but too late were put aside.

Then God could and did hear and answer her prayer.

He began to relieve her from pain and to give her the strength to travel.

She came to Zion Building, as it was then called, at the corner of Michigan avenue and Twelfth street, Chicago.

In her beautifully written testimony, which follows, she tells the wonderful Story of her complete healing of all her terrible afflictions in less than one week.

She who had come to Chicago in the last stages of tuberculosis in its most deadly forms, not having stood erect or walked for nine months, returned home a healthy girl, and went immediately to work.

O suffering ones, to whomsoever her wonderful Story may come, will you not learn its lesson?

God is able, willing, yea, longing, to heal you, if you will but come to Him, as He so plainly directs in His Word.

A. W. N.

WRITTEN TESTIMONY OF MISS LOUISE BOEHL NOWACK.

CINCINNATI, OHIO, October 25, 1902.

BELOVED GENERAL OVERSEER:—It always gives me great pleasure to tell my testimony to some poor, suffering one, because it was through reading the testimonies of others that I was led to seek health of the Great Physician.

I feel that I can never be thankful enough for all that God has done for me.

Writing these words to be sent out on the wings of the Little White Dove, I pray that they may be a blessing to those who shall read them.

When I was suffering from a severe cold, about eleven years ago, a doctor was called to examine me.

It was found that my lungs were very weak.

I was never strong, but managed to attend school pretty regularly, although I had a severe cough each winter.

In the early part of 1896 I was again examined by a doctor, who said that my lungs were affected and advised me to discontinue my studies and live in the open air as much as possible.

We had a country home, and there I stayed from May 1st until October 1st, living in the open air all the time, because at night my bed was moved in front of the open door.

Eating very nourishing food, I gained in weight.

Shortly after Christmas I was very low with inflammation of the bowels, and in the winter of 1898 had another very severe attack, which the doctor called typhoid fever, but which I am sure was always the same thing—tuberculosis.

It was at this time that I was to be operated upon, but it seemed that the doctors could not agree, so the operation was not performed.

In the summer of 1900 I had severe pain in one of my toes, and it became so bad at times that I was unable to walk.

We went to Colorado for five weeks and stayed with Dr. Lander, who had been treating me for some years, but had moved to Colorado.

We told him of this pain, but he refused to give me medicine.

He told my sister that there was no cure for me, and that this pain was the tuberculosis starting in the bones.

From the sick spell in 1898, there was a very slight soreness in my right side, of which I spoke occasionally after we returned home.

Although it was said that there was nothing that could cure me, my family resorted to everything that seemed to promise a cure.

In September, 1900, Dr. Joseph Eichberg, known as one of the best diagnosts in Cincinnati, was called to examine me.

He pronounced my sickness chronic tubercular peritonitis, and said that the only thing that might help me would be an operation.

I was not strong enough then, however, to undergo it.

Five meals were prescribed for me, and from six to eight raw eggs daily.

I was permitted to work but very little, since I would not do without work altogether, which the doctor would have preferred.

From 12 to 3 o'clock each day, I had to sit wrapped in shawls, in a porch where the sun could shine on me all the time.

In December it was found that my temperature was below normal in the morning, and from that time on I was not permitted to leave my bed until my temperature was normal, and that was always about 10 or 11 o'clock.

About the middle of January, 1901, I was suddenly taken with severe pains in my abdomen and with high fever.

It was thought to be grip at first, but after a week it was found to be typhoid fever.

I was in bed nine weeks, and not getting very much food all these weeks, I became very thin.

Eating raw eggs at the rate of about fifty per week, for six months, I am quite sure no one would be fond of them; so I just dreaded the very thought of taking eggs again.

Still, when I was well enough to take food, I ate eggs at the rate mentioned above, because I wanted to get well.

When told that an operation would be the only thing that might make me well, I said that if that was the case I would give up to it.

Dr. Rufus Hall, who performed the operation, said that I could not live a year if I was not operated upon, and gave very little hope that I would survive the operation at all.

On May 4, 1901, the operation was performed.

There was so little chance for my recovery that the doctor told my family to leave the doors in the house open, so that they could hear the telephone bell ring if it should be found necessary to call them to my bedside.

God graciously permitted me to survive the operation.

Although the six weeks spent at the hospital were weeks of suffering, they were not as dreary as they might have been because I felt that God would not let me die there.

I prayed daily that He might bless my nurses and the doctor, and give him wisdom in treating me. In order to keep the wound in my abdomen open, there was a small rubber tube placed in it, from which there was continual discharge of matter.

When I was five weeks at the hospital and was about ready to be dismissed, an accident occurred which necessitated a longer stay there than was expected.

I had been out of bed for the greater part of the day for about a week, when, on this day, the doctor himself washed out the wound, a duty which the nurse usually performed.

He used peroxide of hydrogen, which had been used in washing the wound for some weeks, but not for about one week preceding this day.

When one small syringeful was put into the wound, I thought it did not feel as usual, and when the second one was put in, I do not know just what happened.

There was a noise and a great shock, so that I was thrown up in bed, and the nurses were frightened and started back.

It felt as if all my organs were thrown out of place.

The heart and stomach seemed to be pressing into the lungs.

While trying to dress myself, I would have fainted had not the nurse put me to bed quickly.

I began to be very miserable and my temperature went higher and higher, until in the evening I had a very high fever.

I was unable to eat anything because nothing would stay in my stomach.

The pain was so severe that I did not sleep at all during the night.

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The following night I was awakened with a terrible pain in my right side, just under the lung, and it became so severe that I could only gasp for breath.

I rang for the night nurse, who, after conferring with the doctor, gave me a hypodermic injection.

After this the pain was more severe than before, causing me almost more pain to breathe than I could endure.

However, I slept soon after and slept until morning.

When we asked the doctor to tell us what had happened, he said: "It was simply an accident, and if it had happened from the act of the nurses, I would have jumped at them."

Surely it was only our Heavenly Father, in His great love and mercy, who kept me alive during those days.

Shortly after my return from the hospital, there formed a gathering of pus in my abdomen, which broke open and was a running sore after that.

There was a rubber tube inserted in the other wound.

About this time, Dr. Friedlander attended me.

Upon my sister's question as to the length of time the tube would have to remain in the wound, he said that it would never come out again, for I could not possibly live long.

If it were taken out, he said, I would die so much sooner.

We moved to our little home in the country at the end of July, 1901, and as my death seemed drawing near, it was thought that we would not return to the city until I had passed away.

It was at this time Deaconess Storey gave my sister a copy of LEAVES OF HEALING.

Sister read it and decided to take me to Chicago.

When in the country two weeks, I took very sick suddenly and suffered indescribable pain from 9 o'clock at night, until 3 o'clock the next afternoon.

While still in the city, I had one of those sick spells, but not as severe as this one.

When asking the doctor what to do at such a time, he said that nothing could be done; that these spells would follow one another closer and I would likely die in one of them.

During the last spell my abdomen swelled to an enormous size, my bowels being hard as stone.

It seemed as if I would burst, every minute.

From this time on I was not a minute without pain.

Believing that something might be done to relieve my pain, a doctor living on the grounds was called in.

After seeing me, she told my family that the best they could do would be to put me in a hospital to die, so they would not need to be bothered with me, and would not need to bother any doctor, for there was no help for me.

She also said: "You can see for yourselves that she is all decayed inside, for her abdomen is discolored already and her death is only a matter of a short time."

When I was again able to be carried out on my cot under the trees, where I lay all day, LEAVES OF HEALING was thought of again.

We read it very carefully, at the same time *turning to the* places in the Bible where Divine *Healing was* mentioned.

After reading the wonderful testimonies I did not doubt that such miracles were performed in these days.

Being asked whether I could believe that God would heal me, I said that I thought I could, but did not know how great faith was required to be healed.

Sister then wrote to the General Overseer and told him that I was in the last stages of consumption, and had been given up by doctors.

She also asked what the terms were if we would come to Chicago.

In due time. the answer came, stating that if I was right with God and could trust Him to heal me, we could come to Chicago.

At the same time attention was called to the fact that there was a meeting-place here in Cincinnati.

The letter stated that, aside from board, there were no other charges, for all God's gifts are free to all.

We also received the little paper called "God's Way of Healing," which we studied carefully.

At this time I put away all medicine and began to trust God.

The first evidence of healing was manifested when, one day, I was suffering intensely, and instead of making hot applications, as usual, we prayed, and believed that God would take away the pain.

I was placed on a couch and was asleep in five minutes and slept for one hour.

Two days before leaving for Chicago I was very miserable and not able to take a meal at the table.

But I felt that God could supply the strength I needed.

On the evening of August 19th, we started from home, which was twenty miles away from Cincinnati. I had a good night on the train, suffering no pain whatever.

Arriving at Chicago, I walked from the Big Four depot at Twelfth street, to Zion Home, and ate breakfast, which was just ready.

When asked how long we intended to stay, we said four days.

This seemed to be a short time, but I expected to be healed immediately.

For months before this I had not been able to stand erect, and was hollow-chested and stooped as one of old age.

When walking through the hall at about 10 o'clock on the morning of our arrival, my sister almost shouted, and said: "Why, girl, you are standing straight."

I had not felt that God was straightening me, but was delighted to find that He had done it, and praised Him for it.

There was a Divine Healing meeting at the Tabernacle on that afternoon, and it was thought best that I should ride there, but I felt strong enough to walk.

By the grace of God, I walked there and back again to the Home, to the great surprise of my sister, who had not seen me walk for nearly nine months.

On August 21st, we went to the business district and attended to some necessary shopping, and on the following day enjoyed a delightful ride on the lake.

On August 24th, I returned home, healed of all except constipation, from which I had been a sufferer for over ten years and of which it was said I could never be cured, because the bowels were grown together with tubercular matter and knotted up so that the doctors could not do anything for that at the time I was operated upon.

I was permanently healed of this trouble within two days after giving up the syringe.

Since two days after my healing, I have been working very hard and have been kept well all this time.

I am so glad to be a member of Zion and also of Zion Restoration Host.

I am so thankful to God for sending a man like our General Overseer, who teaches us the blessed truths of the Bible, which have been neglected in the other churches.

I desire to add that when people come to me and say that if any part of the body is gone, it cannot grow again, that I can say it does grow again.

The right side of my chest was very hollow on account of part of the lung being gone.

God has healed that lung so that the right side is now as well as the left one.

Thanking our Heavenly Father for all His wonderful goodness and mercy, I pray that He may bless you and your dear wife abundantly in doing His work.

Pray for me that I may be faithful in His service.

Your sister in the Christ,

LOUISE BOEHL NOWACK.

Praise and Testimony

Blessed in Paying Tithes.

WILLIAMS BAY, WISCONSIN, November 6, 1902.

REV. WILLIAM HAMNER PIPER.

Dear Brother in the Christ:—I have for some time past felt it my duty to write my testimony for LEAVES OF HEALING, concerning the blessing which I have received in paying tithes.

I have given God a tenth for several years, but I never noticed such a direct blessing through it as I did soon after sending my first tithes to Zion.

The Lord sent me a great blessing by putting it into the heart of some kind friend to send me LEAVES OF HEALING for a year.

It was an answer to my prayer, as my husband was not willing for me to send for it myself.

I receive much blessing from reading it.

It is bread to my soul.

I praise God for leading me into Zion.

I pray that His richest blessings may rest on the General Overseer and his dear wife, by giving them a long life for His service.

I remain yours in the Master's service,

(MRS.) M. E. SOUTHWICK.

God Supplies Tenant in Answer to Prayer.

WAUWATOSA, WISCONSIN, September 20, 1902.

DEAR GENERAL OVERSEER:—On September 13th, when about to leave Zion City for a week or two, I sent in a request for prayer, asking that I might have a tenant for a vacant house.

On the 15th God gave me the assurance that my prayer was heard.

In two days the house was taken and the thing settled.

I thank God for His goodness, and you, dear General Overseer, for your prayers, and for teaching us how to pray.

God is greatly blessing my daughter and me in our triune beings.

Yours in the Christ, J. HART

Blessed in Returning a Tenth to God.

NEWFIELD, NEW YORK, September 14, 1902.

REV. WILLIAM H. PIPER.

Dear Brother in the Christ:—I am unable to tell you of the many blessings which have come to me since coming alone to the old farm two years ago.

Since that time I have been giving God one-tenth of all that comes to me.

In doing this I am so conscious of His blessing and abiding presence.

God is coming into my life as never before.

Yours in Christian love,

PHEBE A. BROWN.

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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 662. *Cable Address "Dowie, Chicago."*
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MANAGER ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, SATURDAY, NOVEMBER 22, 1902.

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EDITORIAL NOTES.

THERE BE SIX THINGS WHICH JEHOVH HATETH; YEA, SEVEN WHICH ARE AN ABOMINATION UNTO HIM:

HAUGHTY EYES;
A Lying Tongue;
Hands that shed Innocent Blood;
An Heart that deviseth Wicked Imaginations;
Feet that be Swift in Running to Mischief;
A False Witness that Uttereth Lies;
And he that Soweth Discord among Brethren.

FOR SEVERAL YEARS, and especially within the last three years, we have had reason to grieve over the fact that Six of these Abominable Things have stood out prominently in the actions and words of leaders in the Salvation Army—an organization which we had hoped would be of great and permanent value in extending the Kingdom of God.

WE HOPED against Hope; for our experiences and observations of the Salvation Army, extending over a period of more than twenty years, had shown us that its Hopeful Aspects had steadily diminished, while its Primitive Weaknesses and Serious Deviations from New Testament Requirements had increased, and had become painfully Acute Maladies.

IT HAS FOR YEARS become apparent, also, to us, that the organization of the Christian Catholic Church in Zion would develop a Host of soundly converted and well-trained Christian workers, which would undertake Throughout the World the Work of the Salvation Army in a much better form.

ARMIES ARE not Churches and are not Nations.

Unless Armies are subjected to Civil Government among Nations, and to Ecclesiastical Discipline in the Church, they become the deadliest Foes of Good Order and Progress, the Destroyers of Life, Liberty and Law, and the Promoters of Death, Slavery and Anarchy.

THROUGHOUT ALL the Ages this is the unvarying Lesson of History in regard to National and Political affairs.

WHEN ARMIES have conquered new territories, or defended ancient boundaries and become powerful, they have often been the destroyers of the government and the disturbers and deteriorators of every good thing.

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SO WELL KNOWN is this fact that all wise Statesmen, after successful wars, have immediately disbanded the victorious Armies, or lessened them in numbers, and distributed them in garrisons at great distances from each other.

WHERE THIS has not been done, as, for instance, during the French Revolution, then the Army has become, in the hands of a Napoleon, the Destroyer of National and Individual Liberty and the Creator of Imperial Despotism.

WHEN THE Salvation Army arose, about thirty years ago in England, out of the obscurity of a somewhat feeble Christian Mission in the East End of London, which had struggled for many years in poverty and weakness, it was hailed by many as a Hopeful Power, and as a strong and aggressive organization in the Evangelization of the very Lowest Classes.

It was also hoped that by Divine Wisdom and good management it might become an Evangelizing Force among the Middle and Upper classes in Anglo-Saxon countries, especially.

THIS LATTER HOPE, however, which, during the life-time of the Wise and Spiritual Leader, Catherine Booth, seemed to be upon the point of realization, and which was in a measure realized, steadily faded away under the Cruel and Metallic Policy of foolish Martinets, who pushed the idea of an Army to an absurd extent.

Only the most ignorant and illiterate, unthinking and unspiritual people of the lower classes could submit either to be Officers or Members in an organization where thousands upon thousands of Orders and Regulations had taken the place of the Word of God and of the Spirit of Love, which had been the Motive Powers in the beginning of the organization.

AS THE YEARS rolled on, the most spiritual and the ablest members of the Booth family, including Herbert and Ballington Booth, with their sister Catherine Booth-Clibborn, and her husband Arthur Sydney Booth-Clibborn, found it absolutely impossible to be officers or members of the Salvation Army.

THEN, TO OUR own certain personal knowledge, large numbers of the more intelligent members of the Army and Officers, some of whom had left splendid positions in the Christian Ministry, and in many Professional and Business positions, left the Army, being utterly unable to work in a System where Militarism, with all its attendant tyrannies, had taken the place of Wisdom, Love and Power.

THE NUMBER of defections of Officers and Members of high rank is so great that they form, outside of the Army, a far greater number than those that are now in its ranks, so that when distinguished ex-officers meet each other, they jocularly say: "Well, we now belong to the Great Majority."

THIS CONDITION has been aggravated by the departure of Despotic Officers from the original policy, which was so eloquently expressed by Catherine Booth and the most intellectual and spiritual founders of the Army.

AMONGST THESE Irritating Despots, a first place must be given to Bramwell Booth, the deaf, and spiritually blind, Chief-of-Staff.

His cruel, relentless and utterly conscienceless severity are worthy of a place in the Jesuit Order, or in the Roman Catholic Inquisition; but are quite out of place in the organization as planned by his beloved mother, who was a far more potent power in the birth of the Army than his father who looked on with amazement as it came into being, except when he "fussed," as so many conceited fathers do at such times.

THE ECCENTRIC, if not insane, Railton has been a mischievous element, for his eccentricities have led him to ride the "hobby-horse" of Army Orders and Regulations, until he and others have made the Army a contemptible Military Despotism.

OFFICERS OF high rank, especially the Booth-Tuckers, have flattered the somewhat weak and exceedingly narrow-minded General, whose strongest point is a dogged obstinacy which defies love, faith, reason, facts and truth.

THESE FALSE counsellors have flattered the self-conscious General, and have carefully covered his grievous faults and his steady loss of personal piety with words and deeds of contemptible toadyism.

HENCE THE Salvation Army is but a Skeleton of what it was shortly after its beginning.

Its original weaknesses have been intensified, its best and most beautiful features shattered and eliminated, and there have been added to it many parasitical growths which have emaciated it in every way.

ITS PROTEST against Sin has become limited to vague generalities, and all kinds of iniquities are passed by unchallenged, if thereby a temporary gain seems to come to the Army.

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IT ONLY strikes where its blows will not create public censure, and it flatters and coöperates, and depends for its strength upon association with Apostate Churches, Political Institutions, Suppressions of Truth, and Public Men who are without personal piety, and are often persons of very unclean lives.

We have known such persons to be deliberately selected to preside on Public Occasions, even when the leaders have been warned that they had selected men of bad character.

But they were influential and rich; and Mammon covers many offenders in the Salvation Army all over the world.

THE FACT which is brought out very prominently in this issue of LEAVES OF HEALING, that General Booth, when he arrives in a city, immediately becomes the Slave of the Press Ring, is in itself an evidence of the hopeless deterioration of the Salvation Army.

So, also, is the fact that he could shamefully abuse us recently in Exeter Hall, London, and in interviews which he gave to the Press before leaving England on his present American tour, and then, when his allegations were challenged and proved to be false, in Chicago, he takes refuge in a Guilty Silence, under the pretense that it is a dignified rebuke to one unworthy of his notice.

But the impudence of the assumption only proves that the Leader of the Salvation Army has become a first-class Coward.

WE DIRECT the attention of our readers to the words which we spoke in the Chicago Auditorium last Lord's Day Afternoon, within less than a hundred and fifty feet of a neighboring hall in which General Booth was at that time speaking.

They are reported fully on pages 145 to 150 of this issue.

WE COULD have said much more, but felt that we had said enough to give him an opportunity to repent and apologize.

HAVING FAILED to do this, we feel ourselves at liberty to go forward next Lord's Day with a further Expose of the Apostasy of the Salvation Army and its Leaders.

FOR A NUMBER of years it has become apparent that the Christian Catholic Church in Zion would develop some strong form of aggressive work.

This has taken place in the formation of Zion Restoration Host, with about Six Thousand Members, on September 21st last.

The Host has, during the first two months of its existence, spread into all the Continents of the World, and into many of the Islands of the Sea.

It is a Wonderful Movement.

CONSIDERABLE NUMBERS of Officers and Members of the Salvation Army have come into our ranks and there are more to follow.

WE HAVE BEEN very unwilling to build up our organization at the expense of any other, however feeble or however strong that organization might be, if it were only doing the work of God.

We have been especially unwilling to weaken the Salvation Army, and there are many officers now in it, and many who have left it, who can bear witness to the fact that we have urged them to stay in its ranks as long as possible.

BUT NOW we do not hesitate to say that the Salvation Army must take its place with the other Apostasies, and share their doom as an organization; and, therefore, it must be dissolved.

IT IS ESSENTIAL for the Full Salvation of the People in the Army, and for their growth in grace, that they shall leave it.

We shall, therefore, do our best to help in the dissolution of the Army by every legitimate means within our power, as opportunity shall offer.

THE GREAT PURPOSE of our life has been to glorify God and to enjoy Him forever.

OUR RELIGION has been a Happy Experience in the midst of many sorrows, trials, losses, crosses, conflicts, joys, comforts, and, over and over again, supremely glorious triumphs.

WE CAN SAY truly that we have never envied any man's success in the ministry, but have rejoiced therein.

We did rejoice in its success, and helped, to the utmost extent of our power, the organization which it now becomes our duty to destroy.

When a so-called Christian organization has ceased to be a Blessing, it becomes a Curse to the Kingdom of God and to the Evangelization of the World.

AN ARMY standing alone, without Ordinances, without Church Organization, without Scriptural Discipline, without a true Knowledge or Study of the Word of God, without Education, and rejoicing in its Ignorance, and with so many Evils in it, is an organization that must be swept away as speedily as possible.

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LIKE THE Church of Rome, against which the Salvation Army never protests, it has become a greater hindrance to the progress of Christianity, with a few exceptions, than if it did not exist.

THAT IS OUR solemn conviction, after many years of study and observation, and especially after the insight which has been afforded to us into its innermost heart by confidential association with distinguished Officers who have left it, and with those who are members of the Booth family.

ENGAGED AS we are in the delivery of an important series of Restoration Messages, in which the Unveiling of the Apostasy of the Salvation Army had not been given a place upon our program, we cannot at present devote more attention to it than in the Prelude to our discourse which we have announced for tomorrow afternoon, namely:

"GENERAL BOOTH'S GUILTY SILENCE;
With some further Observations on the Salvation Army."

MAY GOD in His Infinite Mercy grant to us that we shall continue to speak the Truth in the Spirit of Love.

DURING THE WEEK which is now closing, we have, as in many weeks past, given very close attention to the work of God in the City of Zion.

LECTURING AS we do to Zion College every Monday afternoon, at 3 o'clock, on Prayer, we have had intense delight in ministering, not only to the Faculty and Students, but to large numbers of Ministers and Christian Workers, whom we have gladly accorded the privilege of attendance.

IT HAS BEEN to us at all times a Great Joy to open our heart to our own people, and to impart freely such fruits of experience and knowledge as we may have gained during a Life of Prayer and Communion with God, extending over all our conscious existence.

WE HAVE BEEN reflecting much during the last few days upon this subject of Communion with God in Prayer, associated with Communion in Service.

THE CONSTANT appeals to us from all parts of the world, for many years, by the sinful and erring, the sorrowful and the sick, the perplexed and the despairing, as well as by devoted children of God, for direction in matters of conscience and in action, have led us to apply the Word of God, the Leaves of Healing from the Tree of Life, to the wounds of groaning and afflicted humanity throughout the whole world.

ALMOST EVERY Race and Nation under heaven has its representatives setting their faces toward Zion, seeking for help and guidance; and the fact that there are over sixty nationalities represented in this City of Zion proves that the Prophetic Word as to the composition of the "Little One," which is becoming the nucleus of a "Strong Nation," is already being fulfilled in Zion.

THE LOVE, the Unity, the Peace, the Purity, the Prosperity and Progress already made, and being made, by the probably Eight Thousand persons who have gathered into the City of Zion within less than fifteen months is also a proof that God is with us.

Another proof is that we have come through, and are coming through, triumphantly, a Series of the most Powerful Attacks by the Devil ever directed against any organization.

God's Sustaining Grace infinitely exceeds our Necessities at all times; and, therefore, we have conquered.

BUT WE CAN never rest in Past Achievements, nor ever count the final battle won, when the campaign is only just begun.

Therefore, we need, above all things, a People who know How to Work and How to Pray; How to Live and, if need be, How to Die for the Christ, and for Humanity for whom He died.

WE HAVE BEEN giving much attention during this week to the work of Zion Restoration Host.

At the great Assembly last Monday night we had the joy of hearing, for hours, reports of the work done by the great Regiment of about a Thousand, which goes forth every Lord's Day from the City of Zion into the City of Chicago.

They do valiant work from house to house, in the streets and lanes and boulevards and avenues of the city.

IT IS EXCEEDINGLY difficult to convey to those at a distance the Holy Enthusiasm and quiet Self-Repression of these splendid workers, who, under most efficient leadership, go forth two by two, under captains of tens and leaders of Seventies, into carefully mapped-out districts, with Special Messages for every home in these districts, and with other Zion Literature.

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THE CONVERSATIONS and opportunities for impromptu meetings in the streets and in various halls and houses are very many, and the reports from these are very interesting.

THE RESULTS are beginning to appear in many ways, and, notwithstanding all the continued opposition of the pulpit and the press, the people are increasingly kind and considerate to the members of the Host as they salute every home with the Message of Jesus, which He gave to the Seventies of old,—

"PEACE BE TO THIS HOUSE!"

THE SPIRIT of Peace, of Purity and of Power has accompanied these Messengers and the Messages; for they have gone forth in the Spirit of Wisdom and Love and Truth.

HOUR AFTER HOUR at Shiloh Tabernacle was passed by the members of Zion Restoration Host last Monday night in delightful conference, until it was impossible to imagine that we had reached, not only the eleventh hour, but far towards the midnight hour, ere we closed the Conference and Assembly.

OUR TUESDAY afternoon Divine Healing Meeting was largely attended.

The Weekly Zion City Rally on Wednesday night was attended by thousands, and was a time of much heart-searching and blessing.

WE HAVE GIVEN much attention also during the week to the Business of Zion, and a number of very Important Changes, and, we regret to say, some Removals, have been made in the staffs of the Architectural and Engineering Departments.

THE MOST important of the latter is that of Mr. Burton J. Ashley, who has been succeeded as Acting Chief Engineer by Mr. H. E. Eckles, B. S. in Engineering, who has been Assistant City Engineer from the beginning.

MR. HARVEY G. HAYS is also no longer our principal general architect. He designed the Factory for Zion Lace Industries, and also Elijah Hospice and the Administration Building, and did other good work.

Mr. Paul Burkhard, late of Zürich, Switzerland, and a graduate of Parisian and German Schools of high standing in architecture, is now at the head of the Architectural Department, with a very efficient staff.

WE SHALL thoroughly examine every one of the large Departments in Zion, making all needful changes after thorough investigation, and putting the work upon a still stronger and more efficient footing.

In this we are assisted by the excellent men who have so long coöperated with us, and whose zeal and love and intelligence and capacity grow more effective day by day.

THE GREAT Bureau of Zion Stocks and Securities, now being organized by Deacon Daniel Sloan, has already done excellent work, and a number of Special Financial Messengers from the City of Zion have been sent forth to aid friends in all parts of this country who are coming to Zion City, intending to make investments in our Zion Citv Lands, Institutions and Industries.

HAVING EFFECTED the initial organization of this Bureau, we have directed Deacon Daniel Sloan to make a Brief Visit to the northern portion of the Pacific Coast.

During that visit he will speak in Vancouver and Victoria, in British Columbia, and in Seattle, State of Washington, and in Portland, State of Oregon.

WE DO NOT think we shall be able to spare our able brother from Headquarters to visit in other portions of the Pacific Coast, as his stay can only be very short.

It will not be possible for us to give an itinerary, but we may say that he will leave Zion City next week, and it is probable that he will visit Portland and Seattle first, and make the visits to British Columbia later.

Our friends must everywhere pray for him, and hold themselves ready for his visit.

DEACON DANIEL SLOAN thoroughly understands the whole Situation in Zion, and has been with us as a member of our Business Cabinet from the beginning.

He has a richly-trained Spiritual Nature, as all know who have followed his Bible Lessons from week to week in these columns.

He is also a splendidly equipped Christian Business Man, able to give counsel, and to represent us well in Spiritual and Material Things.

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THE GLORIOUS weather which we have been experiencing in Zion City for some time has made the Season seem to be rather that of an early and warm Spring, than of the Last Month of the Fall and Precursor of the Winter.

NEVER HAS the City looked more beautiful.

Every day adds to our population, and every day sees new houses begun and rapid progress made with the large number that are under construction.

THE EAST WING of the Large Educational Building, which is being built solidly of white stone and backed with Zion brick, has now reached its last story, and will soon be ready for roofing in.

It is a noble pile and will cost, when completed, about One Hundred and Fifty Thousand Dollars. The Central Portion and West Wing will soon be required.

We hope to have the Zion College, which is now safely housed and doing excellent work, in the New Building early in the coming year.

FOUR LARGE NEW Schoolhouses in various parts of the City are now approaching completion, and will soon be used by more than one thousand pupils, who are eager to avail themselves of the new accommodations.

The upper rooms, that is, the third story of each of these buildings, are being prepared as local Zion Tabernacles where District Meetings of various kinds may be held throughout the week.

ZION CITY POSTOFFICE is clamoring at Washington, D. C., for larger premises.

The beautiful little building that we gave them at the beginning has been for some time too small.

In fact, the office has done for many months the business of a Second-class United States Postoffice.

We hope that the authorities at Washington will soon agree with us in the need for the early construction of a proper building for the phenomenally large and constantly growing postal business of Zion City.

FROM EVERY part of the world, where Zion's Banner has been planted, Glad Tidings continue to come.

The Good News from far countries is indeed as "refreshing water" to our thirsty spirit, which longs for the extension of the Kingdom of God to every human being in all the world.

BUT THE NIGHT is far spent and we cannot continue to review the delightful work of God in Zion.

We must bring these Notes to a close.

WE CANNOT do so, however, without recording our gratitude to God that our beloved wife, Overseer Jane Dowie, has returned to Zion City, after a few weeks' absence, with greatly-increased vigor, and she is looking forward to a Happy Winter of Work in connection with the Zion Dorcas Women, who are laboring in Zion City, Chicago, and a great many other places.

SHE HOPES to be able to fill regularly the Appointment which we have given her for the Winter, of Preaching every Lord's Day Afternoon in the great Auditorium of Shiloh Tabernacle, where thousands assemble five times every Lord's Day to hear the Word of God.

WE KNOW that our beloved people take a very intense personal interest in us, and in our son, Deacon A. J. Gladstone Dowie, who has not continued his course at the Law School of Harvard University, Cambridge, but is now studying Law at Chicago University.

Our little Family Band of Three takes this opportunity of gratefully acknowledging the Prayers and Loving Salutations which continue to come to us from thousands of hearts, in thousands of letters, from all the earth.

We can only say that we hope to be more worthy of the love and confidence of our dear people, and, above all, of Him who has comforted us in our great personal sorrow and loss of last May, and enabled us to Go Forward, humbly, patiently and lovingly, with His Work.

BRETHREN, PRAY FOR US.

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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When William Booth came to Chicago yesterday, the first people he went to see were the press people. They met him, by arrangement, at the Press Club. Here is the paragraph in Hearst's Chicago American*—that Literary Cesspool, which it is almost a reflection upon a man's character to be seen reading: "He was met at the station by Luther Laflin Mills, who escorted him to the Press Club, where the party spent nearly an hour, the General chatting with the representatives of the press who assembled to greet him. 'I always enjoy meeting newspaper men,' he said; 'I am a newspaper man myself. I run twenty-seven newspapers and am always in need of editors and writers. I hope to enlist some here during my visit.'" Another notoriously vile paper, the* Record-Herald*, which we have publicly convicted of scores—yes, hundreds—of the most shameful fabrications, says that General Booth said at the Club: "I am glad to meet the newspaper men of Chicago. I shall be pleased if I can afford them material for a little interesting copy, for I place a great deal of value on the coöperation of the press in the good work which brings me here." My Lord!*

The Press of Chicago coöperating in Salvation! Think of it! Think of these dirty stinkpots and beerpots—think of these fellows who advertise fortune-tellers, and write lies endless—they are to coöperate with him in the "good work"! Can it be that he and they are "birds of a feather"?—for the proverb is true that "birds of a feather flock together." Another Unclean Bird—the Chicago Inter-Ocean*—says: "He was met at the station by Luther Laflin Mills and Colonel Charles Lowton of the Army of Chicago. The party was driven to the Press Club, where the General was given an informal reception. It is his custom to go to the press club of every city he visits before appearing at any other organization." Shame! Shame! Not first to a Gathering of God's Children to give thanks to God, to supplicate His blessing in prayer, and to plan for the work of God? No!—he goes to the press club of every city [a notoriously ungodly and unclean place] before appearing at any other organization. He reminds me of a Chinese worshiper whom I once saw in a Joss House, worshiping Malignant Devils, and neglecting Good Beings. I asked him "Why?" He replied that it was "necessary above all things to be on good terms with the Devils, for they will hurt if they are not propitiated by sacrifices; but it does not matter about Good Spirits, for they never hurt."*

So, on the principle of squaring things with the Devil first, "in every city," William Booth goes, cap in hand, to the Printers' Devils and begs them to be gracious, and promises them "material for a little interesting copy." Can anyone imagine Jesus or His Apostles doing that?

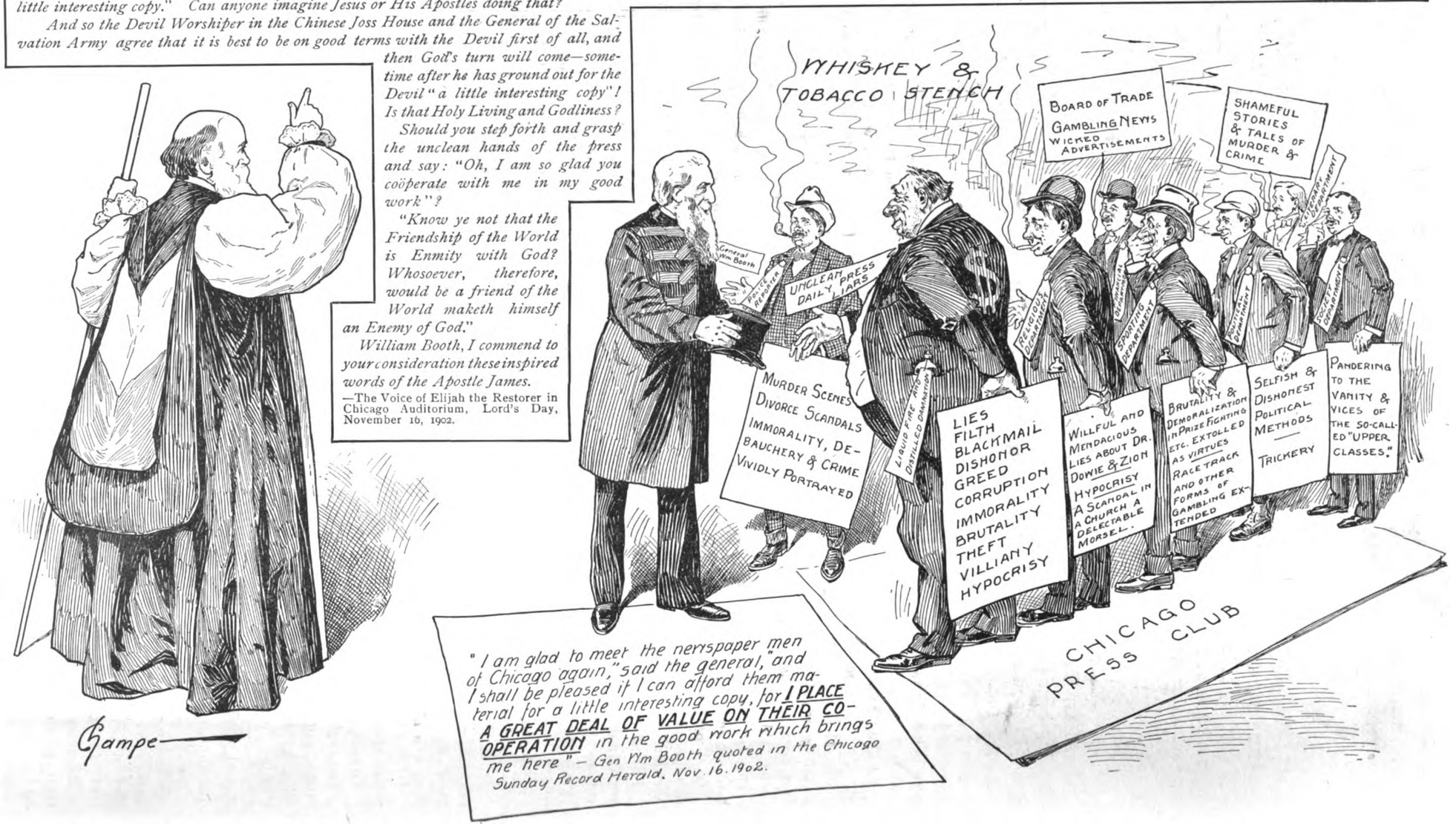
And so the Devil Worshiper in the Chinese Joss House and the General of the Salvation Army agree that it is best to be on good terms with the Devil first of all, and then God's turn will come—sometime after he has ground out for the Devil "a little interesting copy"! Is that Holy Living and Godliness?

Should you step forth and grasp the unclean hands of the press and say: "Oh, I am so glad you coöperate with me in my good work"?

"Know ye not that the Friendship of the World is Enmity with God? Whosoever, therefore, would be a friend of the World maketh himself an Enemy of God."

William Booth, I commend to your consideration these inspired words of the Apostle James.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, November 16, 1902.



ELIJAH THE RESTORER REBUKES GENERAL WILLIAM BOOTH FOR ASSOCIATION WITH THE UNCLEAN PRESS.

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"NO weapon that is formed against Zion shall prosper." This is the promise of God.

At the Chicago Auditorium, Lord's Day afternoon, November 16, 1902, God once more manifested His Divine approval of the Mission of His Messenger, Elijah the Restorer, and His wrath against those who attack His work in Zion, by giving to His Servant mighty and effective utterance, as he rebuked General William Booth and other high officials of the Salvation Army for their wicked and persistent falsehoods concerning himself and Zion.

God placed the Sword of His Spirit in the hand of His prophet and gave it mighty power, as in His strength it was wielded against Zion's foes.

For several years, high officials of the Salvation Army had been making unwarranted and untruthful attacks upon Zion and her General Overseer, and the General Overseer had allowed them all to pass by unnoticed, hoping that, with more knowledge of Zion, those who assailed her would cease their opposition, and that he would be spared the unpleasant task of rebuking them.

Now, however, an especially insolent and uncalled-for falsehood concerning him had been published in an official interview of the headquarters office of the Salvation Army in London, in a London paper.

It had been repeated in a private letter addressed to Evangelist H. E. Cantel.

Other public and private attacks had been made.

General Booth, himself, after having been given an excellent opportunity to withdraw the false accusations for which he was responsible had not done so, and since the General was in Chicago, and hence could avail himself of an opportunity for an immediate reply, the General Overseer took advantage of the occasion by addressing some very pertinent questions to the head of the Salvation Army.

God's Messenger began his discourse with an account of his frequent and effective assistance of the Salvation Army during the beginning of its work in Australia, many years ago, and of his repeated acts of friendliness to this organization and its members up to a very recent date.

He then showed how ungratefully General Booth and his staff officers had forgotten all his kind treatment of them, and had attacked him, some of them most bitterly.

He showed how their attack had consisted not only of mean, little, noncommittal insinuations, but also deliberate and malicious and repeated falsehoods.

He ended with a call to repentance and a solemn warning of the prophet of God to those who fought God's anointed one.

In spite of the fact that it was raining when the service began, and there were numerous other meetings in the city at the same hour, the ground floor and boxes and a large portion of the main balcony of the Auditorium were filled, and many hundreds, not desiring to climb the stairs to the upper parts of the balcony, stood in the broad foyer during the greater part of the service.

Over four thousand people were present.

So manifestly was the Spirit of God with the General Overseer in His Message, and so fairly and dispassionately did he present his facts and arguments, that the people showed, by hearty applause and other expressions of approval, their complete acceptance of the position which he took.

In the general exercises which preceded his address, the General Overseer aroused deep interest, and made a deep impression on the spirits of those present, by his masterly exposition of the 3d chapter of the 2d Epistle of Peter.

The meeting closed with an earnest prayer of consecration in which almost every one in the audience joined, the Doxology, the benediction by the General Overseer, and the Zion salutation, "Peace to thee," and its response, "Peace to thee be multiplied."

Chicago Auditorium, Lord's Day Afternoon, November 16, 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.

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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.

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. 207:

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.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 then read the 91st Psalm.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.
For He shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with His pinions,
And under His wings shalt thou take refuge.
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For Thou, O Jehovah, art my refuge!
Thou hast made the Most High Thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.

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For He shall give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

How many believe that?

Angelic Ministry.

How many believe in Angelic Ministry?

Modern Spiritualism, so-called, is a compound of fraud, diabolical delusion, and diabolical reality.

Yet the Ministry of Angels has, throughout all the ages, been taught and realized by the people of God; and it is to me a Divine Reality, full of untold blessing, every day of my life.

The writer of the Epistle to the Hebrews (chapter 1, verse 14) asks a question which can only be answered in the affirmative.

Are they not all Ministering Spirits, sent forth to do service for the sake of them that shall inherit Salvation?

[Continuing the reading of the 91st Psalm.]

Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known My Name.
He shall call upon Me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him My salvation.

I will read in the 2d Catholic Epistle of Peter, the Apostle, and the 3d chapter.

Meaning of Catholic is General or Universal.

I call your attention again to that word, Catholic, the word General, which is at the head of the Epistle.

The Epistle of James is a Catholic Epistle. The two Epistles of Peter are Catholic Epistles, written, that is, not to one portion, but to the Universal Church.

The First Epistle of John is a Catholic Epistle.

The Epistle of Jude, the brother of James, and the brother of our Lord; that is also a Catholic Epistle.

This is now, beloved, the second epistle that I write unto you, and in both of them I stir up your sincere mind by putting you in remembrance;

That ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles:

Knowing this first, that 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.

For this they wilfully forget—

How many people there are who wilfully forget!
They do not forget accidentally. They forget on purpose.
They "wilfully forget."

For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the Word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same Word, have been stored up for fire.

"*Stored with Fire*" is the marginal reading, and it is the better reading.

But the heavens that now are, and the earth, by the same Word have been stored *with* fire, being reserved against the day of judgment and destruction of ungodly men.

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

Humanity's Foolish Estimate of Time.

Oh! what a foolish estimate of time men have when they speak of one day sometimes as a long time—or even a week, a month, a year, a century, or even a millennium, as "a long time."

But the Power of God laughs at the slow processes of men's thought, and speaks of doing, and manifestly does, in one day, the work of a thousand years.

Some day a "nation" will be "born in a day" into the Kingdom of God.

Some day the Power of God will come upon this world in such a way that all the nations of the earth shall submit to Him, perhaps within one week.

The work that has not been done in the six thousand years will be done in, possibly, six days.

The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance.

God's Wish that None Shall be Lost Will be Satisfied.

I know the wish, or desire, of God is going to be carried out.

I cannot see how it is possible for a Divine Desire to be other than carried out.

If God wishes, God wills, and He will "have all to be saved."

You will have to be saved.

If you want to be damned for this life, or perhaps a thousand years or more in another life beyond your death, it will only be because you want to be plunged into the misery of your own wilful damnation. You do not need to be.

You will have to be saved eventually: for God has willed it. He *desires* it, and that settles the matter.

Some day you will have to cry out "Father!"—perhaps only when you have made your bed in hell.

Prayer Will be Made in Hell.

"People do not pray in hell," I read the other day from one of those who consign men in the calmest possible way to an everlasting hell.

I know that teaching never came from God.

He cannot find it in the Bible.

The statement was made by one of these writers, nevertheless: "You will go to hell, and you cannot pray there: for you will only get more and more wicked throughout Eternity."

Who said that?

It was a Salvation Army writer.

But the Christ in the Parable of the Rich Man and Lazarus teaches otherwise.

The rich man, who was so wicked and so careless of every one but himself, when he had died, lifted his eyes in hell, and started to pray.

First he prayed for water for himself.

When Abraham said that there was a Great Gulf fixed, and he could not send Lazarus, then the man started praying for his Kinsfolk.

This writer said that people got worse and worse in hell; that they never got any better; that they never have any good impulses in hell.

That rich man had, however.

He prayed out of the depths of hell:

I pray Thee, therefore, father, that Thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

That was a good impulse, was it not?

Audience—"Yes."

General Overseer—That man down there in hell did not want his brother to join him, and he prayed in hell.

You will learn something, some of you wretches, who consign men to an eternal hell, and say they can never pray there.

And as to Abraham's saying there was a Great Gulf fixed which neither he nor Lazarus could cross—that was true. But our Lord, Jesus the Christ, crossed that Gulf, and bridged it for every sinner who repents in hell, just as He has bridged another Gulf between earth and heaven for every sinner that repents on earth.

You have forgotten that the very Christ Himself descended into hell, preached to the spirits in prison, and carried captivity captive, and that one day God is going to empty hell, and destroy it, and that Death and Hell shall be cast into the Lake of Fire.

A Miserable, Unscriptural Conception of Hell.

You want hell to be forever, do you, with a big lid placed on the top of it, and the angels to sit there, to keep miserable, agonizing myriads of spirits who are "His own offspring" in a hopeless hell?

What would then happen if the lid got lifted, and the Devil and all his myriads got out?

It would all have to be done over again; and the Christ would have to save a lost world once more.

As in Adam all die, so also in the Christ shall all be made alive.

. . . . . .

God hath shut up all unto disobedience, that He might have mercy upon all.

A merciful Father will follow, follow you, follow you, just as the Restoration Host follows you everywhere in Chicago.

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A man said the other day that he could not get away from these Dowie fellows; "they follow you, follow you, follow you."

Yes, they will follow you, no matter what you do.

Some one said today that a few members of the Host were not very well received in one district.

"Has any one had the honor of being killed yet?" I asked. "No," was the reply.

As for God following you, the Christ of God, who came from the Father to seek you, came not only to earth, but He descended into hell, and preached to the spirits in prison, as Peter said, to them who had been disobedient in the days of Noah, who had been thousands of years in hell.

Folly of Noah's Carpenters and Their Destruction.

There will be some people, you know, who will not listen to a prophet when the prophet tells them that the world is going to be destroyed.

They laugh.

"Everything continues as it was," the ark-builders said, "and Noah told us that 120 years ago, when he began building that ark."

"Our fathers and our grandfathers worked for Noah building that ark, and you tell us that the flood is going to come now surely! We have had generations of wages and we shall have for many years to come, out of Noah for the building that menagerie."

Noah's carpenters perished!

If you do not take heed of the Word that comes to you today, you will be a Noah's carpenter.

There is a real hell.

There is a real heaven, but there is a real God who never gives up His children, and will seek and save that which was lost, until He has found the last one, if He has to go through a dozen hells and tens of thousands of years to get you.

If you are good enough, some of you, when you get to heaven, may be sent to hell to help empty it.

I guess there will be some work for Zion Restoration Host there, since myriads perished in their ignorance, not knowing God's Way.

I think there is nothing that would make me hate God more than to believe that God the Almighty could do what these miserable Presbyterians say He does: create human beings to be "vessels of wrath," to be damned whether they like it or not, with a damnation that has been predestined by God Himself before the creation.

If I believed that I should just hate God.

How could I do anything else?

Election by Grace.

Your damnation or salvation is a matter of your own election.

You cannot be damned unless you elect to be damned, and you cannot be saved unless you elect to be saved.

I believe in election by grace, and every candidate is elected.

Every one who elects to be saved is saved; and there is no mistake about that: for Jesus said, "All that which the Father giveth Me shall come unto Me (the Father gave Him Authority over all Flesh); and him that cometh to Me I will in no wise cast out."

If you elect to be saved, God will save you.

No matter how bad you have been—and some of you have been very bad—God will save you if you will let Him.

There is a Day of Judgment.

There is a Destruction of Ungodly Men who cannot get into heaven.

They must go to hell.

Thanks be to God, Jesus said:

I, if I be lifted up from the earth, will draw all men unto Myself.

I believe that, every word of it.

He is the propitiation for our sins; and not for ours only, but also for the whole world.

. . . . . .

We have our hope set on the Living God, who is the Saviour of all men, specially of them that believe.

. . . . . .

Neither doth God take away life, but deviseth means, that he that is banished be not an outcast from Him

He would not be God if He did not.

I never care to argue that question. I simply repeat God's words.

The Idea of an Eternal Punishment for a Temporal Fault is Repugnant to Human Reason.

It is repellant to any good conscience.

Punishment must be proportionate to the offense, and the vast mass of men's offenses are consequent upon their birth.

They were born of you, Stinkpots.

They were born of you, Lovers of Alcohol.

They were born Lovers of Swine's Flesh.

They were born Lovers of the Theater, and all its dirty muck.

They were born Lovers of Evil Things.

They did not have any chance.

The Church did not give them any chance—did not help them.

The Choir of St. James' Episcopal Church is going into theatricals this next week.

The Lord have mercy upon it!

Here is the paragraph:

CHURCH CHOIR TO GIVE OPERA.

"THE SORCERER" WILL BE RENDERED AT BUSH TEMPLE.

Members of St. James' Episcopal church choir will present Sullivan & Gilbert's opera, "The Sorcerer," on Friday, November 21st, at the Bush Temple of Music. Rehersals, which have been held at the theater during the week, have given promise of a most agreeable production. The full score of the opera will be sung, and the costumes which will be worn by the men and boys of the choir are new, having been made for the presentation here and at the Aurora opera-house on the night of December 5th.

The event is under the patronage of more than one hundred of the well-known society women of the North Side. All the boxes have been taken by society people and several sections of seats in the body of the house have been reserved for theater parties.

Where is the Bishop, that he does not stop that iniquity?

Is St. James' Episcopal Choir to coöperate with the filth of the theater in winning men to God?

The Stage an Agent of Damnation.

When did the stage become a means of grace?

Not from the days when it was established.

Æschylus, Euripides and Sophocles established the first Greek plays in the praise of Dionysius, the god Bacchus.

The first Greek play came from a heathen poet, and formed a part of heathen worship.

It had a bad origin, and if you think that the dirty, vile stage has ever elevated humanity, you are very seriously mistaken. It has dragged down more to hell than tongue can tell.

If St. James' Episcopal Choir is to coöperate with the theater in the "good work," and General Booth is to coöperate with that offspring of vipers, the press, I can only say I am with all my might opposed to them all. (Applause.)

If a man tells me he makes straight for the Press Club, when he comes to Chicago, then I know where he belongs: for I know to whom they belong.

The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance.

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.

The Coming Great Tribulation.

The little explosions in Martinique, which have desolated large tracts of land, and destroyed hundreds and thousands of lives—thirty thousand in thirty seconds—will one day be repeated over the whole earth, when the fire that is stored up will escape, with its noxious and deadly gases.

Every human being will perish. The spirit will not die, but the bodies will.

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?

Should you who sing in the choirs of the churches put on the togs of the theater? Is that "Holy Living and Godliness?"

Should you step forth and grasp the unclean hands of the press, and say "Oh, I am so glad you coöperate with me in my good work"? Is that "Holy Living and Godliness"?

General Booth Coöperating with the Filthy, Godless, Lying Press

When William Booth came to Chicago yesterday, the first people he went to see were the press people.

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They met him, by arrangement, at the Press Club. Here is the paragraph in Hearst's Chicago *American*—that Literary Cesspool which it is almost a reflection upon a man's character to be seen reading—

VISITS THE PRESS CLUB.

He was met at the station by Luther Laflin Mills, who escorted him to the Press Club, where the party spent nearly an hour; the General chatting with the representatives of the press who assembled to greet him.

"I always enjoy meeting newspaper men," he continued. "I am a newspaper man myself. I run twenty-seven newspapers and am always in need of editors and writers. I hope to enlist some here during my visit."

Another notoriously vile paper, the *Record-Herald*, which we have publicly convicted of scores—yes, hundreds—of the most shameful fabrications, says that General Booth said at the Club: "I am glad to meet the newspaper men of Chicago. I shall be pleased if I can afford them material for a little interesting copy, for I place a great deal of value on the coöperation of the press in the good work which brings me here." (Laughter.)

My Lord!

The Press of Chicago coöperating in Salvation! Think of it!

Think of these dirty stinkpots and beerpots—think of these fellows who advertise fortune-tellers, and write lies endless—they are to coöperate with him in the "good work!"

Can it be that he and they are "birds of a feather"?—for the proverb is true that "birds of a feather flock together."

Another Unclean Bird—the Chicago *Inter Ocean*—says:

He was met at the station by Luther Laflin Mills and Colonel Charles Lowton of the Army of Chicago. The party was driven to the *Press Club*, where the General was given an informal reception. *It is his custom to go to the press club of every city he visits before appearing at any other organization.*

Shame! Shame!

Not first to a Gathering of God s Children, to give thanks to God, to supplicate His Blessing in prayer, and to plan for the work of God. No!—he *goes to the Press Club of every city* [a notoriously ungodly and unclean place] *before appearing* at any other organization. He reminds me of a Chinese worshiper whom I once saw in a Joss House, worshiping Malignant Devils, and neglecting Good Beings. I asked him "Why?"

He replied that it was "necessary above all things to be on good terms with the Devils, for they would hurt if they were not propitiated by sacrifices; but it does not matter about Good Spirits: for they never hurt." So, on the principle of squaring things with the Devil first, in every city, "William Booth goes, cap in hand, to the Printers' Devils and begs them to be gracious, and promises them "material for a little interesting copy." And so the Devil Worshiper in the Chinese Joss House and the General of the Salvation Army agree that it is best to be on good terms with the Devil, first of all, and then God's turn will come—sometime, after he has ground out for the Devil, "a little interesting copy"! Can any one imagine Jesus or His apostles doing that?

Know ye not that the Friendship of the World is Enmity with God? Whosoever, therefore, would be a Friend of the World *maketh* himself an Enemy of God.

William Booth, I commend to your consideration these inspired words of the Apostle James.

Are you to take the Devil with you in doing God's work?

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all Holy Living and Godliness.

Just think of these words:

"In all Holy Living."

That is it.

Many do not like that word "Holy Living."

"Howliness," Is Not Holiness.

They talk of Holiness.

They get up a great cry and howl.

Scream! I do not like to show you how they do it.

It is awful.

I do not like to do it. It seems too serious.

Did you ever see a Salvation Army Holiness meeting? It sounds something like this: "Lord! Lord!! Jesus! God! Oh! O God! O Christ! Oh!" (Throwing up his arms, and rolling his head from side to side, the General Overseer gave a very graphic imitation of a spurious holiness prayer.)

Is that the way to pray? If anybody came to my office and prayed like that, I should say to my personal attendant, "Stern, take that lunatic out." (Laughter.)

Is that prayer—howling like a dervish, screaming like an idiot, and asking to be made holy?

Live rightly; that is the kind of thing God wants

You cannot get holiness in the fashion that you go after it—screaming, like the priests of Baal.

The Silence of Effective Prayer.

I pray more prayers every day for the healing of God's sick children and for the comfort of the sorrowing of this world than all the ministers of Chicago put together.

In some of my missions, there have been times when I have received thousands of petitions for prayer in one day.

I receive large numbers now constantly, and I get answers to my prayers.

I get them. They are there on record.

They are right here now.

Every one here who has received Blessing in answer to my prayer, stand. (Many thousands in every part of the great Auditorium, arose.)

Did God heal you in answer to my prayer?

Witnesses—"Yes."

General Overseer—And bless you?

Witnesses—"Yes."

General Overseer—Thank God for that!

That is the test.

I never prayed, and I never will, in the howling fashion of the Skeleton-Salvation Army in my life.

When you are in the room where I pray, you might not know I was praying at all. While I speak I think of—it is one out of thousands—

A Miracle of Healing in Answer to a Brief, Silent Prayer.

My eyes fell upon my watch, and upon a petition for prayer at the same moment; I was correcting a galley of proof.

I put down the pen.

Yes, it was time—3 p. m., April 2, 1896.

Minnie R. Martin was lying down there in Martinsville, Indiana.

She was paralyzed in lower limbs, hip stiff, legs drawn backward until they were tightly pressed against her body, had spinal meningitis, was blind, and unable to swallow any solid food, and "given up to die" by the physicians who had attended her for a year.

"O God," I prayed, but there were no words heard, "that girl and her cousin are alone. By the Power of Thy Spirit, for Jesus' sake, heal her." In some such words as these I prayed for her silently.

They believed that prayer would be answered.

Those few moments were enough.

I laid down the request, went on correcting my proof, believing God had answered, if, as I confidently trusted, they were fulfilling the Divine conditions, and obeying my directions.

But down there in Martinsville, Indiana, the girl arose, perfectly healed by God.

Here is a part of her testimony:

I then sent in a request for prayer at a set time, and at the time Dr. Dowie prayed for me I was able to swallow solid food, received my sight, my left arm and hand became straight, and was able to raise up in the bed. I can truly say that I have now received my entire healing.

Last Sunday [three days after her healing] I was able to walk to church, and I walked up and down the stairs.

I am growing stronger every day.

I was healed through faith in the Lord Jesus, the Christ.

I give God all the praise, and thank Dr. and Mrs. Dowie for their prayers for my healing.

The Lord has healed me, and it is my intention to serve Him all my life.

Faithfully yours in Jesus,
MISS MINNIE RANDOLPH MARTIN.

P. S.—I was 15 years of age the 25th of March.

The newspaper reporters came and saw her and got her testimony, and it is there, with thousands of others, in LEAVES OF HEALING for June 12, 1896 (Volume 2, No. 34, pages 529-530).

You cannot cut it out.

Miraculous Healing Vindicates God's Prophet.

There is Deaconess Jennie Paddock, who takes care of Zion Home of Hope for Erring Women in Sixteenth street, the work that I have loved to take the responsibility of, for years.

We do not talk much about it, almost never, except when Mrs. Dowie sometimes says a few words about it in the LEAVES.

We have thirty or forty girls there, and eighteen to twenty-five babies, and God is saving them all the time.

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But Jennie Paddock, who is our Deaconess in charge, was dying in August, 1890, over twelve years ago, when I was at Western Springs.

She had a great, big tumor.

Dr. Martin and others had operated.

She was dying, but with her last consciousness, hearing of myself and this work, she said: "Ask him to pray for me."

The woman she spoke to came right out.

That night I was telling what I thought about the so-called Christian Alliance and Christian Science and all these other Devilries.

I was going to lecture on that, when up along the central passage in the big tent there came a little woman with something in her hand.

I waited and took it.

It was a note, asking me to pray for this dying woman, fifteen or twenty miles away.

I said: "I will say some very hard things tonight about Dr. Simpson and that miserable Christian Alliance, and Mrs. Eddy, that wretched system of Christian Science, both of which seem to me to belong to the Devil.

"I have a request in my hand, know nothing about the woman, but she says she believes if I pray she will be healed.

"Mr. Secretary, note the time."

I turned to the Secretary of the Convention. It was not my convention; I was simply talking there by invitation, for a few days.

The Secretary noted the time and I presented that petition.

Away there in Chicago, fifteen or twenty miles away, the woman turned and said: "I feel well; what has happened?"

She turned and lay upon the tumor; a great, big tumor that had to be supported.

After several hours' sleep, she said: "I am hungry. I want something to eat."

They thought she was dying. The doctor had said that she would die in an hour or two.

She did not die.

She ate. In the morning she got up and put on her clothes.

In a few days that enormous tumor had disappeared, and she had made a carpet and moved to a new house.

She has been working for God all these twelve years.

Her testimony was first published in the present series of LEAVES OF HEALING of May 3, 1895 (Volume 1, No. 31, pages 481-485), and has been spoken before tens of thousands of persons since, and widely published over all the world.

God justified the blows that I struck that day against these so-called Christian abominations, just as He will justify the blows I strike today against an organization whose leaders tell shameful lies, and yet pretend to serve the God of Truth and spread Salvation.

May God bless! I shall strike Evil as hard as I can.

That prayer was more quickly offered than I have told about it, and the parties noted the day and hour, and it was at just the moment of prayer that the answer came.

God hears prayer.

If you know how to pray, you do not need to howl.

"Howliness is not Holiness."

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.

But, according to His promise, we look for New Heavens and a New Earth, wherein dwelleth Righteousness.

"A New Heaven and a New Earth."

Thank God for that!

This old earth will be all melted up and turned all over, God making a new thing out of it.

"A new heavens and a new earth wherein dwelleth"—Hinky Dink and his saloon? (Laughter.)

Will men dwell there who go about fighting each other, lying about God's servants and yet saying that they belong to God?

I would not have said a word about General Booth today had it not been that in Exeter Hall, London, he maligned me and God's work in Zion just before he left England on this American tour, which has brought him at this very hour to the Studebaker Theater, Michigan avenue, Chicago, where he is probably speaking at this moment—not a hundred and fifty feet from the platform on which I am now standing. In the Name of the Lord, and for Zion's sake, I must speak. God requires that I shall.

No; there is going to be Righteousness *in this new* heavens and this new earth.

People will have to do right—not tell lies.

Dwight L. Moody could not lie about me with impunity, and William Booth cannot.

Do you hear, William Booth? You cannot lie with impunity.

Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight.

And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you.

Even Men of God Have to be Straightened Out.

Paul had just been giving Peter, a little while before that, a remendous scoring. He needed it, too.

He gave it to him at Antioch.

He was to be blamed.

He was going right back to the miserable Judaizing business and eating only with people who had been circumcised.

Paul just took old Peter and put him on the anvil of Divine Truth, and blew up the Fire of Love a little, and hammered him out straight!

It has to be done sometimes.

I hammered Moody out straight.

He would not take it, but kept on saying naughty things.

I told him he would soon die; that God would not stand him in fighting Zion without good cause.

I tell William Booth: You cannot lie against John Alexander Dowie and Zion with impunity.

The Chicago editors of 1895 thought they could all lie about me.

They are all lying in their graves today, with one exception, and he is going about the place, picking up any political job he can get.

You cannot lie with impunity.

You never had it told you so plainly, but you are going to have it now, William Booth.

I will cover no man's sin when he will lie against God's work in Zion.

Peter was a great Apostle. Paul would not cover his sin.

He said to him: "I withstand you to the face; you are to be blamed.

"You are not walking uprightly according to the Truth of the Gospel. You are getting Barnabas and these others carried away with your dissimulation."

Peter took that nicely, and he wrote about Paul, in this last letter that ever he wrote, a commendation of Paul's teaching, who "accounted that the long-suffering of our Lord is Salvation."

Peter was always in danger of falling into trouble because of his being willing to be conformed.

He had a timorous spirit.

Although a very brave man, every now and then he would become a coward.

He was so great a coward that he denied his Master when He was bound, bleeding, scourged, reviled, and crowned with thorns.

He went back also upon the Christ's teaching twenty-five years after Pentecost, and had to be straightened out by the Apostle Paul.

There is no infallibility in any man, no matter how high he may have stood, or may stand, in the Kingdom of God; and even an apostle may lie, as Peter lied, to his Master's face; or may fall into Perdition as the Apostle Judas Iscariot did. I am very conscious that I am very fallible; but, by the Grace and Mercy of God, I can say that I have never envied, or, knowingly, borne false witness against any living being, or any one who has ever lived on this earth.

And account that the Long-suffering of our Lord is Salvation; 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;—

Peter's Neat Dig at Paul.

Then Peter got in one of the neatest digs that ever an apostle got into another in the next words:

—wherein are some things hard to be understood—

That is right.

Paul's epistles are very hard, in some places, to be understood.

They remind me of a story I have read concerning one of Horace Greeley's letters.

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One day he wrote John H. Raymond, a fellow editor in New York, a letter.

Mr. Raymond got the letter, and turned it every way, but could make nothing out of it.

Mr. Greeley had told the messenger to wait for an answer.

Raymond turned it over to a brother editor, but he could make nothing of it.

Then he quietly put it into an envelope, and addressed it back to Horace Greeley, Esq., and, handing it to the messenger, said: "That is the answer, my boy."

Greeley took it, looked at it and said: "Take that back to Raymond, and tell him to write so that people can read it." (Laughter.)

I sometimes wonder whether Paul always understood what he wrote himself. I dare say he did not.

I dare say there is no man living, who speaks the truth, and yet fully understands or correctly expresses it all.

Paul did tangle people up over this "election" business, and some other things; and our theologians from age to age have made his epistles a very armory for polemical controversy, in which Love has had no place.

I wish sometimes that Paul's writings had not been so hard to understand, even whilst I rejoice for all we can understand.

Peter, I admire you for that word—"some things hard to be understood," and I think I can see Paul smile when he reads. You got back at him very lovingly and very cleverly.

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.

Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness.

But grow in the grace and knowledge of our Lord and Saviour, Jesus, the Christ. To Him be the glory both now and forever. Amen.

Prayer was offered by Overseer Piper and the General Overseer, at the close of which the congregation and choir chanted the Disciples' Prayer.

After the announcements had been made the General Overseer delivered the following Address:

SOME QUESTIONS FOR GENERAL BOOTH.

But before speaking on the Unveiling of the Apostasy of the Greek church, which is next in the course of the Restoration Messages which I am delivering, I feel it right to put in as my prelude Some Questions for General Booth.

I may not get to my Message at all, as my time is limited

I Am Not Attacking General Booth.

I am simply defending Zion and myself against hundreds of attacks which I have not before answered.

I put the questions which it is my duty to put, as God's minister, messenger and prophet, in the position from which I have not receded for a moment.

God has called me, and by His Spirit has made it plain to me and to you, in tens and hundreds and thousands throughout this world, that my mission is that of Elijah the Restorer.

God give me strength to perform it! (Amen.)

But speaking simply as a Christian man, first, and then as minister next, of Jesus, the Christ, and then as the head of an important organization, I desire to offer some remarks.

Unmanly Conduct of General Booth and His Chief Officers.

First, as a man, I complain today of the unmanly conduct of General William Booth, and the discourteous treatment of Chief of Staff Bramwell Booth, the Consul, Mrs. Emma Booth-Tucker, and Commissioner Railton. I will confine my remarks to these four for the present.

In the first place I say that the conduct of the General is unmanly, unchristian, and entirely unwarranted in any attack upon myself personally, for I have been a sincere friend of the Salvation Army when it was in great stress.

I may as well just say a few words about that now.

My First Acquaintance with the Salvation Army.

I scarcely knew of the existence of the Salvation Army until in the early eighty's, having occasion to spend some little time in Adelaide, South Australia—my field of labor being at that time in Sydney, New South Wales—and having business that detained me there and made it uncertain just as to when I could return to my work in New South Wales, or as to whether I should proceed to England, I was able to give the Salvation Army some considerable help which ought to have won their everlasting gratitude, and not their diabolical falsehood and impudence.

When I was in that city, the Salvation Army's first officers in Australia arrived.

I very soon went down to the barracks, as they called them, where they were speaking.

Taking a great interest, as I have for many years, in aggressive Christian work, leading, as I did, many processions of my own people through the streets, and filling, as I had, for many years, the largest buildings available in every city where I spoke, I had sympathy with the aggressive forms of Christianity.

I wanted to see what the Salvation Army was doing.

The opportunity was unique, and without any hesitation I paid earnest and close attention to the movement, and read all the literature it had up to that time produced.

Unsatisfactory Character of Salvation Army's First Officers in Australia.

I found two exceedingly vulgar, exceedingly ignorant, and utterly ridiculous people had been sent to found the Army work in Australia.

I do not hesitate to tell the facts now, because they may as well be stated.

The man's name was S———.

His wife had been known as "Hot M———" before she had become a captain, and was sent out there with him.

They sent, to perhaps one of the best educated Anglo-Saxon communities in the world, the most illiterate man and woman that they could possibly have sent.

They were not only illiterate and vulgar, but they were ungodly, because they were continually showing that they were utterly destitute of saving and restraining grace.

It was not an uncommon thing for the woman to fling a knife across the table at her husband, or throw a cup of coffee in his face.

The degradation and disgrace of their action was going on to such an extent that the people, who were interested in the Salvation Army and had formed a kind of corps before these people arrived, told me about it. Some of them had been members and non-commissioned officers of the Army in England.

They said the scandal had become so terrible that some friends of the Salvation Army should tell the General, and should interpose and save the work, if possible.

I never entered into any official relation with the Army, and I said: "That is not my work. However, I will continue to watch and see."

Meanwhile I formed the acquaintance of these people.

Their behavior was perfectly shocking.

My Rebuke of Sin in First Officers of Salvation Army in Australia.

I said to you that Australia is a well-educated community.

I have a right to say that.

By law every child is educated.

If a man will not educate his children in Australia, he is fined, and, if necessary, sent to prison, where he ought to be sent: for such neglect is a crime.

You will never have a people in America who will be able to do their work, as a people, until you have National, Secular, Compulsory and Free Education, under the control of the National Government and provided for by the National Treasury, for every child, white and black and any other color, in this country.

I felt very sorry, and I privately and frequently expostulated with these two foolish people.

I told them that their conduct had become very well known, and that I had been asked to speak to them about it.

They took it very nicely, I must confess.

Both of them, having been approached by me in a kind spirit, repented.

It was, however, a very short repentance, because I saw her box his ears within two days, accompanying the act by words which sounded like swearing.

I was very sorry.

Added to this, they soon both became very sick. I did not wonder at that: for they took no intelligent measures to adapt

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themselves to the almost semi-tropical climate, and to the sudden changes in the weather at certain seasons.

The woman was laid up completely, and the man was waiting on her.

Meanwhile the work had fallen completely flat.

The police authorities were very much disgusted with their erratic procedure, and were fighting against them.

Championing the Cause of the Salvation Army in Time of Persecution.

When people are persecuted, I am in deep sympathy with them.

I do not see any reason why they should be persecuted for going through the streets, singing a hymn and exhorting sinners to repent.

My family had lived many years in that city, and I was pretty well known there.

I had spent about nine years of my youth and early manhood there before I returned to Scotland to study for the Christian ministry.

I felt very indignant at the treatment which the Salvation Army received.

Leading a Salvation Army Procession Despite Persecution.

When both of these foolish captains were sick, and their lieutenant came to me and told me he and they had been arrested several times, and begged me to help them, I said "I will help you."

That night, I put myself at the head of their poor little corps, and started out with them, singing through the streets of Adelaide: "We'll work till Jesus comes."

I led the corps in front of the principal police-office of the city.

I wanted to draw out the fire of the Inspector-general of Police.

I did.

Presently officers came out and said, "Stop

"Why should we stop?" I asked.

"The law says so."

"The law does not say so. Stand aside!"

"But the law does say so, and I will arrest you if you do not stop."

"I will arrest you in two minutes if you do not get out of the road," I said.

"Officer," I continued, calling a police officer in uniform, "get this man out of the way. He has no right to stop this procession."

"I am an officer of the police," said the man, showing me his police badge under his coat.

"I do not care who you are," I replied. "I do not care if you are Inspector-general. Stand aside! You have no law on your side."

"My orders are to arrest you."

"Then," I said, "arrest me."

"Oh, I cannot do that," he whined. "You are not a Salvationist, are you?"

"Oh, yes," I said, "I am a Real Salvationist, though I do not belong to the Salvation Army."

Somebody whispered my name to him.

"Oh, Mr. Dowie," he said, very deferentially, "I did not mean to stop you."

I said: "You are stopping this procession. Get away. Take my name, and let your superiors summon me if they dare."

He took my name, and we went on singing: "We'll work till Jesus comes."

I marched on triumphantly, but I thought that would not do. I had gotten off too easily.

I had expected to be arrested, and I was sorry I had not been, because I wanted that fight for the right to seek the salvation of sinners in the highways of the city by religious processions and open-air gatherings.

I wanted to help the Army. But the police officers of Adelaide would not summon me, and would not arrest me.

Securing an Important Ruling for Salvation Army Before a Magistrate.

The next morning I went to my friend, Mr. Beddome, whom I knew very well, the police magistrate of the city.

I may say to you that a police court in Australia is conducted with great dignity, and not *the ludicrous* and disorderly affair it is in Chicago.

I went into his private office and saw my friend before court convened.

"Oh," he said, "I am glad to see you." I said: "I am very glad to see you."

"I have not seen you for years," he said. "Did you not get into trouble with the police the other night?"

"No," I replied, "I did not get into enough trouble."

"Have I not the right, Mr. Beddome, to step into the witness-box today, in your court, and lay a formal complaint against Inspector-general of Police for the way in which he stopped me on the street through his officers, and for the way which he has been treating the Salvation Army? If you will allow me, your worship, when your court is through with its ordinary work, I would like to address you for about an hour."

"I shall be most happy to hear you," he replied. (Laughter.)

At the proper time, I stepped into the witness-box, and arraigned the Inspector-general of Police, who was a foe of God and of Christianity, and a friend of the saloon and every bad thing.

I went for him, and I went for the police.

I showed that there was no law to stop the Salvation Army; that they had a perfect right to go down the streets.

I quoted the decision of Lord Chief Justice Coleridge in the Court of Queen's Bench in the case of the Magistrates of the City of Hastings, in England, versus Salvation Army.

Demanding Arrest of an Officer Who Persecuted Salvation Army.

When I got through—the Inspector-general was there to hear his indictment—I demanded that the Police Magistrate should issue a warrant there and then for his apprehension.

My friend, Mr. Beddome, smiled and thanked me for what he was pleased to call my very able and eloquent speech.

He said that it was exceedingly convincing, and that he had been delighted to hear me.

He then said, "I am afraid if I grant Mr. Dowie that warrant, and you were arrested, I might have to fine you, sir," addressing the Inspector-general.

The Inspector-general opened his eyes very wide.

"But," he said, "I do not think Mr. Dowie will press this matter. I think you can come to an understanding."

"I will have no understanding, Mr. Beddome," I objected. "I simply want this man to keep the road clear; that is all, and to let this procession go on.

"I am going into the streets again tonight, and I defy them to arrest me, or any of the Salvationists.

"I am not a member or officer of the Salvation Army. I do not belong to them. I am simply visiting the city. As you know, my work lies in Sydney, New South Wales.

"I am going to stand up for the persecuted, and stand by the right, nevertheless. I can march in Sydney all I like, and I am going to march here when I want to."

The result was that our enemy, the Inspector-general, made the *amende honorable*, and the police kept out of the way, and I secured for the Salvation Army the right of way up and down the streets, without any more arrests or molestation. (Applause.)

I think the General owes me something for that little good deed: for I helped them considerably in that matter, and I again and again stood by them for many years when similarly persecuted in other parts of Australia, New Zealand, and on the Pacific coast, where I spent two years after my arrival in America.

A Letter to General Booth, Setting Forth Conditions in Australia.

The people whom he had sent out were unmanageable.

The whole corps, with a very few exceptions, revolted, and they came to me.

"I am not a Salvationist," I said, "but I will put your case before General Booth in a careful letter, and tell him to send out somebody who has more brains and more sense than these poor people have." I have an idea that I have preserved a copy of that letter amongst my old files, and if I find it, I will publish it, and prove what I now affirm. They have it, and I challenge them to print it.

I scolded them lovingly, that captain and his wife, but I helped them.

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They were in great financial difficulties. I did not give a great deal of money myself. I had little to spare. I gave what I could. But I got them friends and money.

They were in great trouble.

I interested a number of judges, ministers, merchants and a number of other persons of good position and some wealth.

I received some of the Army literature from them.

I remember I got Railton's "Heathen England" at that time.

I read it up carefully and familiarized myself with Mrs. Booth's writings, etc.

Making Money for the Salvation Army.

"I cannot give much money," I told them, "but I will deliver a lecture. You can charge what you like for it, and you can have all the money." So I had a gentleman of high standing in the city take the chair and, to a very large audience, I delivered a lecture on "William Booth, and the Salvation Army in Heathen England."

The place was crowded to the doors, admission was by ticket, for which a fair price was asked, and they got all the money for that.

That is something they ought to be thankful to me for. (Applause.)

I helped them quite considerably. In my long letter to Mr. Booth, I told him all about the mess his first officers had got into.

I told him that the whole corps had rebelled, and that I was in sympathy with the corps, although I could not help feeling that these poor people whom he had sent were doing the best they could, but that they were very ignorant and very coarse, and very quarrelsome with each other, and could not do the work satisfactorily in such a place as Adelaide, South Australia.

I said: "That is all I can do, only I just tell you this, you have sent your first officers to the wrong place. You should send them to Melbourne. Melbourne and Sydney are the centers of everything in Australia.

I sent him maps, told him all about Australia and where to send his Australian Headquarters' officers whenever they came.

"I will give whatever little help I can," I said, and that was all I had to do with the Salvation Army, except that I carried out my promise.

Many a time I spoke for them, and many a time, when I have come upon their captains, some of whom, to the shame of Headquarters, were really starving on their outposts, I have helped them.

The policy of the Army is, that these poor fellows must pay for the rent of the hall, and must pay all their expenses before they use a penny to buy bread.

The consequence was that, in more than one case, I found these officers in a most deplorable condition.

In my visits to various parts of Australia, in connection with my own work, I have had many opportunities of knowing their real condition, even as I know it in many parts of America and Europe.

Speaking for the Salvation Army in Australia.

For instance, when I was engaged in missions, as I occasionally was in later years of my life in Australia, leaving my Tabernacle in Fitzroy, Melbourne, and remaining away a week or two, and at one time as long as six months, during which I held a long series of Missions in New Zealand, I used to help them.

I remember, on a number of occasions, especially in Castlemaine, and again in Maryborough, Victoria, I found them in great poverty and misery.

I lectured for them at Maryborough, where I found a number of sick and half-starved officers, one Saturday night, and got a considerable sum of money for them.

That night I caused the lecture to be announced like this: "John Alexander Dowie will speak, God willing," and gave an attractive subject in connection with Salvation work.

I said: "Be sure to put in 'God willing.'"

Coming upon the platform, I told the large audience, there in Maryborough, crowded to the door, that they had only given at their largest gathering the previous Lord's Day the sum of nine pence—eighteen cents—to these people. I said: "Now, I am not going to deliver this lecture, for God is not willing, until we have a collection of at least ten pounds."

That was fifty dollars.

Eighteen cents and fifty dollars were two different sums.

"Sing a hymn," I said, "get a thump on your drums; blow your trumpets. Go around. Get this collection."

They went around and made a collection of three pounds, ten shillings, if I recollect correctly.

Several of us put in thirty shillings and made it five pounds.

"We have just half," I said; "God is not willing that this lecture should be delivered until I get ten pounds. Drum up again."

So they drummed up again.

The people entered into the spirit of the joke and I got ten or twelve pounds, and cheered on these devoted people in that godless old mining town.

I think General Booth ought to be thankful for that, and many similar good turns which I did in the hope that the Salvation Army and its work had God's approval.

Helping the Salvation Army in Later Years.

I helped the Salvation Army many a time in Europe.

I helped them on my recent visit to London. I went into several Salvation Army meetings there, and I gave quite freely in their collection, but did not speak.

They did not know who I was, and I was glad that they did not, because I wanted to see whether or not they had improved any.

They howled just as ridiculously as ever; made noises of the most horrible and irreverent description, especially during prayer and testimony.

I do not mind a man making a noise if there is anything going to come out of the noise.

I will make as much noise as any Salvationist if something comes out of it.

I helped the Salvation Army in this country for many years. That is a matter of record. When the General was here about four years ago, I think he spoke in this very Auditorium, and I helped them at that time.

Helping the Salvation Army in Chicago.

The Brigadier who was in charge here in Chicago at that time wrote a letter to me asking if I would not help to make the General's visit a success, because I was known to be a friend of the Army. He asked me, as there was going to be a great conference, if I could not give hospitality to a number of Salvation Army officers for a few days.

Overseer Speicher will remember that I opened Zion Home and received a number of these officers.

Dr. Speicher—"That is true."

General Overseer—I gave them free accommodations.

I also encouraged my people to distribute the notices connected with the General's visit.

I gave them money also, and was kind to them in many ways.

I think for all that I ought to have at least manly and courteous treatment from the General and his officers, don't you?

Audience—"Yes."

General Overseer—I appeared upon the platform, by invitation, in this Auditorium when the General was in Chicago the last time.

Mr. Luther Laflin Mills, who was the chairman, introduced me to him just about where I am standing.

I was very sorry to see such an array of empty benches. Not half as many people were present then as there are now.

I was then introduced to him, to his daughter, Consul Emma Booth-Tucker and her husband, and to others whose titles I do not remember.

I was courteous, and kind, and considerate, and was their friend, believing that God would bless the Army for the good that yet remained in it.

That brings me up to date as far as I am concerned.

I Never Attacked the Salvation Army.

Why did they lie about me?

Why did the General go out of his way at Exeter Hall, in London, at his Farewell Meeting there, to lie about me?

Why did he speak unkindly of me—without any cause—in his final interview with his friends, the reporters?

I was not attacking them, further than that I was saying that the Salvation Army, like every other Christian body, must accept the Full Gospel; must accept the fact that Jesus, the

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Christ, was the same, yesterday, and today, yea, and forever, and therefore He was the same Healer. I spoke of General Booth as an apostolic man, as I then believed him to be.

I said, however, that if General Booth or any one else fought Divine Healing they would go to the wall.

I would say that if the Apostle Paul or Peter were here, and were to fight Divine Healing.

The Word of God says that the Covenant Name of God is: "I am Jehovah that healeth thee," and that Covenant was given 1,500 years before the Christ came in the flesh.

The Word of God says that Jesus, the Christ, is with us, and He is the same.

If He is with us and the same, He is the same Healer.

If any church or organization does not preach the Gospel of Divine Healing, it has left out a part of the Gospel and it cannot succeed in establishing His Kingdom.

That was all I ever said, and that was no personal attack. It was simply a declaration of doctrine, spoken in good temper—yes, in Christian love for the Army.

Envy the Cause of the Attacks of the Salvation Army on Zion.

The fact of the matter is that by this time the Salvation Army is beginning to feel the power of the Christian Catholic Church in Zion all over the world. Thousands of its members were, and still are, readers of LEAVES OF HEALING.

An ex-Brigadier-general of the Salvation Army, who was in command for years in Italy, and who was a special Commissioner from the General to various parts of the world, ex-Brigadier Percy Clibborn, is now an Elder in this Church, and is sitting on this platform.

Praise God for him! He is a faithful member and officer of Zion. (Applause.)

I have scores and hundreds, and, I think, throughout the world, possibly thousands, of privates, sergeants, majors and captains, ensigns and other officers of the Army who have come out and are now in Zion.

A number of them are here, sitting in front of me.

Here is Deaconess Rosa Schlup, for instance. She is the translator of my foreign correspondence.

She was an ensign, a higher rank than captain.

The gentleman who is at the head of Zion work in Europe today, Elder Carl Hodler, a magnificent man, was the financial manager for years of the Salvation Army in France and Switzerland. He was a staff-captain.

The fact of the matter is this, that hundreds, and, perhaps, thousands of officers and other persons connected with General Booth are coming towards us, and the Army leaders are lying about us for fear of a great exodus to Zion in all parts of the world.

There are more to follow, especially after today.

"What did General Booth say about you?" you might ask.

If I were to tell you all he and his officers have said, I should have to talk a week or two, but I am not going to do any such thing.

I will take up only the most flagrant falsehoods.

A Bitter, Lying Letter from Commissioner Railton.

I have a letter here from Commissioner Railton, who has charge of the Salvation Army in France.

He says in this letter that I am "the champion liar of Chicago." I defy him to prove one lie.

He writes to me and calls me "that villain."

Then he goes on and he says that I am a "blackguard."

In another letter he says that he hopes that I shall "soon get to the hell where I belong."

He also says that I have told lies in LEAVES OF HEALING about the death of my sister Methie.

He says that she never died at sea, as I stated in the LEAVES, but that she died of disease in Paris, and is buried in a well-known cemetery in that city, and that I was present at her death-bed.

Of course, he simply and audaciously lies.

Our sister died on November 9, 1900, three days out from England, at sea, on board the Steamship *Pretoria*, an American-Hamburg liner, and was buried at sea, as the ship's records must show.

Commissioner Railton is telling an abominable and shameful lie when he says that she died in Paris in great agony, when I was present, and praying in vain for her healing.

The fact was that when she died I was in my native city, Edinburgh, Scotland, at the time conducting a Mission in the Queen's Hall, as the newspapers will show.

As for the other words he says concerning me, I have only to read them to you to show you the shameful nature of his private correspondence to myself and others.

Disgraceful Lies of Chief-of-Staff Bramwell Booth.

Mr. Bramwell Booth, who is closest to the General, has written very disgracefully concerning me.

He has linked my name with that of Pigott, a man who blasphemously claims to be the Messiah.

In an interview which appeared in the London Morning *Leader*, he said:

(*London Morning Leader, September 13, 1902.*)

"PIGOTT AND THE S. A.

"On inquiry at the headquarters of the Salvation Army concerning the narrative of Mr. Pigott's life in the Army, the following official statement was given to a representative for publication:

"'Our attitude towards Mr. Pigott is that his pretensions are the consequence of a disordered brain. He was one of us for less than two years (not ten) fifteen years ago. We are very thankful now that he left; just as thankful as we are that Mr. Dowie, who was with us in Australia more than twenty years ago, severed his relationship with us.

"'Mr. Pigott's extreme views and actions led to the necessity of his services in the Salvation Army terminating.

"'We can only pray that such people may see the errors they fall in and repent and seek forgiveness.'"

Our Evangelist in charge of the English work, Evangelist H. E. Cantel, immediately called upon Mr. Bramwell Booth for a withdrawal of that statement, saying that it was not true that I was ever connected with the Salvation Army in England or at any time or any place in Australia. I gave this correspondence fully in the LEAVES of November 1, 1902, in my Editorial Notes, pages 37 and 38.

He says:

"These, with their context, convey the impression that Dr. Dowie had in the past some official relationship to the Salvation Army, which, as you must know, is not true; for, although during his ministry in Australia Dr. Dowie frequently had occasion to help the officers of the Army in the various cities in which he ministered, this help was always given in a ministerial and not an official capacity."

I may say, also, that my help was always given without money and without reward, and was always for the purpose of helping them to win sinners to God, and to get them financial aid, as I have already said.

Mr. Cantel continues;

"I very much regret that this statement should have appeared, especially in the connection in which it is given, where there is an apparent desire (without any justification) to belittle Dr. Dowie by connecting his name with that of Mr. Pigott.

"Certainly this was uncalled for."

Then he calls upon the Salvation Army to give publicity to the denial and to withdraw the falsehood, and, in reply, he gets this impudent letter from Commissioner Pollard:

TELEGRAPHIC ADDRESS "SALVATION, LONDON."

Any communication respecting this letter should be addressed to the Foreign Secretary.

THE SALVATION ARMY.
INTERNATIONAL HEADQUARTERS.

101 QUEEN VICTORIA STREET,
LONDON, E. C., 19th September, 1902.

"REV. H. E. CANTEL, 81 Euston road, N. W.

"*Sir*:—Your letter of the 17th instant, addressed to Mr. Bramwell Booth, has been handed to me for reply.

"I am afraid I cannot assist you in the matter, as you are evidently not informed that Mr. Dowie was at one time, previous to the date you mention, connected with the Salvation Army, and the circumstances under which he left us are well known both to persons now in Australia and in this country.

"I am, sir, yours faithfully,

"GEO. A. POLLARD, Commissioner,
"Acting Foreign Secretary."

Now, I want to repeat what I wrote in my Editorial Notes of November 1st, page 38, from which I am now reading:

We wish to say in the plainest words with which we can convey our meaning,

First—That Evangelist Cantel was absolutely correct in stating that we never, at any time, had any official relation whatever with the Salvation Army.

Second—That the "official statement" of the Salvation Army, published in the London *Morning Leader* of September 13th, connecting our name with Mr. Pigott's, was a gratuitous insult entirely uncalled for.

Third—That the statement that we were connected with the Army in Australia more than twenty years ago, and severed our relationship with it, is an absolute falsehood.

Fourth—That the reiteration of that falsehood by Mr. Bramwell Booth, through Commissioner George A. Pollard, is a repetition of a Shameful Lie, and we defy Mr. Pollard or the Army to show when and where we were

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connected with the Salvation Army, and to make known "the circumstances" under which we "left."

Fifth—It is utterly false to say "these circumstances are well known both to persons now in Australia and in this country," since we never had any such "connection."

General Booth's Failure to Meet the Issue Squarely.

I sent this copy of LEAVES OF HEALING to General Booth, through my secretary, and received back again a most amusing and ridiculous letter which simply says that General William Booth has received my letter calling for a retraction, and that he has sent it to London.

I do not propose to let it be settled at his leisure in London.

Another Demand for a Retraction from General Booth.

I have him here next door, at the Studebaker theater, in Chicago, and I will make my demand upon him here and now.

General Booth, you know perfectly well that that statement is a Lie; that I never was connected with your Army in Australia, as a private or as an officer, or in any way except as a friend who spent money, and did good work in trying to help you there, and in many lands, as late as your last visit to this city. I demand that you shall take that Lie back right now in Chicago.

If you do not, I ask why not.

You say that you and the press are coöperating in "the good work."

You are coöperating in lying about Zion. Is that a "good work"?

You will find that you will have to answer to God for that.

It is the Devil's work to tell lies, and "all liars" find themselves, if they continue impenitent, in the Lake of Fire.

God makes no difference between you and your Chicago Press Club friends. "All liars" is a very comprehensive expression.

Consul Emma Booth-Tucker's Lie about Zion.

Consul Emma Booth-Tucker called upon me some years ago, and asked me to pray for a child who was very sick in New York—the child of one of their officers.

She informed her sister, who has recently been with us in this country, that I had asked her a great many private questions, and had refused to pray until these questions were answered; and also that I wrote down all her answers in a "big book" in her presence.

Her statement concerning every one of the questions which the Maréchal says she said I asked her is an absolute untruth.

I never asked her one of those questions; and the "big book" is simply a Big Lie.

I will say further, that I have found out that she told me a lie in saying that the child was that of an officer living in New York, when it was really her own child.

I will make that statement as plain as I can make it, namely: Consul Mrs. Emma Booth-Tucker deceived me, when she asked me if I would pray for the child of an officer living in New York, and fabricated the "big book," and nearly the whole of "the questions" which she informed her sister, Catherine Booth-Clibborn, I had asked her.

I asked about that officer and his wife just the questions as to whether they believed in the Lord as Healer and were true Christians, and she answered us that they were.

I then and there prayed for the child, and wished her good evening.

She had called upon me on an evening when I was receiving my people, at one of our Monthly Receptions in Zion Home, Michigan avenue and Twelfth street, Chicago.

More than a thousand persons had come to that reception, but I left my guests long enough to see her in my office, to know what she wanted and to pray.

The statement that she has made to her sister of the alleged conversation is absolutely false.

I charge her with deceit and trickery; that she was not asking for the child of an officer then resident in New York, but she was asking for her own daughter, an injured child, and she and her husband were at that time in Chicago.

She told me a lie, a direct lie, and she has retailed the Lying Story of her interview with Dr. Dowie far and wide.

Chief-of-Staff Bramwell Booth's Lie, Alleging That Zion Entrapped Members of Booth Family.

I charge Bramwell Booth not only with lying in that paragraph that he gave to the Morning *Leader*, but with false charges, which he has published in the *War Cry*, at the time the Maréchal and Commissioner Booth-Clibborn left the Army, when they were in command in Holland and Belgium.

I charge him with lying in that letter that he has published far and wide throughout the world, in which he presents me as having in effect entrapped these two members of the General's family.

I never did any such thing.

I will ask Elder Percy Clibborn, an ex-Brigadier General of the Salvation Army, as to whether his brother and his wife, the Maréchal, ever made a charge against me that I had done any "entrapping," or whether I ever did any such thing?

Elder Clibborn—"Not at all, Doctor, in any sense."

General Overseer—Did they come of their own free-will?

Elder Clibborn—"Entirely."

General Overseer—Did I do anything to bring them?

Elder Clibborn—"Not the least."

General Overseer—Thank you. Is the statement of Mr. Bramwell Booth about my entrapping them true or not?

Elder Clibborn—"Not at all. It is a Lie."

Some Pertinent Questions for General Booth and His Officers.

General Booth, why did you let your son lie about me, and say that I was connected with your army, and left under circumstances that the people will think reflect upon me?

Why did you do that?

It was a lie.

You knew it was a lie: for, if I have ever been a member or an officer of your Army, your records and your memory would be able to supply some detailed proofs.

You knew, General Booth, that I never had been connected with you at any time or any place. Why did you lie about me?

I ask Mr. Bramwell Booth why he lies?

I ask Mr. Railton why he lies?

I ask Mrs. Booth-Tucker why she lies?

I ask why it is that these lies continue to be spread by your officers and *War Cry* all over the world?

I will ask another question: "Why is it that you reprint Mr. Torrey's letter and the attack in the *Ram's Horn* and send that around by your Army, when you will not print, or allow to be distributed, the Reply in which I knocked the *Ram's Horn* out?

You know very well that Mr. Torrey lied when he said that his child was healed before I prayed for her.

I had facsimiles made of his letters, and published them in LEAVES OF HEALING.

Every lie that the Salvation Army could scrape up, from any part, they have flung into their columns, and spoken to their officers in their councils.

They are fighting God, fighting Zion and fighting me; and they are doing the Devil's work, using the Devil's weapons, and will, unless they repent, reap the Devil's reward—Death is the Wages of Sin.

Solemn Warning to General Booth.

I warn William Booth.

I warned Dwight L. Moody.

I very much hate to do this piece of work, but I will finish it.

William Booth, you cannot lie concerning any man with impunity.

You cannot lie concerning God's Messenger and Prophet with impunity.

You cannot lie and not take the consequences of it.

The consequences of lying are that you shall die as sinful men die, unless you repent and confess in the way God demands.

I tell you that you will die in disgrace, if you do not take back these lies, and show your penitence before God.

That is my Message.

I make a further statement about the Salvation Army.

The Army has been fighting us all over the world in a manner of which even Jesuits might be ashamed.

If it had been a fair, open, legitimate, truthful fight, I would not care a pin, but the Army has been fighting us in the most shameful, underhanded way.

The Salvation Army Denies Its People Ordinances Which the Christ Commanded.

I ask this Army: Are you a Church?

You will say, No; we are an army.

Why is it, then, that you will not permit your officers and members to be connected with churches and to get the Ordi-

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nances that the Christ Himself lays down as Ordinances for His people?

The Salvation Army denies its people Baptism and the Lord's Supper; and it visited with dismissal some of its members whom I baptized two years ago in London.

The Christ's Command Concerning Baptism.

These two Ordinances do not exist in the Salvation Army, and yet our Lord Jesus, the Christ, in giving the Commission to preach His Gospel, said:

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.

When the people cried out on the Day of Pentecost, "Men and brethren, what shall we do?" The answer of Peter was:

Repent ye, and be baptized every one of you in the Name of Jesus, the Christ, unto the remission of your sins.

In the Name of Jesus, the Christ, he gave that command, and said that they would receive the gift of the Holy Spirit.

Your Army has denied a Real Baptism to God's people.

When they have been saved, the command of the Christ and of the Apostles was that they should be baptized. You are an offender and a sinner against God for keeping your people back from that Ordinance.

The Christ's Command Concerning the Lord's Supper.

You also deny your people the Ordinance of the Lord's Supper.

You are a sinner in this, because our Lord said: "This do, as oft as ye drink it, in remembrance of Me."

The Apostle Paul said:

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread;

And when He had given thanks, He brake it, and said, This is My body, which is for you: this do in remembrance of Me.

In like manner also the cup, after supper, saying, This cup is the new covenant in My blood: this do, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come.

You are afraid to proclaim the Lord's Coming at His table—why?

That Ordinance of the Lord's Supper belongs to every member of His Body—the Church.

William Booth, you have denied your people the Two Fundamental and Essential Ordinances. You are a sinner against God in this matter.

Perhaps the press, tomorrow morning, will help Mr. Booth to know what I said. Perhaps Mr. Booth will answer it.

If he does not answer it, he will get more, and if he answers it unsatisfactorily he will get more—he will get more in adopting either of these two courses. (Applause.)

Desire for General Booth's Repentance.

My heart's desire and prayer to God is that in his old age he will cease to be the helper of those who tell lies, that he will repent of this thing, and put it right immediately, and that all concerned will.

If they do, then I quit.

If they do not, then I go on, and I think I shall smash all that remains of the Grim Skeleton Army in a short time.

It does not take much to smash it.

It is going to pieces.

When officers leave, it is one of the jokes in the Army that they have gone to join the "great majority," because there are more officers of the Salvation Army who have left its ranks, by several times, than there are now in its ranks.

This is going on, and will go on, and must go on, as long as the leaders of the Army are unjust and untrue.

General Booth's Mean Insinuation When Leaving London.

I did not start this fight.

There is one thing that I think I cannot close without adding.

It did not satisfy the General and his son Bramwell, and daughter Emma, to heap all these insults upon me personally; but he must, when he was leaving England, say that "the Salvation Army could not grow Messiahs or Elijahs."

Mr. Pigott, who has proclaimed himself as the Messiah, in London, was a Major in the Salvation Army, and was in charge of their training home in London.

They grew that Messiah. (Applause and laughter.)

It is quite true they cannot grow an Elijah (applause); for Elijahs are not grown. (Applause.)

Like Poets, Elijahs Are Born, not Made.

Poëta nascitur, non fit.

You cannot grow an Elijah anywhere.

If God has not sent him, no man can make him.

I think, however, that General Booth might have found a good deal more to do in fighting sin than in fighting one who is fighting for God, whether he were Elijah the Restorer or not.

I think it would have been a great deal better had he not uttered that silly gibe and assisted in sending forth these foolish lies: for they are coming back upon him with terrific force, after the manner of an Australian boomerang.

I am very sorry to have to say this, but it is far better that I should say it while he is here in Chicago, and give him an opportunity of answering it, than wait until he has gone back to London. (Applause.) I want you all to be saved.

Everybody in this place who wants to do right and cease from telling lies and be right with God, and all who desire to consecrate themselves to God, stand. (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. Give me Thy Holy Spirit, that I may serve Thee, love Thee, and dwell with Thee. Have mercy upon those who fight against the right. Have mercy upon those who fight Zion; for no weapon formed against Zion can prosper. Give to Thy servant the grace that he needs to maintain the truth, and to defend Zion, for Jesus' sake. Have mercy upon those who have erred, and may they truly repent; and let the broken family of that aged man, who speaks near to this building today, be united in God. 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.

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois.
DEACON DANIEL SLOAN, Manager.

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WHEN the son of the widow died, in whose home the Prophet Elijah was sustained during the famine in Israel, it is written of Elijah: "And he stretched himself upon the child three times, and cried unto Jehovah, and said, O Lord, my God, I pray Thee, let this child's soul come into him again. And Jehovah harkened unto the voice of Elijah; and the soul of the child came into him again, and he revived." (1 Kings 17:21, 22.)

If God harkened unto the voice of Elijah for the restoration of the life of the child, He without doubt would have heard Elijah's prayer for his healing, had the mother appealed to Him in her son's illness. The sickness was severe, and may have been short, bringing sudden death, but Elijah brought life and health to that home, as he has done, through his teaching and prayers, to many homes in the world today.

In reading the history of Elijah, it is interesting to note how the trinity appears in the various incidents of his life.

The trinity should enter into each thought and deed of every one's life.

Man was made in the image of God, a trinity of spirit, soul and body, and he should put his whole being into everything that he does. This makes a threefold cord which cannot easily be broken. If he fails to do this the act is wanting in power.

The three parts of man's being are closely united and they should act in unison.

The life of each differs in its nature. That which comes from man's soul should be intellectual and emotional in its nature. The natural mind and emotions are in the soul and these should unite to make the soul-life. Unless feeling enters into our thoughts and deeds, how cold and lifeless they seem!

If our words are full of feeling, without thought, how foolish they appear!

The life of man's spirit is spiritual in its nature, and when its condition is normal, it brings the fear of God into our thoughts and words and deeds.

The life which proceeds from the flesh puts the strength of the material into our thoughts and deeds. The flesh is intended to serve as the foundation of our house, and, if kept in its right place, the stronger it is the better; but if this foundation of the house is on top, what a condition of things that is!

Yet this is man's condition when he is ruled by his flesh instead of being ruled by God. He is upside down, with the higher under the lower. He is a beast then.

Every faculty and appetite and sense in man is a trinity, and each has its beginning in man's spiritual being where God's Spirit dwells.

In creating man God began at the highest part of man's being and made him a spiritual being in His own image, and clothed him in the garments of soul and body.

While, in His creation, God began at the highest part of man's being and proceeded to the lowest, in his development the process is from the lowest to the highest.

In the Christ, man's development has no end. This is a wonderful truth.

The development of a child begins on the physical plane in the development of muscle. The development of the soul through the emotions and thought-life soon follows.

Last in order comes the development of his spiritual being. Every faculty and power in man has its beginning in his spirit where God's Spirit dwells, and it can be renewed by the Holy Spirit when man is in the right relations with God.

The sanctification of Spirit, Soul and Body is one of the many wonderful truths in the Full Gospel teaching of Zion.

Some of the lectures of the Rev. John Alex. Dowie on this subject are embodied in a pamphlet bearing this title. These, studied in connection with the Bible, become the key to the understanding of many valuable truths.

Will you not, dear reader, help us to scatter Zion teaching over the world?

WOODSTOCK, September 5, 1902.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—It is with gratitude and praise to God, my Heavenly Father, that I send you another tithe, and tell you how I am rejoicing in the Lord and in the peace the Saviour gives.

My way has grown brighter since I have learned to trust Him with my body, soul and spirit, which are His.

He is now making me clean through obeying His Word.

I have heard the command to "Wash and be clean," and again, "Go wash."

He who said "Go wash," knew that my spirit needed cleansing, for, before coming into Zion, I was a self-righteous Baptist.

But, praise be to God, my Heavenly Father has sent the Comforter, who has shown me how to return to God, and He has returned unto me and enabled me to discern between the righteous and the wicked, and those that serve God and those that serve Him not.

God's Word says: "Let the redeemed of the Lord say so."

I realize that I am one of His little ones, learning at the feet of Jesus.

God is truly blessing me out of Zion.

I hunger and thirst for your teaching in LEAVES OF HEALING, which I read at every available opportunity.

It has become food to my spirit.

I am happy in Zion, while I obey God and the General Overseer.

I am still engaged in Zion Seventy work, faithfully scattering the seed, which I know in due time will take root and grow, for I have proved God's Word to be true.

Yours in the truth of Jesus,

(MRS.) ELIZA MCCOLL.

"Leaves of Healing" a Light to the Way.

MOUNTAIN GROVE, MISSOURI,
October 28, 1902.

DEAR GENERAL OVERSEER:—We are thankful that LEAVES OF HEALING was handed to us by a lady in Centralia, Kansas, about eighteen months ago.

It has been a light to our way and a comfort to our souls, and we love it more and more, and anxiously look for its coming.

Oh, how we have been blessed by the precious truths it has brought to us!

God has been so good to us since we have trusted Him fully, and have obeyed Him in all things.

We wrote to you from Centralia, Kansas, about a year ago, asking you and Zion to join us in prayer to our Heavenly Father, that we might be restored to health.

I had rheumatism. I was entirely healed, and have not had rheumatism since.

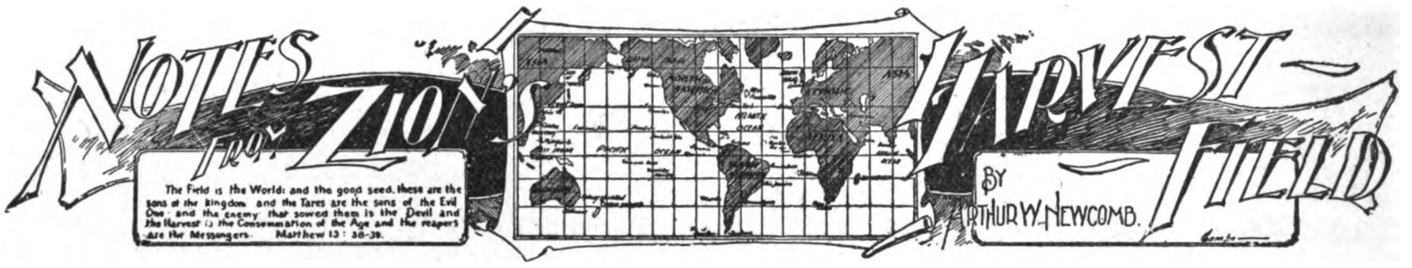
May the Lord uphold you and bless you in the great work you and Mrs. Dowie are doing, is our earnest prayer.

Pray for us. J. W. EGBERT.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending November 15, 1902.

764 Rolls to.....the Hotels of Ohio
683 Rolls to .....the Hotels of Illinois
314 Rolls to..the Hotels of Virginia and Georgia
275 Rolls to .....
the Hotels of Washington, Rhode Island, South Carolina and Florida.
469 Rolls to .....Various Countries
Number of rolls for the week..... 2,505
Number of rolls reported to Nov. 15, 1902..2,490,782

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Southeastern Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge, Evangelist Sue R. Hoy, Assisting.

Elder Hoy sends us the following interesting and encouraging report of the work which Zion is doing in Auburn, Falls City, Salem and other places in Southeastern Nebraska.

Elder and Evangelist Hoy have now been in charge of the work in this field for over two years.

Since Zion's Second Feast of Tabernacles we have been so busy with the work of the Lord throughout Nebraska that we have not taken time to make any report of the work.

We are happy to state that there are visible signs of God's blessing resting upon Zion in Nebraska.

Deacon Sloan's visit was a great inspiration to Elder and people at Falls City. His lecture was full of solid meat.

Deacon Davis and family have been with us for more than a week, and are doing much to inspire confidence in Zion among the Salem and Falls City people.

As the Deacon goes from merchant to merchant, displaying his satchel full of Zion lace, and discoursing on the blessing he has enjoyed in Zion City, his beaming countenance overflowing with intense earnestness, he dispels prejudice as mist flees before the morning sun.

We have had a number of Saturday afternoon meetings recently.

There is good attendance and good interest, out of which have come visible results.

At the close of a meeting at which the theme had been "Zion City's Prosperity," one man was inclined to shake the Elder rather roughly, calling him and the General Overseer very vile names, but a number of friends made him stand back and keep quiet, after which I was able to speak to a larger crowd than before.

We had the privilege of delivering a lecture on the "Principles and Practices of Zion and Zion City," at Auburn, Nebraska, to an evening Chautauqua Assembly during the month of August, before the leading people of the community, who listened attentively to a long discourse.

TECUMSEH.

We have made several tours recently to Tecumseh and elsewhere, in behalf of Zion. At Tecumseh, where we have a little Gathering, we spoke to a full house of interested people, and taught and prayed with many sick.

HEBRON.

At Hebron we spoke on the street to a very large, attentive audience, mostly of country people, on Saturday afternoon, holding their attention for more than an hour as we spoke on "The Phenomenal Prosperity of Zion City and the Cause of It."

We held six meetings there, had a Baptism at the Blue River, prayed with many sick and administered communion to the deeply spiritual Zion Gathering of Hebron and various outlying towns, whose members had gathered to praise God and get strength for greater activity in the Master's service.

Many splendid testimonies were given at the closing meeting.

Zion at Hebron has a devoted, fearless, tireless worker in their leader, Deacon Gallant, who, with his family, is putting out much literature there, and who, with others, covered the town with Zion Literature during our meetings.

ALEXANDRIA.

Some of the workers accompanied the Elder to Alexandria, where Miss Ruth Angsteadt, who was so wonderfully healed a year and a half ago, began covering the town systematically with Zion Literature, and plenty of work was found for the Elder among the sick.

A young lady who was quite sick during the evening meeting was wonderfully healed at the after-meeting.

There is much seed-sowing by Zion Restoration Host throughout this state, from which we have faith to believe there will be a bountiful harvest.

Zion Restoration Host in Falls City and vicinity has recently put out nearly 10,000 Messages.

At a praise and testimony meeting held on October 5th, the following witnessed to Divine Healing:

MRS. LYDIA SAYLOR testified to God's wonderful keeping power since she was healed in Zion Home six years ago.

She spoke of prompt deliverance from colds and other ailments of herself and family when they made everything right with God in prayer and consecration.

She also spoke of her granddaughter, Mrs. Edgar Mather's little daughter Gertrude, who was speedily delivered from what seemed to be typhoid malaria, when prayer was offered.

She told, also, of her little grandson, Mrs. Wal Saylor's child, who had received quite an ugly burn from a hot stove, but when the loved ones cried to God in behalf of the child, deliverance came immediately, the fire leaving the parts burned.

The child quieted and healing came speedily.

MRS. MARY MCCUMBER.—"I am so grateful to God for all the good things I have enjoyed since I have been in Zion.

"I have much to be thankful for.

"I thank Him for delivering me from severe pains in the back, from stomach trouble and other internal troubles, when Elder Hoy prayed for me."

MR. EDGAR praised God for a healing of some years' standing; also for the wonderful peace and joy that comes from trusting God for all things.

MRS. BETTIE E. LIVELY.—"I thank God for wonderfully delivering me from what everybody called bone felon.

"People said if I did not have it treated, the thumb would get stiff.

"Others said the thumb would have to be taken off.

"But I thank God that I entirely trusted Him.

"I went to Elder Hoy for prayer.

"The pain left and it began to improve rapidly.

"It is now entirely healed and I have perfe use of it.

"I am also thankful for what God did for my son Quinton, who was quite sick with measles some time ago.

"He was getting along nicely, but took cold and a high fever.

"I became uneasy and sent for Elder Hoy.

"He taught us faithfully about God's promises, and then prayed for him.

"He broke out with perspiration and the fever went down.

"He had not eaten much for several days.

"I could see, after the Elder left, that he was much better.

"He began to tell me what he wanted for supper.

"He soon recovered, for which I thank God."

MRS. ALICE YOUNG testified to a wonderful deliverance during childbirth.

She also told how her little daughter had broken out with blood poison, her neck being one mass of sores.

She said: "Mr. Young brought Elder Hoy to pray, but she did not get much better.

"We went into his house for prayer, and he showed me that I must faithfully leave it in God's hands and expect the sores to heal when we prayed.

"They began to heal from that day and have not bothered her since.

"I thank God for such a sweet little daughter, and for two healthy little boys that we call Zion boys, not having had a doctor for any of them."

MISS GRACE VANWINKLE.—"I thank God for healing me of a bad tooth.

"I went to Elder Hoy for prayer for it.

"It stopped hurting and the swelling went down so I could get the tooth out."

MRS. LYDIA VANWINKLE.—"I thank God for the way He keeps me since I have been healed."

Elder Hoy—Tell the people of what you have been healed.

"Of spinal trouble of many years' standing.

"I never thought I would be able to walk.

"Now I am able to be on my feet all day long, and on the street every week, selling LEAVES, for which I am very thankful."

MISS ANNA SAYLOR testified to the blessedness of God's keeping power, also to spiritual strength that came to her from doing faithful work in selling LEAVES.

MR. CAMERON testified to an extreme soreness in his nose, that he had treated for years, but which was constantly getting worse, until he stopped drugging and asked God to heal it.

It is now perfectly healed, for which he was thankful to God.

Both Elder and Evangelist Hoy, who had been healed of many things, testified to the wonderful keeping power of the Great Physician who had not only healed them, but taken away all desire for the poisonous medicines, delivered them from fear, and had marvelously kept them and their son so well during the three years that they have been in Zion, for which they had great reason to thank God and take fresh courage.

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ZION WOMEN'S WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

WOMEN'S WORK lies very largely in the care of the home, in taking care of the family, and in the preparation of food.

Many of our Zion women have had wonderful answers to prayer, and their little babes have been born without difficulty when they have obeyed and trusted God, and He has cast out all fear from their hearts. We have many letters in reply from those who have written, asking us to pray for them, telling the beautiful story of God's love and His precious gift to them.

Then, after a while, there comes the question:

What food shall we give our babies?

We invariably answer: "There is no food as good as mother's milk."

God, through the Apostle Peter, tells us that "new-born babes desire the sincere milk of the Word," that they "may grow thereby."

He there makes the analogy from the natural to the spiritual life. We turn his application back from the spiritual to the natural, and say that both mother and child will grow better if this law is followed.

Then, after a few months, the mother finds that the little one has been growing so rapidly that his demands upon her are more than she can supply.

She does not want to give up nursing, but what shall she do?

The little fellow very vigorously makes his wants known. When a baby cries he has some reason for it: either he is sick or uncomfortable, or he is hungry.



OVERSEER JANE DOWIE.

I remember once visiting a young mother who asked me to help her find out what was the matter with her baby. He was well born and a beautiful child, but he would cry.

We could find nothing wrong with him.

His clothes were all comfortable—nothing tight or rough about him—no pins; he was clean in every way.

His mother said he was drinking all day long, and that she had plenty to give him; he could not be hungry and yet these were the symptoms he exhibited.

While we were puzzling over the problem, and trying to soothe the child by walking up and down with him, caressing the little fellow with soothing talk, the baby's grandmother arrived—his father's mother.

We began immediately to tell her about it, and she at once said: "Oh, I know that cry—it is a hungry cry! All he wants is food."

"But," said the mother, "it cannot be; you have no idea how much he has had."

But the grandmother said: "That does not matter; I know that cry well. All my boys have cried that way when they were hungry."

She then prepared him some food, and after he had eaten it he was "as good as gold," and as sweet and amiable as could be, after he became what his mother laughingly called "drunk and incapable."

As she continued to use this food for him he grew strong and hearty.

The mother was a gentle, refined little lady, with a dainty appetite, but the child was of another type, and he needed to be bountifully nourished. He was wanting to grow and her milk alone was not sufficient.

He needed something more than milk.

That child grew into a splendid man, with the gentle, refined and beautiful features of the mother and the large frame and physical strength of the father.

By taking the grandmother's wise counsel this lady was able to nurse her baby for more than a year, which she could not have done otherwise.

Many persons give their babies milk in nursing-bottles, prepared to taste as nearly like the mother's milk as possible. If this is *very carefully* attended to and the milk agrees with and nourishes the child, that is a good way; but it requires a great deal of care in keeping all the utensils perfectly clean. Sometimes, however, the different milks do not agree with one another and with the child. A better plan is to give the little one food with a spoon, and a very excellent preparation to give to infants and little children is made from *whole-wheat flour*. Take the whole-wheat flour, or if you cannot get whole-wheat flour, use graham flour.

If you use the *graham*, sift it through a double piece of net, keeping back the coarser part of it; then put it in a baking-dish into a slow oven; bake it for half an hour, stirring it up several times to prevent it from getting lumpy.

Keep on hand a quantity of this flour so prepared.

Then take two tablespoonfuls of the flour just before baby's feeding time, and wet it with one-half cupful of cold water; then add a dessert-spoonful of sugar and a pinch of salt.

Have a clean little saucepan kept for the baby, especially, and put into it a cupful of fresh, cold water.

Place it on the fire, and when the water is boiling, stir this

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mixture into it. Keep on stirring it after it boils, for about ten minutes. Then take it off the fire, and with a little soft sugar sprinkled over it, and milk, give it to the baby with a spoon, or let the little one drink it from a saucer.

This makes an exceedingly palatable, nutritious and easily digested food, and is not only good food for the baby, but for the mother also, and for young children.

In our opinion this is better and more economical than using the prepared foods which come in tins and are made from condensed milk and other things, which one does not feel sure about.

With this whole-wheat gruel you know just exactly what you are using.

This food could be given at first once a day, and then afterwards twice a day, and will enable mothers to keep nursing their children longer than they otherwise could.

Many mothers are compelled to wean their little ones when they are four or five months old, but if they use wisdom and give them this food in addition to their own milk, it will enable them to continue nursing for over a year, with benefit both to themselves and to their little ones.

We recommend the above preparation as a good breakfast food also.

All babies cannot be treated alike.

You must study their temperaments and their tastes; but the one thing you must be very particular about is that the baby shall be *kept clean*, and that the food which is given to it shall be perfectly fresh and wholesome.

Children should not be given any meat or strong food until they are at least over a year old; then vegetables and gravy, eggs, and stronger foods may be given to them gradually as they grow in strength.

All of the cereals, well-prepared, are good for a little child and can be used time about to make a little variety, which is good for children as well as older people.

We are told by competent authorities that all the properties necessary to nourish the human body are contained in a grain of wheat.

THE CHRIST, the spotless Lamb of God, who taketh away the sins of the world, said to the Tempter, when he came to Him and said "If Thou art the Son of God, command that these stones become bread": "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Paul speaks of milk as necessary for babes, and says that "solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil."

The trouble has been that teachers have not been teaching the first principles and have not been remembering that that which God forbade as an unclean article of food, in the Old Dispensation, the Christ did not cleanse in the New, but He destroyed the swine at Gadara, by sending the legion of devils, which He cast out of a man, into them, at the devils' request. He therefore thought that the pigs were proper dwelling-places for devils.

Scarcely any one who has read the General Overseer's lectures on swine's flesh, or his tract entitled "Swine's Flesh, the Disease-Producer," can continue to use anything connected with the hog as an article of diet.

We find that many persons have, in the past, been in the habit of using lard in their cooking, and they seem to find it difficult to cook without it.

In our own household, we have never used lard, and at first we were puzzled to know how they found this a difficulty.

In homes where a part of the family had received Zion teaching on this subject, and the other part of the family still held to the hog, it has given rise to quite a little unpleasantness in the home life, which, we believe, could have been easily prevented if the housekeeper had known how to prepare food nicely without the use of hog's fat in the cooking.

I will therefore give some useful information on this subject.

FIRST, to fry steak or chops nicely, you do not require to use *any fat at all*, as there is a very much better mode of frying meat than frying it in fat. The process is somewhat similar to broiling and the meat retains its juices, and the flavor is very much better.

Take a frying-pan, scald it with boiling water; wipe it thoroughly and place it over a fire; when it is quite hot lay the steak in it and brown it quickly, turn it often until cooked, and when done season it on both sides with salt and pepper.

If you desire to have some gravy with it, pour off all the grease that is in your pan, leaving the brown; if you want a thick gravy, sprinkle a little flour in the pan and let it brown, then add boiling water, let it boil up and pour it over the steak. If you wish to have plain gravy, leave out the flour.

This manner of cooking steak is preferable to broiling or frying it in a quantity of fat, and can be used to fry chops, steaks, veal, or any other meats.

TO ROAST MEATS, a good deal of the success in roasting depends on the heat and quality of the fire.

If put into a cool oven a roast loses its juices, and the result is a tough, tasteless roast; whereas, if the oven is of the proper heat, it immediately sears up the pores of the meat and the juices are retained.

The oven should be hottest when the meat is put into it, in order to quickly crisp the surface and close the pores of the meat, thereby confining its natural juices. If the oven is too hot to hold the hand in for only a moment, then it is right to receive the meat.

The roast should first be washed in pure water, then wiped dry with a clean, dry cloth and placed in a baking-pan without any seasoning, but *no water* should be put into the pan, for this would have a tendency to soften the outside of the meat.

The water can never become as hot as the hot fat upon the surface of the meat, and the generating of the steam prevents its crispness, so desirable in a roast.

It should be frequently basted with the drippings which flow from the meat, which will make it brown and tender.

When partly done, season it with salt and pepper, as it hardens any meat to salt it when raw and draws out its juices: Then dredge with sifted flour to give it a frothy appearance. When done remove the roast to a heated dish and set it where it will keep hot.

Pour off all the fat, sprinkle a tablespoonful of sifted flour into the pan, add a little pepper and a teacupful of boiling water. Boil this up well and serve it in a gravy-dish. If the gravy is preferred without thickening, leave out the sifted flour.

If you save the drippings from the roast meats, you will find that you will have sufficient to use for other necessary cooking purposes, and it is very much nicer than using the unwholesome and indigestible fat of the unclean hog.

Keep your beef and mutton drippings separate, so that you can use them for different purposes.

MANY PERSONS have felt the need for a little salted meat as a variety to their diet, after giving up the use of ham, but very few people know how to cook a piece of corned-beef or salted tongue in a palatable way.

We will therefore give a little information regarding the best way to boil meats.

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Although this is one of the easiest processes in cookery, it requires very skilful management.

Boiled meat should be tender, savory and full of its own juice or natural gravy; but, through the carelessness and ignorance of cooks, it is too often sent to table hard, tasteless and innutritious.

To insure a successful result in boiling, the heat of the fire must be judiciously regulated, and the proper quantity of water must be kept up in the pot.

Liebig, the highest authority on all matters connected with the chemistry of food, has shown that meat put into cold water loses some of its most nutritious constituents.

"If the meat," says the great chemist, "be introduced into the boiler when the water is in a state of brisk ebullition, and if the boiling be kept up for a few minutes, and the pot then placed in a warm place so that the temperature of the water is kept at 158 degrees to 165 degrees, we have the united conditions for giving to the meat the qualities which best fit it for being eaten."

When a piece of meat is plunged into boiling water, the albumen which is near the surface immediately coagulates, forming an envelope which prevents the escape of internal juice, and most effectually excludes the water, which, by mixing with this juice, would render the meat insipid. Meat treated thus is juicy and well flavored, when cooked, as it retains most of its savory constituents.

On the other hand, if a piece of meat be set on the fire with cold water, and this slowly heated to boiling, the meat undergoes a loss of soluble and nutritious substances, while, as a matter of course, the soup becomes richer in these matters.

The albumin is gradually dissolved, from the surface to the center; the fiber loses, more or less, its quality of shortness or tenderness, and becomes hard and tough. The thinner the piece of meat is, the greater the loss of savory constituents.

In order to obtain well-flavored and eatable meat, we relinquish the idea of making good soup from it, as that mode of boiling which yields the best soup gives the dryest, toughest and most insipid meat.

To boil meat, have ready your meat, wash and wipe it very clean; put on your saucepan with clean, fresh water, bringing it to a boil, and when it is well boiled up, plunge in your meat, having sufficient water to cover it. Then let it boil up again for a few minutes. Then draw the saucepan to the side of the fire, where it should remain until the finger can be borne in the water. Then place it sufficiently near the fire that the water may gently simmer, and be very careful that it does not boil fast or the meat will be hard.

Add a little salt if the meat is unsalted, and let it continue to simmer until it is tender.

The scum which rises to the surface of the pot during the operation of boiling must be carefully removed, otherwise it will attach itself to the meat and thereby spoil its appearance.

The cook must not neglect to skim during the whole process, though by far the greater part of the scum arises at the first.

If the meat is required to be eaten hot, it should be served as soon as it is taken from the pot, and it should not be allowed to stand a moment longer than necessary.

If it is intended to be eaten cold, leave it in the water until the water is cold, and then take it out.

This method, if carefully followed, will give satisfaction with all kinds of boiled meats.

We desire that our Zion women shall be competent, all-round women. That they shall not only be among "the women that publish the Tidings, . . . a great host," but that they shall be good wives and mothers, and look well to the ways of their households, and eat not "the bread of idleness"; then their children shall rise up and call them blessed; their husbands also shall praise them.

They will be as the virtuous woman, described in Proverbs, whose "price is far above rubies."

The heart of her husband trusteth in her,
And he shall have no lack of gain;
She doeth him good and not evil all the days of her life.
She riseth also while it is yet night,
And giveth *meat* to her household,
And their task to her maidens.
She girdeth her loins with strength,
And maketh strong her arms,
She spreadeth out her hands to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself cushions of tapestry,
Her clothing is silk and purple,
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles to the merchant.
Strength and dignity are her clothing;
And she shall rejoice in the time to come.
She openeth her mouth with wisdom;
And the *law of kindness* is on her tongue.
Many daughters have done virtuously,
But thou excellest them all.
Favor is deceitful, and beauty is vain:
But a woman that feareth the Lord,
She shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates."

* * *

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 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.
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.

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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.

Assistants—Deaconess Kate H. Peckham, Elijah Hospice.
Evangelist Bessie Brasefield.
Evangelist S. V. Dinius, Edina boulevard.
Elder Lydia M. Piper, Elisha avenue.
Deaconess Edith Kennedy-Innes, Elijah Hospice.

Deaconess Alice E. Crane, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Deaconess Lizzie S. Wooldridge, Deaconess Mary Ellen Munger, Deaconess Alice Klein, Gabriel avenue, corner Thirtieth street, and Deaconess Anna T. Reakirt.

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 and Elder Nancy Price-Tindall, 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 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.



SHILOH NURSERY, SHILOH PARK, ZION CITY, ILLINOIS, NOVEMBER 1, 1902.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, DECEMBER 10th or 11th.

God's Eternal Truth.

1. *An exchange must be made before it can be had.*—Proverbs 23:15-26.
   You must give up sin.
   You must forsake wickedness.
   You must abandon evil.
2. *It cannot be had for any monetary consideration.*—Job 28:12-23.
   You cannot buy it for gain.
   You cannot get it by sacrifice.
   You cannot earn it by toil.
3. *The spirit in fellowship must go out to God for it.* Proverbs 2:1-9.
   You must ask for it humbly.
   You must seek for it patiently.
   You must cry for it earnestly.
4. *One must expect that God will manifest it to him.*—Psalm 85:6-13.
   God will speak often to all who listen.
   Truth will be revealed to the true-hearted.
   The righteous man will see it.
5. *To seek the truth is to be saved; to be indifferent to it is to be lost.* Jeremiah 5:1-6.
   One must seek for it with a consuming desire.
   Living in ignorance is wicked.
   Those who seek the Way of God will find it.
6. *Those who cling to it will never be forsaken.*—Isaiah 25:1-5.
   God never fails the wise-hearted.
   To know God is to see earth's fulness.
   No want shall be to all that fear Him.
7. *It must be lived in one's every-day life, in all dealings and relations.* Proverbs 12:15-22.
   God has counsels for life's relations.
   The life must agree with the teaching.
   The heart must be all the words declare.
8. *Those who forsake sin, love righteousness, and live in His fear, His Spirit guides into all truth.*—John 16:7-15.
   A man can be guided into all truth.
   A man can see things to come.
   The Spirit-taught see the Christ more and more plainly.

God's Holy People are a Truth-seeking People.

SUNDAY BIBLE CLASS LESSON, DECEMBER 14th.

The Teaching of the Bible.

1. *The knowledge of God, and not things, must be taught.*—Jeremiah 3:12-18.
   People must know God.
   The fool cannot always say "there is no God."
   It is eternal life to know God.
2. *One must be skilled in the Word of God to teach it.*—Hebrews 5:8-14.
   The truth of God must be seen.
   It must be obeyed from the heart.
   It must lead one into righteousness.
3. *The sense of the teaching must be made very plain.*—Nehemiah 8:1-8.
   The teaching must be made plain.
   The people must grasp its meaning.
   Good judgment must be used in explaining the meaning.
4. *One cannot bring out clearly that which has not been wrought in carefully of God.*—Matthew 13:51-52.
   The truth must be spiritually discerned.
   The Spirit of God must unfold it.
   It must be a fact in one's own heart.
5. *To teach truth from the heart one must live it in all good conscience.* 1 Timothy 1:3-11.
   The truth must cleanse the heart.
   The truth must spur the conscience.
   The truth must enliven the faith.
6. *When there is clearness of teaching it will lead to Holy Living and profit.*—2 Timothy 2:14-18.
   Does it make one more useful?
   Does it make one more godly?
   Does it make one stronger in faith?
7. *The love of a Father, and not the wisdom of a sage, will carry the truth to willing hearts.*—1 Corinthians 4:10-17.
   You can love the truth into people.
   You must be patient in teaching.
   You must give it line by line.

The Lord our God is a Bible-teaching God.

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

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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

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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.

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H. WORTHINGTON JUDD, Sec. and Mgr.
ZION LAND AND INVESTMENT ASS'N
ZION CITY, ILLINOIS
DANIEL SLOAN, Assistant Manager

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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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1300 Michigan Avenue, Chicago, Illinois

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

Fourteen Thousand, Three Hundred Ninety-four Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Three Hundred Nintey-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	5113	
Total Baptized outside of Headquarters		5754
Total Baptized in five years and six months		13,955

Baptized since September 14, 1902:			
Baptized in Zion City by Overseer Speicher	78		
Baptized in Zion City by Elder Brasefield	15		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	45		
Baptized in Zion City by Elder Excell	15		
Baptized in Chicago by Elder Farr	33	252	
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	17		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	40		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	4		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	6		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Ohio by Deacon Yerger	6		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	15		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	187	439
Total Baptized since March 14, 1897			14,394

The following-named 15 believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, November 16, 1902, by Elder H. D. Brasefield:

Berger, Mrs. Clara....Zion City, Illinois
Boyer, Catherine....Fremont, Ohio
Boyer, Mrs. Martha....Lindsay, Ohio
Bray, Lena C....Pierpont, South Dakota
Campbell, Du....Zion City, Illinois
Cunningham, Lloyd....Zion City, Illinois
Jones, Mrs. Mary....(New York City) Zion City, Illinois
Leffy, Mary Jane....Zion City, Illinois
Liebenberg, Miss Ida....4817 Champlain avenue, Chicago, Illinois
Secrist, William H....Zion City, Illinois
Secrist, Mrs. Julia....Zion City, Illinois
Sparrow, Glen....Zion City, Illinois
Sutherland, Catherine Bert....Zion City, Illinois
Sweeney, Florence....Zion City, Illinois
Wise, Eli....Zion City, Illinois

The following-named two believers were baptized at the South Side Tabernacle, Chicago, Lord's Day, November 16, 1902, by Elder G. E. Farr:

McSheffery, Mrs. Alice....5018 Aberdeen street, Chicago, Illinois
Mulholland, Mrs. Sophia....613 Lake street, Chicago, Illinois

The following-named seven believers were baptized at Kansas City, Missouri, Lord's Day, November 9, 1902, by Deacon C. E. Robinson:

Blanchard, Mrs. Rebecca A., 4 Seventh and Central streets, Kansas City, Kansas
Heusser, Paul....2715 Garfield avenue, Kansas City, Missouri
Ivey, John, Southeast-corner Eleventh and Walnut streets, Kansas City, Missouri
Long, John Edwin....2538 Jefferson avenue, Kansas City, Missouri
Martin, Mrs. Melissa....933 Everett street, Kansas City, Kansas
Robinson, John P....2715 Garfield avenue, Kansas City, Missouri
Robinson, Ralph C....2715 Garfield avenue, Kansas City, Missouri

The following-named six believers were baptized at Cincinnati, Ohio, Lord's Day, November 9, 1902, by Deacon W. D. Yerger:

Arnold, Mrs. Mary Ethel....Elbert, Indiana
Nichols, Mrs. Ella....918 Walnut street, Cincinnati, Ohio
Patterson, Mrs. Josie W....914 Findley street, Cincinnati, Ohio
Putman, Margaret....14 Military street, Fort Thomas, Kentucky
Williams, William R....New Marion, Indiana
Williams, Mrs. Catherine....New Marion, Indiana

The following-named two believers were baptized at Colebrook, New Hampshire, Wednesday, October 1, 1902, by Elder Daniel Bryant:

Hall, Arvilla A....Colebrook, New Hampshire
Hall, Ivory H....Colebrook, New Hampshire

The following-named believer was baptized at Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, November 2, 1902, by Elder Gideon Hammond:

Kratz, Henry Wilson....Richlandtown, Pennsylvania

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.

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 November 2, 1902.

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.	*6.55 a.m.	*8.30 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.	5.08 p.m.	6.20 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.	6.20 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.

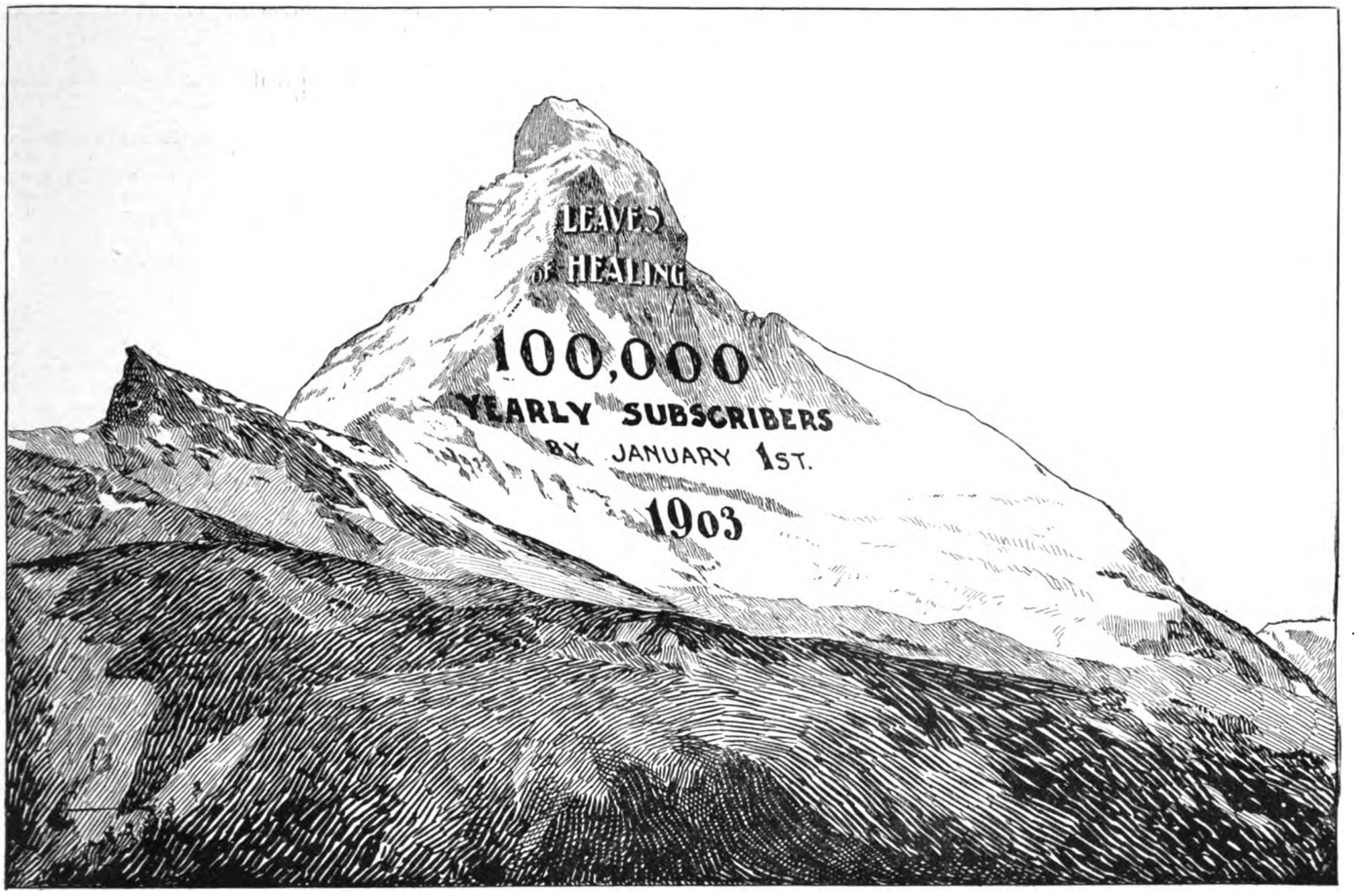
To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

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 JAMES F. PETERS.
Superintendent of Zion Transportation.

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Thanksgiving, 1902



Honor the Lord with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.

Proverbs 3:9-10

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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, IS DELIVERING

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Grand Processional of over Five Hundred of Zion Robed Officers and Zion's White-robed Choir

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DEC 8 02

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 XII. NUMBER 6. CHICAGO, NOVEMBER 29, 1902. PRICE FIVE CENTS.

THE NEW YORK PUBLIC LIBRARY

GOD'S WITNESSES TO DIVINE HEALING.

ALMOST INSTANTLY HEALED, IN ANSWER TO PRAYER, WHEN AT THE POINT OF DEATH FROM NERVOUS PROSTRATION, PARALYSIS AND HEART TROUBLE.

THE PRAYER OF FAITH SHALL SAVE HIM THAT IS SICK, AND THE LORD SHALL RAISE HIM UP.

This woman was very near to death.

Her eyes were set.

Respiration had apparently ceased

Her lips were stiff. Her body was growing cold. No pulse could be detected at the wrist.

Only with a stethoscope could the physician discern the rapidly diminishing flutterings of her heart.

Her death seemed to be a matter of minutes, if not seconds.

An Elder of the Church laid hands upon her, praying the Prayer of Faith.

Almost instantly she was not only raised from the very jaws of death, but was completely healed of many terrible diseases from which she had suffered from her girlhood.

Nervous prostration had tortured her with its indescribable horrors.

At times it seemed as if her mind would give way.

She even pleaded, in her despair, to be sent to an insane asylum.

What a world of woe there is compressed in her words: "like the woman with the issue of blood, spoken of in Mark 5:25, I had 'suffered many things of many physicians,' and had spent all I had, and was 'nothing bettered, but rather grew worse.'"

Paralysis had gripped her with its cruel, relentless grasp. Death from heart disease threatened her momentarily, like the cruel sword suspended over the head of Damocles at the banquet.

All these terrible afflictions passed away, almost in the twinkling of an eye, in answer to the Prayer of Faith. Such is the wonderful Story which this woman tells. Such is the wonderful Story which her husband confirms. They did not imagine it.



MRS. MARY ROGERS.

They did not dream it.

They did not invent it.

A Story such as these honest people tell is not the product of imagination, dreams or invention. This Story is a fact.

Theories, doctrines, creeds, opinions and prejudices may conflict with it, but they are ground to powder beneath the unyielding adamant of its certainty.

Sneers, jeers, taunts, falsehoods and violence may assail this fact, but it stands unmoved and immovable, founded upon Divine Truth.

It proves, actually and tangibly, in this present day, that God meant what He said at the waters of Marah, so many centuries ago, when He made His Covenant with His people, "I am Jehovah that healeth thee."

It proves the truth of the prophecy concerning Jesus, the Christ: "Surely He hath borne our Sicknesses and carried our sorrows."

It proves that Jesus, the Divine Son of God, who went about teaching and preaching, and healing "all manner of sickness among the people," because He loved them, is the same loving Savior and Healer today.

It proves that He has kept His promise: "Lo, I am with you All the Days, even unto the Consummation of the Age." It proves that the apostle

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was writing by inspiration of the Holy Spirit when he penned those words: "Is any among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the Prayer of Faith shall save him that is sick, and the Lord shall raise him up."

The truth is incontrovertible.

The Word of God says it, from one end of the Book to the other.

The indisputable fact of the healing of this woman, and of hundreds of thousands of others who have fulfilled God's conditions and have trusted Him alone, proves it.

O weary sufferer, why attempt to find healing in the poisonous drugs concerning which God hath said, "In vain dost thou use many medicines"?

God, your loving Heavenly Father, waits to heal you.

You can rest your case with Him in perfect confidence, for His promises are sure and tried. A. W. N

WRITTEN TESTIMONY OF MRS. MARY ROGERS.

1213 North Halsted Street,
Chicago, Illinois, October 12, 1902.

Dear General Overseer:—I have thought for some time that I would write my testimony of God's goodness in healing me when dying with nervous prostration, paralysis and heart trouble.

It has been three years since I became a member of the Christian Catholic Church in Zion, and God has been very good to me.

I had been a member of the Methodist Episcopal church since a child of thirteen.

All these years I had been a sufferer of almost every ailment human flesh is heir to.

Like the woman with the issue of blood, spoken of in Mark 5:25, I had "suffered many things of many physicians," and had spent all I had and was "nothing bettered, but rather grew worse."

I had been taught in the Methodist Episcopal church that God had sent me all these afflictions.

I could not see any of God's Love in that.

I had almost become an infidel, and my Bible was a blank book to me, as I found no comfort in it.

About six years ago, Mr. Reed, now Elder in the Christian Catholic Church in Zion, was holding Christian Crusade meetings in Shelby, Michigan, where I then lived.

He had some copies of Leaves of Healing there and he gave me one.

I was very much impressed with the teaching and began to search my Bible.

It had now become a New Book to me.

I found that your teaching was in accordance with God's Word.

That same year I moved to Chicago, and I did not hear anything more of you and your work for one and one-half years.

Then Elder Reed came to Chicago and again my eyes were opened to the Truth as it is taught in Zion.

I went down to the Central Zion Tabernacle and heard you speak several times.

I did not live far from Overseer Voliva.

He was in charge of Cottage Meetings and made the Gospel so very plain that I saw I could not stay in the Methodist Episcopal church any longer and live a right life.

My husband and I made out our applications for fellowship in the Christian Catholic Church in Zion.

On July 14, 1899, I was brought to Death's door.

For thirteen years my nerves and heart had been so bad that I could not be in bed, but spent more than two-thirds of the nights sitting up.

I was on the verge of insanity.

My husband worked nights.

He came home one morning and found me so bad that I had no control of any part of my body.

I asked him to take me to the insane asylum before my children saw me.

I rapidly grew worse.

I could not tell them how badly I felt, but I was sure I was going to die.

I had no fear of death.

Then I became unconscious.

They sent for Elder Voliva, but it seemed to them that I would pass away before he arrived.

My husband sent for a doctor, so there could be no trouble as to the cause of my death.

He came and examined me and said: "Her eyes are set, her lips are stiff and I cannot find any pulse."

He took a stethoscope and found that the beatings of the heart were growing fainter and fainter.

After he left Elder Voliva came.

He prayed, and sent to Zion Home to have you pray.

I began to improve.

The first thing I realized after becoming conscious was the warm blood rushing through my veins.

I improved from that moment.

That which had baffled the skill of many physicians for many years was accomplished by the Power of God almost instantaneously.

Since eighteen years of age I had had severe trouble with my eyes.

Only once since coming into Zion have I had any trouble with them, and then Elder Voliva prayed with me and they have been perfectly well ever since.

I thank God for His healing and keeping Power.

May you and your dear wife be spared to us many years, until the Full Gospel is carried to every nation.

Yours in Jesus' Name,

(Mrs.) Mary Rogers.

Confirmation of Testimony by Husband.

1213 North Halsted Street,
Chicago, Illinois, October 14, 1902.

Dear General Overseer:—With all my heart I add my testimony to that of my wife.

When I returned from work in the morning she said she was feeling very badly.

I called the girls to assist her in preparing breakfast, but before it was served she left the table, crying that she was going crazy and that we should take her away.

I left the table and went to her.

I saw that she was failing rapidly.

I dispatched for Elder Voliva.

When he came and prayed I saw a decided change for the better.

As she states, she soon recognized the Elder.

She called for a drink of water and then said she was very tired.

I do thank God for you and your teaching, and for the kind and faithful helpers with you.

We pray God's richest blessings upon you and all Zion.

Yours faithfully,

George W. Rogers.

Praise and Testimony

Perfectly Healed of Hemorrhages.

Lancaster, Wisconsin, November 3, 1902.

Dear General Overseer:—I must write and tell you how good God has been to me.

A while ago I overlifted, which caused displacement and hemorrhage.

I prayed, and the hemorrhage stopped and my back was much better.

I was so weak, however, that I was discouraged, so I wrote to you for prayers.

I grew stronger right along, and was soon myself again.

I have been hurt that way twice before.

The first time I was hurt in that way I suffered agonies for years, so I waited a month to see whether I was perfectly healed or not.

I am very thankful to say that I am entirely well again.

I rejoice that God in His great goodness sent you to teach us how to pray and how to live.

Praying that God's blessing will continue to rest upon you and the work, I am,

Faithfully,

(Mrs.) Mary E. Butler Griswold.

Blessed Materially and Spiritually in Paying Tithes.

Zion City, Illinois, October 21, 1902.

Overseer W. H. Piper.

Dear Brother in the Christ Jesus:—Peace to thee.

As a child of God, and a member of the Christian Catholic Church in Zion, I rejoice to testify to the wonderful way God has blessed me in paying my tithes into the Storehouse.

I realize that the promise given by God in Malachi 3:10 has been fulfilled.

Before I came to Zion City I was employed as a clerk in a large dry-goods firm in London, England.

Since I have been paying tithes God has increased my wages to more than three times the amount which I received before.

I thank and praise Him for this.

Not only has He blessed me this way, but the work is better, and the surroundings also.

I thank God that I am permitted to live in such a nice, clean city, and to work among men and women whose aim is to serve and love the Lord.

I pray and trust that God will abundantly bless you in your work for Him, and give you strength to go forward.

Believe me, I remain,

Yours in Him and in Zion,

Ernest A. Paul.

Obedience in Paying Tithes Brings Blessing.

Mongul, Pennsylvania, October 17, 1902.

Rev. W. H. Piper.

Dear Overseer:—In answer to your question, "Has God blessed you in tithing?" I wish to say that I have paid tithes into God's Storehouse for three consecutive years, and each succeeding year the tithe is almost twice as much as it was the year before.

I know it pays to obey God's command in Malachi 3:10; Mark 10:28-30, etc.

Why should it not be so?

Is God a *man*, that He can lie?

Hoping that these few words will help some one to be faithful and take God at His Word,

I remain yours and Zion's,

Jacob D. Garman.

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SPEAK to Zerubbabel, Governor of Judah, saying, I will shake the heavens and the earth. . . In that day, saith Jehovah of Hosts, will I take thee, O Zerubbabel, My servant, ... saith Jehovah, and I will make thee as a signet: for I have chosen thee, saith Jehovah of Hosts.—*Haggai 2:21-23.*

THE day when Jehovah will shake the heavens and the earth will be the Consummation of the Age—the Time of the Restoration of All Things.

This Time has already begun.

Periods do not suddenly burst upon us. They come by degrees, as the darkness of the night steals upon us at the close of the day.

There are days and nights in the world's history.

We are nearing a wonderful day in the world's history — the Millennium Age, when the Christ shall reign upon the earth.

One day is with the Lord as a thousand years, and a thousand years as one day.

Nothing in the world today is as when God made it. Everything has been interfered with and changed in a greater or less degree by the Devil.

God pronounced everything good when it came from His hands, as He made it.

Before things can be restored as they were at the beginning they must be shaken to pieces and reformed.

When God reigns on this earth everything is to be good and pure and beautiful.

There is to be no sin and no sickness and no death.

Death is the last evil to be abolished.

Sickness and disease will be destroyed first.

The Covenant of Salvation, Healing and Holy Living, which the Messenger of the Covenant, Elijah the Restorer, is now teaching to the world, is to bring about the Rule of the Christ in the spirits, souls and bodies of the people.

God promises that He will not permit disease to be put upon those who keep the Covenant.

The first step in accepting the Covenant is Salvation through Repentance, and Confession and Faith in the Lord Jesus, the Christ.

The second step, which should immediately follow the first step, is Healing for soul and body through the Atonement of our Lord.

His Atonement covers man's entire being.

Thus the rule of God is established in man's being.

This can be constantly maintained as we obey the rule of God every moment and trust Jesus to save us from sinning.

The man whom God says He will make as His Signet or Seal must be a holy man.

The Christ must be All and All in him, reigning as King in his spirit, soul and body.

God uses this man who is His Seal to stamp Salvation, Healing and Holiness on men by stamping out all that defiles the spirits, souls and bodies of men.

He will stamp into them righteousness in eating, and drinking, and thinking; he will teach them right ways in the worship of God.

He seeks those slain by the Devil, lying in the Valley of Dry Bones.

He cries: "Come from the four winds, O Breath, and breathe upon these slain that they may live." And the Spirit of God causes life to come into these bones, so that they come together, bone to bone. (Ezekiel 37: 9.)

He causes the flesh to come upon them and they become a great Army of Witnesses to the life-giving power of God, through His Son Jesus, the Christ, who died that He might give to the people this abundant life in spirit, soul and body. (Isaiah 43: 10.)

This great Host has its beginning in Zion, where thousands have been brought out of this Valley, to work for God and humanity.

Their testimonies to the wonderful work which God has done in them are going out on the printed pages of LEAVES OF HEALING, to help others, who are in the Valley of Dry Bones, to seek the Fountain opened in the House of David for sin and uncleanness, that they, too, may wash and live.

Reader, what are you doing to send Zion's Message to the earth's needy and suffering ones?

The Seal of the Christian Catholic Church in Zion represents the work of this man, who is the Signet of the Lord. It represents the Host of Witnesses brought up from the Valley of Dry Bones.

God desires all the world to get into this army, and each one in Zion must do his part towards getting them into it.

Thought the Full Gospel of Zion too Good to be True.

The letter which follows is from a lady who writes from Nottingham, England:

MY DEAR GENERAL OVERSEER:—I hereby send you a short testimony.

Like many others, I was attracted by the Gospel of Divine Healing three years ago, but thought it too good to be true.

After reading the Bible on the subject, and much prayer, together with a careful study of your papers, I came to the conclusion that it was true for this age, and all that was required was that our lives should be right, and that we should boldly claim our privileges in the Name of Jesus.

I cannot say what comfort this doctrine has brought into my life, but I have in a measure trusted God with myself and two little girls for three years now, and I can truthfully say, when I have been faithful, He has never failed me.

MARIE BARKER.

Greatly Blessed through "Blätter der Heilung."

The following is a translation of a letter just received from a poor man in Hungary, to whom BLÄTTER DER HEILUNG has been sent from Zion Literature Mission since last July:

DEAR GENERAL OVERSEER:—I write these lines to you to thank you with all my heart for sending BLÄTTER DER HEILUNG, for without it I would not have been so greatly blessed of God.

There is no real peace and joy outside of Zion, because in no other church is the Full Gospel proclaimed.

I am so glad to say that since I have been reading BLÄTTER DER HEILUNG, God has kept me well, my faith has grown stronger and I want to be true to Zion as long as I live.

Zion has taught me how to pray, and I now read the Bible every day, which brings great blessing to my heart.

Many other people here gladly accept and read BLÄTTER DER HEILUNG, and I believe that our number will soon increase and that Zion will be planted here.

We are praying every day for the Dear General Overseer and all Zion, and we send our love to you all.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending November 22, 1902.

3130 Rolls.....to the Hotels of the United States
902 Rolls .....to Germany
1047 Rolls.....to Various Countries
Number of rolls for the week..... 5,079
Number of rolls reported to Nov. 22, 1902..2,495,861

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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, NOVEMBER 29, 1902.

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EDITORIAL NOTES.

"AND THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS."

HE SENDETH HIS WORD, AND HEALETH THEM,
AND DELIVERETH THEM FROM THEIR DESTRUCTIONS.

FULLY TWO THOUSAND New Annual Subscriptions to LEAVES OF HEALING have been received by Zion Printing and Publishing House during the present week.

ONE THOUSAND and Four Hundred of these were received at Shiloh Tabernacle on Thanksgiving Day, Thursday, November 27th.

A CABLEGRAM from Evangelist Cantel, in London, England, which was received today, reads:

Hundred more LEAVES weekly. CANTEL.

WE DOUBT not that in many parts of America, and in other Continents, our appeal for a large increase of subscribers to LEAVES OF HEALING is being responded to, and we trust to be able to record many thousands more of New Subscriptions before the close of the year.

NO PREMIUMS, or similar inducements, were given to secure these new subscriptions, nor has anything of that kind ever been done by us.

LEAVES OF HEALING is Zion on Wings.

OUR LITTLE WHITE DOVE, in its present form, has now been flying forth from Zion for eight years and three months. It is now a constant and a welcome visitor on every Continent and in many Islands of the Seas.

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ALMOST EVERY issue contains many stories of how it has been blessed in the Salvation and Healing and Cleansing of those to whom it has come.

Were we to attempt to record a hundreth part of the testimony to the blessing which it has been to those who have received it, we could fill every issue for months to come with the details of hundreds of cases of salvation, healing and cleansing through Faith in Jesus.

OUR HEARTS rejoice and we praise God that He gave us the power in the summer of 1894 to establish this paper "for the Extension of the Kingdom of God."

DESPITE THE MOST DESPERATE opposition, it has grown in influence and increased in Power, until it is becoming, by the Grace of God, a World-wide Factor in Religious, Political and Commercial Affairs.

Read by friend and by foe, it occupies a unique position in the World of Literature.

It enables multitudes to get the truth about Zion and our utterances as to God's Work in Zion, which are most persistently misrepresented all over the world by the secular and so-called religious press.

WE PRAISE GOD that amid the almost overwhelming pressure of our work for Him, we have been enabled, though only by the pouring out of our life, to send it forth week after week, and year after year.

WE ARE GRATEFUL for the intense desire, which is entering into the hearts of God's people in Zion, to raise the Subscription List to a weekly issue of One Hundred Thousand copies.

AT A CONSERVATIVE estimate, it is believed that each copy is read by at least twenty persons before it is worn out, so that if this number now asked for could be reached, then TWO MILLIONS OF READERS would be directly influenced by LEAVES OF HEALING every week all over the earth.

WITH SUCH a good beginning, we can expect, when we remove our Printing and Publishing House to Zion City, God willing, next year, to be able speedily to reach immensely greater numbers of people.

THE BLESSING which has followed the publication of a monthly issue of our LEAVES OF HEALING in German, BLÄTTER DER HEILUNG, is very great.

We are continually receiving glad tidings of the Blessing the German LEAVES brings, from Elder Hodler, Evangelist Brieger and Evangelist Hertrich, who are in charge of the Headquarters of our work in Europe, at Zürich, Switzerland. It is blessed also to many in America and Australia.

WE HAVE AN intense desire to issue, as speedily as God enables us, two Scandinavian monthly editions of LEAVES OF HEALING, one for the Danes and Norwegians, and the other for the Swedes. But adequate resources for these have not yet reached us.

WE SHALL HOPE, also, to be able to issue Occasional Numbers, and then periodical issues, in many European and Asiatic tongues.

We hope, also, to be able to announce, within a few months, the printing of LEAVES OF HEALING in Chinese and Japanese. Some Zion printing is now being done by Elder Viking, at Shanghai, China.

ZION'S GREAT ONWARD MOVEMENTS must be accompanied with a great sending forth of Zion Literature from Zion Printing and Publishing House.

WE COMMEND to our friends everywhere renewed exertions in this matter.

We should be glad to receive tens of thousands of New Subscriptions before the end of the year.

We are also praying that God will enable us to begin the laying of the foundations of a large new building in Zion City, for Printing and Publishing purposes.

Plans have now been prepared, and we are ready to Go Forward.

THE FIRST SECTION of this Building will cost Twenty-five Thousand Dollars; but that sum will provide only for the accommodation of our present plant and stock in Chicago.

IT WILL REQUIRE at least One Hundred and Fifty Thousand Dollars to enable us to construct buildings large enough, and to pay for the new machinery requisite to meet the demands which are already in sight.

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NEW AND COMPLETE electrotyping, photoengraving, color-printing and lithographing plants will be necessary in addition to our present facilities.

A large increase must also be made in the number of printing machines, folders, cutters, stitchers, etc., for the ever-growing weekly issue of LEAVES OF HEALING.

WE MUST ALSO make early provision for the issuing in Zion City of a Daily Newspaper; for there is every prospect of the population, which is now probably more than 8,000, reaching at least 20,000 by the end of next year.

This will require an entirely new department in Zion Printing and Publishing House, and a thoroughly competent literary and mechanical staff.

THE ZION BANNER, now published semi-weekly, will then give place to the New Daily, which will doubtless soon require to be issued every evening.

THE ZION SUN and ZION STAR will then take their places day and night continually, God willing, in a glorious fight for the Extension of the Kingdom of God, along all the lines now being occupied by the Christian Catholic Church in Zion.

WE SHALL also require facilities for Book-binding.

We have now eleven complete volumes of LEAVES OF HEALING and A VOICE FROM ZION, and the Restoration Messages must be gathered into volumes periodically.

Zion Restoration Host Messages will soon reach a million of copies per week.

OUR ZION CITY and Chicago Restorationists alone are using nearly a million copies of the Messages per month.

When our readers add to these things the immense mass of printing to be done in connection with Zion's official stationery, and the general printing constantly required by the Christian Catholic Church and Zion's Financial and Land Institutions and Industries, it will be seen that the Printing and Publishing House must enter next year upon a great Mission for God and for Humanity in Zion City.

WE HOPE THAT these words will meet the eyes and reach the hearts of tens of thousands of our people, who will feel led of God to send us special help, as He enables them, before the opening of the New Year.

Perhaps some wealthy steward of God may see and respond to God's Call.

SHOULD THE WEATHER be favorable, we shall endeavor this winter to put down the foundations of the First Section of Zion Printing and Publishing House, at the corner of Deborah avenue and Shiloh boulevard, a little east of the new depot which is being built in Zion City by the Chicago & North-Western Railway.

It is very desirable that we finish that section during next spring, so that we may remove all our machinery and stock from our present location at 1300 Michigan avenue, Chicago, during the summer.

LET ALL ZION pray that we may be able to carry out these plans.

OUR FIRST THANKSGIVING Service in Shiloh Tabernacle, which had no existence a year ago, was held last Thursday, November 27th.

THE WEATHER, which had been exceptionally fine for many weeks, suddenly changed, and a light fall of snow with high, cold winds swept over the entire country within a radius of several hundred miles.

This interfered very much with the attendance, especially from Chicago.

Hundreds of those who had taken tickets for the Special Trains at 8 and 8:15 a. m. shrank from facing the bitter gale and the sudden cold.

But notwithstanding all our drawbacks, four or five hundred friends came from Chicago in a special train, and a considerable number also came from surrounding towns.

THE SERVICE was fixed for an early hour, 9:30 a. m.; but a chapter of accidents, none of them involving any serious danger, delayed the Zion Special train from Chicago, so that we did not begin the service until 10:30, an hour later than the time fixed.

IT WAS, HOWEVER, a wonderful sight, on that stormy Thanksgiving Day, to see Shiloh Tabernacle more than three-fourths filled, probably nearly 4,000 persons being present.

WE HAD A glorious Choir of nearly four hundred voices, and a large attendance of officers.

The Processional Hymn was a very solemn and inspiring one, as was also the Recessional.

WE WERE GRATEFUL for the response made, when we called for Special Annual Subscriptions for LEAVES OF HEALING.

We received from the audience no less than 1,168, which, with some that had been given in previously, and some after-

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wards, reached, before Thanksgiving Day was over, THE NUMBER OF 1,400 ANNUAL SUBSCRIPTIONS.

OUR ADDRESS was from the words:

Oh, give Thanks unto Jehovah;
For He is Good:
For His Loving-kindness 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.
They wandered in the Wilderness
In a Desert Way;
They found *no city of habitation*.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto Jehovah in their trouble,
And He delivered them out of their Distresses.
He led them, also, by a Straight Way.
That they might GO TO A CITY OF HABITATION.
Oh, that men would praise Jehovah
For His Loving-kindness,
And for His Wonderful Works to the children of men!
For He satisfieth the Longing soul,
And the Hungry soul He filleth with Good.

WE DIRECTED the attention specially to these words:

OH, GIVE THANKS UNTO JEHOVAH;
FOR HE IS GOOD;
FOR HIS LOVING-KINDNESS ENDURETH FOREVER.
. . . . . .
HE LED THEM, ALSO, BY A STRAIGHT WAY,
THAT THEY MIGHT GO TO A CITY OF HABITATION.

OUR HEART and the hearts of the thousands present were filled with gratitude to God for the Bounteous Harvest with which He had favored our land, greater than that in any other year's history of the United States of America.

We also felt grateful for the goodness of God in gathering us out of the lands, "from the East, and from the West, from the North and from the South," and bringing us to the beautiful "City of Habitation" in which we dwell.

When the sun at last burst forth from the clouds and illuminated the whole landscape, our little City looked divinely beautiful, with its homes and towers and institutions and industries, although yet in their infancy, as we wended our way homeward, to meet, in little groups, in hundreds upon hundreds of happy homes, and to eat that especially American Institution, a Thanksgiving Dinner.

GREAT SORROWS, great conflicts, great joys and great victories had marked the year; and the wide-sloping land which on every side had been without inhabitants, excepting for here and there a little farmhouse, only a year before, was now a legally constituted City, with long lines of pretty buildings along miles of broad streets and avenues.

BUT BEST AND greatest of all was the fact that Shiloh Tabernacle had been the birthplace of many immortal spirits, and a Bethesda, a House of Mercy, where God had healed and blessed many who were afflicted in spirit, soul and body.

Better than all that, it had been a true Shiloah: for Streams of Life and Light and Love had flowed from that humble Tabernacle, which has overflowed in attendance so often throughout the year, although it seats over 5,000 persons.

The Teachings of Jesus have gone forth from it to millions of men and women in almost every clime and nation under heaven.

TRULY WE HAD much reason for Thanksgiving to God, in common with all our fellow citizens in this Great Nation, which especially called for our personal praise and gratitude to our God and Father for His mercy, comfort and sustaining grace, by the Holy Spirit, through His Beloved Son.

AND NOW we set our faces toward the last hour of the twelve in the year 1902.

Within one day from the time we write these lines we shall have passed into the twelfth month.

If permitted by God, we shall hold our FIRST ALL-NIGHT WITH GOD IN SHILOH TABERNACLE, on the night of Wednesday, December 31st, and until Daylight on the morning of the New Year, January 1, 1903.

WE TRUST to issue next week our Annual Letter, announcing the Program of this great Anniversary in Zion, at the Close and Opening of the Years.

THREE YEARS AGO, on the early morning of January 1, 1900, we publicly announced our having taken Options upon Ten Square Miles of Land as a site for Zion City.

We also exhibited maps, on a large scale, to the thousands assembled that New Year's Morning in Central Zion Tabernacle, Chicago, showing the location of the site, and an ideal picture, on a very large scale, of the way in which it would be laid out.

AND NOW, three years later, on January 1, 1903, we shall be able to announce that we have obtained ownership title and full possession of nearly the whole of that tract of land.

Our visitors will see that there are now many miles of streets opened, and that we have built schools, tabernacles, homes, stores, industries, great hospices, where thousands of people can be fed and entertained, a magnificent Administration Building, an Electric Power Plant, and almost perfectly appointed factories, etc.

All these can now be seen on the land where three years

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ago the building of such a City was to many only an idle dream, entirely beyond our resources.

How little the world knew what all our Resources were, and are still, in God.

More than could have been expected, considering the shortness of the time has been accomplished.

TO GOD ALONE BE ALL THE GLORY.

WE TRUST that large numbers of the Members and Friends of the Christian Catholic Church in Zion will gather together in Zion City and keep Watch with us as we pass into the Third Year of this Wondrous Century which has seen the New Birth of Zion, the establishment of the City of Zion, and the Organization of Zion Restoration Host.

Zion is now operating, under our direction as Elijah the Restorer, all over the world, on a well-defined plan, for the Conquest of the World for God, in the Name of the Christ, our King, and in the Power of the Holy Spirit.

BRETHREN, PRAY FOR US.

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois.
DEACON DANIEL SLOAN, Manager.

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
November 30, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

Apostasy of the Church of England and her Episcopalian Daughters.

All Welcome Seats Free Freewill Offering

CHRIST IS ALL AND IN ALL

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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IN the course of his unveiling of the Apostasies of the modern professed Church of the Christ, Elijah the Restorer came Lord's Day afternoon, November 23, 1902, to the Greek church.

Historically accurate, and replete with unerring information concerning the present-day state of the Eastern church, Elijah's Restoration Message struck at the very core of the Apostasy of that great organization.

The greatest power of the Message, however, lay in the fact that it was a Message from God by His prophet, especially commissioned in the closing days of this dispensation to destroy and dissolve organizations which have fallen away from the Christ, and to set the people free from their errors in teaching and practice.

Giving full recognition to all that was good and pure and Christlike in the Greek church, in its ministry and among its membership, God's prophet showed the appalling fact that this organization, which was spiritually responsible for the lives of so many millions of people, had become the mere tool of the political power of a godless and unprincipled clique of politicians in Russia, Roumania, Bulgaria, Armenia, Egypt, Greece and elsewhere.

In the Prelude to his Message, God's Messenger dealt once more with General William Booth and the Salvation Army

His words were a powerful and unanswerable arraignment of this man who, professing to be at the head of the most aggressive Christian movement of the day, had been responsible for uncalled-for, bitter and lying attacks upon God's Messenger and His work, and who, when given an opportunity to acknowledge the falsity of the attacks, and set the matter right, had taken refuge in cowardly silence, and permitted the unclean and criminal press of the city of Chicago to attempt his defense on the pretense that he was too big a man to notice the General Overseer.

Then, turning his attention to the organization which General Booth represents, the General Overseer briefly set forth the manner in which it had departed from the strong and aggressive, evangelistic character given to it by its real founder, Catherine Booth, until it had become a cruel, merciless and ineffective military machine, ruled over by ignorant, untruthful and pompous martinets.

In making the announcements, the General Overseer took occasion to refer briefly, but very effectively, to the folly and tyranny of Trades Unionism.

The temper of the people concerning this important subject was clearly shown when the great audience, composed largely of visitors, applauded with lively enthusiasm the sentiments which he expressed.

The day was a most phenomenally pleasant and beautiful one, and over 4,000 people thronged the great Auditorium to hear the Message of God's servant.

When, at the close, the great audience had arisen, and, after the General Overseer, had solemnly repeated the prayer of consecration, it was most inspiring to hear the assembled thousands take up the significant words of Zion's 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.

And then, clear and strong, rising in ever-increasing volume, were heard the sweet voices of the women in the 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.

Then, still singing alone, the women took up the second verse:

Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer 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.

Calm and earnest determination ringing in their voices, the men took up the chorus, and then, altogether, the thousands sang, not only with their lips, but from their hearts, those sweet and solemn words.

Hearts were deeply touched and lives changed by that wonderful scene.

Chicago Auditorium, Lord's Day Afternoon, November 23, 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.

Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.

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The Salvation Army is but a Skeleton of what it was shortly after its beginning. Its Original Weaknesses have been intensified, its best and most beautiful features shattered and eliminated, and there have been added to it many Parasitical Growths which have emaciated it in every way. Its Protests against Sin have become limited to Vague Generalities, and all kinds of iniquities are passed by unchallenged, if thereby a temporary gain seems to come to the Army. It ONLY STRIKES where its BLOWS WILL NOT CREATE PUBLIC CENSURE, and it flatters, and coöperates with, and depends for its strength upon association with Apostate Churches, with Political Institutions; upon Suppression of Truth, and upon Public Men who are without personal piety, and are often persons of very unclean lives. We have known such persons to be deliberately selected to preside on Public Occasions, even when the leaders have been warned that they had selected men of bad character. But they were influential and rich; and Mammon covers many offenders in the Salvation Army all over the world. Officers of high rank have flattered the somewhat weak and exceedingly narrow-minded General, whose strongest point is a Dogged Obstinacy, which Defies love, faith, reason, facts and truth. These false counselors have flattered the self-conscious General, and have carefully covered his grievous faults and his steady loss of personal piety with words and deeds of contemptible toadyism.

I am wearied out; Christian people everywhere are wearied out with it, and, above all, God is wearied out with the ignorant Pretense and Spiritual Inefficiency of the Salvation Army, which is now a Simulacrum, a mere Skeleton of what it was when the ripe, richly cultured, beautiful spirit of Catherine Booth gave it its great impulse and sent it forth on a glorious mission, in which it has at last miserably failed.

Now a tottering, vain, foolish old man, in the hands of a few designing people, is the principal strength remaining to the organization. Let it pass; and let every organization, including our own, if it fails to do right, pass away, but let the People be Saved and the Kingdom of God be established.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, November 23, 1902.



UNVEILING THE APOSTASY OF THE SALVATION ARMY.

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Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight!
Jordan flows before us;
Zion beams with light.

Forward, when in childhood
Buds the infant mind;
All through youth and manhood,
Not a thought behind:
Speed through realms of nature,
Climb the steeps of grace;
Faint not, till in glory
Gleams our Father's face.
Forward, all the lifetime,
Climb from height height,
Till the head be hoary,
Till the eve be light.

Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have uttered
Thought or speech a word.
Forward, marching eastward
Where the heaven 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 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 upon all the Nations,
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 231:

Come, Thou Almighty King,
Help us Thy Name to sing,
Help us to praise:
Father! all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of Days!

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 Scripture lesson was then read by the General Overseer from the book of the Prophet Isaiah, 40th chapter.

Closing with the following prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

The General Overseer then made the following remarks:

This morning at 6:30 o'clock I had the greater part of 3,000 at the Early Morning Meeting in Shiloh Tabernacle, and nearly a thousand have come into the city to work among the

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rich and the poor, the sinful and the sick and the sorrowing in all parts of Chicago, at their own expense, as they do every Lord's Day.

Six Thousand Members of Zion Restoration Host are working in this and in many cities all over the world.

Zion Alone Going Forward in Australia.

I notice that in this time of drouth, in Australia, the Christian Catholic Church in Zion is the one church in all the colonies that is making any headway.

Many of the ministers are getting disappointed.

They cannot get any salary, and cannot get the people to take much interest in what they preach.

I should think they could not, when they teach that every misery comes from God Almighty. I wonder how they can possibly expect the people to listen to that kind of nonsense.

Everything that is evil comes from an evil source.

I sent out four to Australia just a year ago. In looking at a report I received last night from Overseer Voliva, I noticed that he has been able to pay all his expenses in Adelaide, in Melbourne, in Sydney, in Auckland, in a great many interior towns of these provinces of the Australian commonwealth, and come out with a balance in his favor every month. He never has a deficit.

The money that I gave him when I sent him there, he has still. He has not lost a single cent of it, but has acquired considerable.

We have increased our numbers from a very few to thousands of persons attending the meetings in Melbourne, in Sydney, in Adelaide, and in other cities and town of the Commonwealth of Australia, as well as in various parts of New Zealand. Hundreds have been saved, healed, blessed, baptized, and added to the Christian Catholic Church in Zion.

I notice that in Adelaide our deacon-in-charge has a congregation which sometimes reaches between six and seven hundred.

Considerable congregations meet in Zion Tabernacles in Melbourne, in Sydney, in Auckland, in Wellington and Dunedin, New Zealand.

The work is spreading inside of all these great southern lands, although they are passing through a terrible time of drouth.

I thank God for establishing Zion at such a time in Australasia: for which my beloved wife and son and ourself have a sincere love, having spent many years in those beautiful lands, which will soon again become fruitful and prosperous: for the drouth will pass away, and years of plenty will come. I rejoice that Zion is there to teach the people How to Pray, and that, despite all opposition, Zion has planted her Banner. It is there to stay.

Zion Always Thrives in Both Good and Bad Times.

When I established this work in Chicago in 1893, it seemed an absurd thing to expect anything to be done in that year of riot and wickedness, in which the people went down to Jackson Park into a Carnival of Vice and Sin that was speedily followed by a National Financial Crisis, and by wide-spread Poverty and Demoralization.

But, during that year, Zion was established there.

During 1894 the anarchistic powers of a cruel and murderous labor union seized this city.

But for the United States Army coming to it, hungry and misguided mobs, who had seized upon the food supplies of the people, would have given it over to fire and sword, and made it the headquarters of Anarchy.

Yet Zion grew rapidly in these disastrous and "poor" times.

The Cruel, Dangerous Tyranny of Trades Unionism.

I am no friend of unions that would beat into insensibility men who want to work for their daily bread, simply because they do not belong to the unions or to a Labor Federation.

I warn this people that there are two sides to this labor controversy.

I am the pastor of a working people; and I am a working man, and the friend at all times of the toilers.

I am glad to say that we can conduct our work in Zion City independent of the American Federation of Labor, and the Unions it controls.

They said I should never build the city; that I never could build it if the unions said I should not.

Notwithstanding their threats, I have never lacked for builders, and we have already erected homes in Zion City for probably over 8,000 persons, built tabernacles, schools, stores, offices, hospices of large size, where many hundreds can be boarded and thousands fed, and have established successful industries on a large scale.

Union workmen in large numbers have ignored the threats of Unionist leaders, and have worked for months at a time in Zion City. We have no prejudice against unionists, if they observe Zion's rules, and do an honest day's work—and they have done good work in our city, and left none of their hard-earned money in saloons and other bad places: for they do not exist there.

The unionists are a minority among the workers of America, and they are inherently weak and quarrelsome and divided amongst themselves.

You working men, many of you, and you employers, are afraid of them. You are letting that tyrannical minority rule you.

I would rather be ruled by an intelligent despot than by an irresponsible mob.

I do not hesitate to tell you to your faces that you will have to look out for that greatest of all dangers, the danger of an unthinking, irresponsible mob, led by tricky leaders, who are selfish, ungodly, and care not for the people.

Let every man get the full present reward of his labor. It is his right.

The principle of Trades Unionism, however, which would give to all workmen in a trade the same wages, whether they are all worth the same or not, is a shameful principle. It destroys all real progress, and destroys legitimate ambition.

It brings clever workmen down to the level of the loafer and of the man who puts in as few licks as he can, and lengthens out his job as much as he can.

All men are not worth the same wages, and you know it.

There are some men who are not worth a red cent an hour, and there are others whose worth cannot be computed in dollars and cents.

There are some great workers for humanity who never get their pay except in calumny and every evil thing that envious and evil men can say.

There is no sense in supporting a system that, if it were successful, would destroy all real liberty and progress.

Unionism Invading the Schools.

If I were mayor of Chicago, or head of the Board of Education, I would stop that association of the Chicago Public School Teachers with the Federation of Labor.

It is a disgraceful association.

It is dangerous in the extreme, and will bring about more of what you see now: a mob of impudent little boys and girls striking against their teachers and deserting a Public School because they "don't like" the action of the Board and the Superintendent in disciplining a certain teacher. This is sowing seeds of Anarchy with a vengeance.

(At this point three or four persons left the Auditorium.)

You may go out, but it is all true.

Perhaps some of you belong to that association.

I intend to speak what I know to be right and true whether you like it or not.

I am not here to flatter anybody.

I never made my success, whatever it may be in Chicago, by flattering you.

I usually started by wiping the floor with you. (Laughter and applause.) That is about what you need, some of you Cowards!

An Example of a Tyrannical Minority.

A few years ago I investigated one strike especially, and there were 4,500 workmen or thereabouts.

The number of unionists was not really 1,000. They struck and compelled 3,500 non-union men to lie idle for months, and they threatened to smash their heads and kill them if they returned to work until the tyrannical unionist minority said they might.

I advised Zion people who were employed in the piano factories to let their employers know that their sympathies were with them.

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When the gates were thrown open, my people were the first to enter.

Thank God, they all got work meanwhile.

A tobacconist led that strike.

A tobacconist is at the head of the American Federation of Labor—that smokestack, Gompers.

There is no honesty in cigar-making. Next to liquor-making, it is the most dishonest and the most injurious business in the world and should be suppressed by law.

The Brewer, the Distiller and the Tobacconist Are Enemies of Mankind.

The man who makes Liquid Fire and Distilled Damnation is an enemy of mankind.

The man who sells the poison is an enemy of man.

The man who drinks liquor is an enemy of the people; for he supports that infernal trade.

The same is true of those who grow, manufacture, sell and use nicotine poison in the form of tobacco.

It is undermining, sapping the life of the people, creating cancer and amaurosis, and paralysis, dyspepsia, ulcerations of the bowels and stomach, creating degenerate men and boys by the million; filling jails, poorhouses and lunatic asylums, and fattening graveyards. The National Harvest of the Gompers Tobacco-workers is widespread and consists of Dirt, Debt, Disease and Death—a loss in lives of tens of thousands annually, and a loss of not far from a Billion Dollars ($1,000,000,000) annually in America.

It is making millions of people to stink and rot, and is sending down shattered nerves to the generations to come.

May God smite it!

It is an outrage that United labor should be led by a walking "smokestack," a cigar-maker. (Applause.)

Let the men belong to a labor union if they want to, but let the man who does not want to join it be free to labor without fear of having his head broken.

If the law does not support men in performing labor contracts at whatever price workmen may agree upon with their employers, whether it be on a "union scale" or not, then you have Anarchy enthroned.

Beware!

How Zion Increases the Rewards of Labor.

I am not speaking against increasing the rewards of labor: for I desire with all my heart, and labor with all my might, to increase the prosperity of the thousands of men and women whom I employ in Zion.

Everybody knows what Zion is doing in that respect. I was very glad last week when a man came to me and said:

"General Overseer, I have asked for an interview for a long time. Will you let me have it now?"

I said: "Yes, what do you want to say?"

"I wish to know how to invest $2,000 I have made in Zion City," he replied.

"How did you make it?" I asked.

"In the first place," he replied, "my wages have been good the last eighteen months, and I have saved $500."

"Now," I said "the second place."

"In the second place," he said, "I bought a piece of land and built a house on it. Some one wanted it, and I made $800 on that. Then," he said, "I bought another bit of land, and put a house on it, and I made $750 on that. So I made $2,000 in eighteen months."

He was a working man, with a good trade, a blacksmith, and without any "grumble" in him. And there are many others in Zion who have done as well in proportion—some better.

All the working people know where I stand. I wish to see the working man succeed.

Poverty is the Devil's curse. Prosperity, honestly earned, is God's blessing.

A working blacksmith will be a very long time making $2,000, under the leadership of "smokestacks."

Servile Deference of Politicians to Labor Leaders.

I am angry, downright angry, to see great politicians bowing and deferring to these who threaten, and carry out their threats, that they will smash the head of any man who will work, when they do not want to work.

You must have that fight out before the Law. You working men are the most concerned; for if ever these "smokestack" fellows should get the upper hand they would smash the country for the time; great industries would shut down; capital would go where it would be protected; and millions of men and women would be thrown out of employment for a long time—until confidence was restored.

The country is not led by smokestacks. It is led by brains, and there are no brains in a smokestack. (Laughter and applause.)

I sometimes wish I were, for a little time, a Christian legislator, where my words might directly influence law-makers. I do take a little hand in it now and then, at odd times when my people and the welfare of the nation are concerned: for we have laid down the foundations of a Theocratic Party at Zion City, with the motto, "Where God rules man prospers."

If the men who know better were not afraid, and would talk right out, and you had a press that would not be afraid, you would have a different state of affairs, and the working men would be better off.

But Fear overshadows Right and Truth.

Great Saving by Abstinence from Liquor and Tobacco.

I have nothing but working people at Zion City.

There are no loafers there; no tobacco smokestacks there.

Ugh! You stinkpots!

What good are you, smoking $700,000,000 a year; drinking $1,300,000,000?

You chew, smoke and drink two billions of dollars, every year. It is a wonder you are not ashamed.

When hard times come, where are you?

You have nothing saved.

Destroy the traffic in these two things alone, and you have two billion dollars saved for the country.

Two billion dollars more would be saved, because the loss of labor, and the cost of crime and pauperism and the actual money loss through diminished strength and skill of the people, resulting from these things, is worth more than that. Think of it—an annual waste of Four Billions of Dollars—$4,000,000,000.

In Zion City there is nothing spent in that way, and that is why the people grow; why they are strong; and why, God helping us, they shall continue to be strong and grow prosperous.

If the press of Chicago were only half fair, and told only a tithe of the truth about Zion, they would record the triumph of Zion's principles.

They do not dare to, however, because that would kill them.

They have told lies so long, that it would undo them to tell the truth.

I do not fear them, though. I never did. I never will.

I never feared anybody or anything. I was not born with fear in my heart and I never acquired it.

I Have No Fear of Threats.

Some people have been writing me threatening letters. They cannot move me by them.

It is one of the silliest things a man can do.

I get cross-bones and skulls, and orders that I am not to speak any more about the Pope, or about Luther, or Gompers, or somebody else.

That is the very thing that makes my back stiffer. (Applause.)

I Will Never Play a Retreat.

When a Highland piper was captured and brought before Napoleon, the Little Corporal did not quite understand the Caledonian in his kilts, cap, and above all his strange bagpipes.

He had never seen one of them. He wondered if he were a woman, or a water-carrier.

"What does he do with the things that he has there?" asked the emperor.

"Have him play, your majesty, and you will understand."

The Highland piper played, as requested, walking up and down with his pipes.

He played a pibroch, and he played a charge, he played an advance, he played "The Campbells Are Coming." He made that emperor, every now and then, put his fingers in his ears.

Napoleon asked what he was playing each time, and was told.

Then he said: "Now tell him to play a retreat."

The piper understood at last, after a good deal of talking, what it meant.

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"A retreat!" he said, "a retreat?"—taking his bagpipes and laying them down—"she never learned to play a retreat, and she is no going to learn noo." (Applause and laughter.)

You want me to retreat, do you? I never learned to play a retreat, and "I am no going to learn noo."

Not for all the Gompers' smokestacks that ever struck the country (laughter), or all the vipers of the press!

You papers, politicians and pulpits are afraid. Why do you not speak out? The workingmen at bottom despise flatterers and cowards, and sneer at your surrender to the "smokestacks" of the Federation of Labor.

The Unionists are in the minority. They cannot put 50,000 men in procession on Labor Day in the streets of Chicago, and there are more than 400,000 male workers in Chicago who cast votes.

There are seven times as many people working who do not belong to the unions as there are who do, and yet you cringe and crawl before that determined minority, whose leaders wink at Lawlessness!

These girls who went down to New Orleans to get the teachers to join the Federation of Labor had better attend to their own proper business, and not play with edge tools.

Teachers of that kind are not helping the schools.

"What do you know about teaching?" perhaps some one asks.

I Know Something of Educational Matters.

I could have had a Portfolio of Minister for Education in one of the Australian colonies many years ago.

I have about twelve to fourteen hundred young people whom we are educating, and educating well, in Zion City.

Our teachers and our schools are cared for.

We have scores of excellent teachers in Zion City, in the Kindergarten, the Junior Schools, and in Zion College.

That is only a beginning. We are not asking the State or the County to help us, either.

We build our own schools, and put in our own teachers. We will continue to do it.

I feel very indignant today at many things I am seeing and reading.

Press, Pulpit and Politicians are cowards when they deal with Organized Labor.

Why do they not stand up and speak out and tell everybody the truth?

If every man who now suppresses facts, and lies, would speak the truth, there would be a different and much better state of affairs.

Then these poor fellows would not get into the trouble they are in, and the good workmen would not be dragged down by the feeble ones.

I admit the right of workmen to band themselves together in a lawful manner, and to use lawful means to advance their cause in such a way as not to interfere with the full right of others to work for such wages and prices as they please.

President Mitchell's Evasions.

A great deal of praise has been given to Mr. Mitchell, President of the Miners' Union, for the skill with which he evaded questions. It would have been a great deal better, if he had answered them straight out, and not evaded them.

He knew very well that he did not dare to answer some of them straight out, that a number of men had been murdered by the strikers, a large number seriously injured, and many workmen's homes made desolate because some miners had dared to work when others struck—nothing else!

Several public officers had been murdered, and in discharge of their public duty.

If I had been President of the United States, I would have said: "You shall get no concession from the law, until you keep the law, and until the murderers are arrested and punished."

You say it is only a dozen or so.

One is too many to be murdered in that way. (Applause.)

Some of you are too frightened to say very much, but I believe you are mostly with me.

All who are with me say, Aye.

Audience—"Aye." [*The audience, which had sat very still during the General Overseer's vigorous words, uttered the "Aye!" with an immediate unanimity and explosive force which was almost startling in its intensity, coming from thousands of persons.*]

General Overseer—I love the working people. They are happy in Zion, and I honor them; and I want them to be happy everywhere, to train up their children for God with the best available literary and manual training, and to prepare the way for the King who loved them, died for them, and once was a non-union carpenter at Nazareth.

They are my brethren. I live for them, love them and would die for them, but I am not in favor of tyrannical secret society unions; for that is what they are.

Unionism Controlled by Anarchists.

The Anarchists are in control to an extent that you scarcely see; for it is Anarchy to defy the law, and compel others to stand idle for fear of murder or injury.

The press will lie about what I have said: for it is under the thumb of the unions.

The papers put the badge of the union on their front pages, showing that they are wearing the chains of unionism.

They cannot be printed without the consent of the unions.

I have printed a paper eight years without the union, and I propose to continue it.

I will never print the badge of slavery on the front pages of LEAVES OF HEALING or of THE ZION BANNER.

Let the people everywhere be free; and let there be a free press in a really free nation.

The tithes and offerings were received.

GENERAL BOOTH'S GUILTY SILENCE, WITH SOME FURTHER OBSERVATIONS ON THE SALVATION ARMY.

Before delivering the discourse which I hope to deliver today, on the Unveiling of the Apostasy of the Greek Church, I desire to say, by the way of rather an extended Prelude, a few words concerning some matters that I spoke upon last Lord's Day—"Some Questions for General Booth."

Today I desire to speak concerning William Booth's Guilty Silence and make some further observations concerning the Salvation Army.

Attempt of the Press to Defend General Booth's Silence.

There has been an attempt upon the part of the gutter-press to make it appear that William Booth is so great a man that he does not need to notice me.

In a cartoon I am represented as very little and he as very large. I am represented as saying something, and he is looking away out into infinite space, and saying: "Where is that man Dowie?"

I am perfectly conscious that I am not as tall as William Booth, and that is not my fault; but I am a "heavy-weight fighter," and if I were rolled out, I would be the taller. (Laughter.)

It is a piece of sublime impudence upon the part of the press to affect that his standing in the world is such that it would be a perfect farce for him to take notice of one so small as I.

If I Am Large Enough to be Attacked, I Am Large Enough to Answer.

I do not intend to speak about my size, or the influence that I possess. These are matters for others to judge.

I think, however, that you will all agree that when William Booth thought it worth while to attack me in his closing address in Exeter Hall, London, before he left upon this American tour; when he thought it worth while, a little later, in a long interview to the press, which was cabled here, to attack me again, and when he has taken the pains to send, at some considerable expense, libelous statements regarding me, to all the world, and print them in the *War Cry*, he must have considered me big enough for his attention in England.

I got him in Chicago, within 150 feet of where I am standing, and proved that the Salvation Army's attacks upon me were utterly false—and he well knew they were.

The facts concerning myself and Zion were brought to his attention by ex-Commissioner Booth-Clibborn, his son-in-law, more than two years ago in London.

I told him last Lord's Day afternoon that the things which he said were false; that I was never connected with the Salvation Army at any time, and that it was a lie to say that I was, as he had said from his headquarters.

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The other statements that I made are in print, because I not only spoke them, but they are published in LEAVES OF HEALING of yesterday, Saturday, November 22d.

I asked an ex-Brigadier of the Salvation Army—who is now an Elder of this Church, and is seated on this platform—as to whether the statements that were made in the *War Cry* about me and that matter were true, and he said, no, they were a lie.

I suppose that he would say that again today.

Elder Clibborn—"Yes, Doctor, that is all right."

General Overseer—He is the ex-Brigadier General of the Salvation Army in Italy, and I have scores, perhaps hundreds, of other ex-officers in Zion.

Silence of General Booth an Admission of Guilt.

It is no use, William Booth, for you to pretend that I am not worthy of an answer from you.

You were silent because you could not answer. You hid behind the newspaper press and did not dare to attempt a reply because you were guilty.

Guilty! Guilty of downright, shameful lying!

All I have to say is that, since the Book of God is true, "All Liars shall have their part in the Lake that Burneth with Fire and Brimstone."

That is just where you are going. It does not say some liars. It is *all* liars.

You and the press will go there together if you do not repent.

I desire to say a few words more about this Salvation Army, this Skeleton Army—the shadow of what it was.

I have, in my Editorial Notes in Saturday's LEAVES OF HEALING, written somewhat extensively and carefully concerning this matter.

I Am Not the Beginner of this Fight.

I get credit, you know, for the initiation of a great deal of fighting with which I have nothing to do.

I never begin a personal attack upon any prominent leader. I simply meet a personal attack and answer.

I never attacked the one-eyed Baptist joker, Dr. Henson. He attacked me and I answered him in that pamphlet entitled "You Dirty Boy," and that was about the end of him in Chicago.

He has since emigrated to Brooklyn.

I never attacked that rhetorical, allegorical, historical, paregorical orator, Dr. Hillis. He attacked me.

When I had finished with him, I felt as if I had been hunting a blow-fly and killed it, and was inclined to be ashamed that I had treated it so seriously.

He has not an original thought in his head, but is a mere crammer of words and phrases.

He has since emigrated to New York.

I never attacked the ponderous Presbyterian leader. He attacked me.

He has since emigrated to Boston.

And it has been so with all my foes and Zion's, in pulpit or in press. They attacked first.

But they have disappeared from the battlefield, and I remain. Those who have not emigrated are buried. Zion goes forward and upward, and fear has come upon her foes. No weapon formed against Zion has prospered.

I have been attacked all through the years.

I never attack personally, but now and then I have found it desirable to answer.

Up to this time I have only answered attacks of the Salvation Army, but now I am attacking: for it is a Divinely-imposed Necessity.

A Self-governing Army a Menace.

An army, whether it is in the Church or State, that stands alone and claims to be a self-governing power, is the greatest danger that the Church or State can have.

Imagine the Army of the United States claiming the right to be a self-governing power.

It would be the greatest danger that the United States could have: for it would sooner or later destroy its Constitution and Laws.

The history of the world has shown that all successful armies, when they have returned from conquest, have had to be disbanded, put into distant garrisons and reduced, or else the State was in danger from them.

The story of Imperial Rome will show you that at last there was no security for life, liberty or property because the army was continually dethroning Cæsar after Cæsar, and destroying the last vestige of republican government.

You have a striking illustration of that in comparatively modern times, in the French Revolution at the opening of last century.

The people fought against the Bourbon monarchy, the Roman Catholic Church, the privileges of an oppressive Aristocracy and Priesthood, and swept them all away with the Guillotine, with fire and sword, in rivers of death.

They destroyed great estates, divided the property amongst themselves, and reduced everything to one common level, as they called it, of Liberty, Equality and Fraternity.

Then Liberty, Equality and Fraternity turned out to mean *Robespierre*, *Marat*, and demons of that kind, who made the streets of Paris run red with the blood of the best men and women in France.

The army took the power, and the military overthrew the republic, and all that the people had so many years fought and bled for fell into the arms of a cruel, merciless, brutal, adulterous, vicious but clever military man, Napoleon Bonaparte, who established an Empire that crushed Liberty and made the Army his instrument of tyranny, and the means of depopulating and degrading France when the tyrant fell to rise no more.

As an illustration of the danger to the organized Church of an ecclesiastical army claiming an independent existence, let the Society of Jesus in the Church of Rome suffice. Organized to defend the Church and Pope, and to extend the power of both, it has ended by becoming the secret and ruthless strangler of the independence of both. Feared and hated, and yet obeyed, every Roman Catholic in every papally controlled country allows the Jesuit his right of way in directing the policy and doctrinal definitions of the Church and State, until the crisis comes, and the order is banished.

Ignatius Loyola, and the so-called Society of Jesus, have many points in common with William Booth and the Salvation Army.

The Salvation Army Amenable to no Ecclesiastical Law.

Whether it is in the Church or in the State, an army is a danger unless it is amenable to law.

The peculiar position of this Salvation Army is that, from an ecclesiastical standpoint, it is amenable to no law.

It does not pretend to be a Church.

It has no Ordinances.

The General does not pretend to be a teacher. He does not even read the Word of God in his public services, except in a very few cases, and does not expound it.

On a recent occasion here it was not the Word of God that was presented at all; but a mere series of inconsequential chatterings, emotional rhapsodies, and howling prayers, worthy of an assembly of Mohammedan dervishes, or of a Red Indian Ghost Dance.

Conversions under such conditions are literally Screaming Farces whose "salvation" had been often rehearsed at penitent forms: for they are mostly the "weekly customers" at many Barracks.

No one ever accused William Booth of being a scholar. No one ever accused him of being a gentleman, that I know of.

Nobody ever accused him of having any considerable capacity.

The fact of the matter is that he is simply the tool of clever people who are flattering his vanity.

All the good things that used to be in the Salvation Army have become emaciated.

The Army has become the mere tool of militarism in Christianity, so that it is now burdened with about 5,000 orders and regulations and by a bureaucratic system controlled by men who are absolutely conscienceless, for the most part.

Serious Admission of a High Officer in the Salvation Army.

Let me tell you a conversation that took place between two of them high in authority.

One said to the other: "How can you reconcile your conscience to saying and doing these things?"

"I can do it very well," said the other.

"How can you do that? Your conscience must be against you."

"I intend to support the policy of the General at any rate."

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"Yes, but you would not support the policy of the General if that were to involve anything wrong. How can you reconcile it with your conscience?"

This was the answer:

"Oh, my conscience is like my stomach. It has to digest whatever I give it."

Have I told that story correctly, Elder Clibborn?

Elder Clibborn—"Yes, that is right."

General Overseer—You were a very high officer in the Army at the time, and you are my authority for that story. I will saddle it on you. (Laughter.)

I could tell a good many others that are more serious than that story, but when truth becomes a joke in the Salvation Army, where is its Christianity?

Where is it?

Perhaps that man's conscience was his stomach. (Laughter.) It is all the conscience some people seem to have.

Perhaps that man's god was his belly.

The Apostle Paul said that there were some whose god was their belly, whose glory was in their shame; who minded earthly things, and who were enemies of the cross of the Christ.

I once heard of a man who said something like that.

An Illustration of a Conscience Situated in the Stomach.

A woman said to me: "If I confess to my husband all the bad things I have done he will turn me out of doors."

"You must confess the truth," I said.

"I do not want to leave him, although he is a pretty bad egg himself."

"I know that," I replied. "You have sinned, but you cannot be a member of this Church and cover your sin, although it was committed before you were a member.

"You must confess it."

"Tell me how I am to do it," she pleaded.

I told her to get the house nice and clean; to make all her curtains nice; to sweep things, and get all her things clean and pack them in a box, and send them to her mother, so that she would have her clothes in any event. (Laughter.)

"Then," I said, "on Saturday when he comes home, give him his Sunday dinner.

"Make the nicest dinner you can, and after he has finished, and he has eaten like the hog that he is, you tell him what you have told me; and, if he says that you are to go, go and thank God Almighty that you have got rid of a hog." (Laughter.)

She did it.

He was wondering all the week why she was getting things so clean, and when at last she wound up with this magnificent dinner, he kissed her and said:

"I feel good at heart," putting his hand down on his stomach. (Laughter and applause.)

That is where his heart was.

His heart was good.

Then she began to tell him the story of her sin and shame prior to her marriage, but he did not want to hear.

At last, penitent and broken in heart, she told him in tears how she had deceived him and others, and had sinned against God.

The story reached even down through that dinner and got to the place that he called his heart.

Presently he cried also, for his own sins came before him, and he said: "Mary, stop! I am worse than you were. Who told you to do this?"

"Dr. Dowie," she said.

"I will break his head." (Laughter.)

"You do not need to," she replied.

"I will go and hear that fellow preach next Sunday," he said.

She told me that he was coming.

I said I would ask God to break his heart. God, the Almighty, did get that heart, and he is in this house today, and so is she. (Laughter.)

There are a great many whose hearts are largely in their stomachs.

That Salvation Army officer of "high rank"—very "high" and very "rank"—had a heart that was pretty near his stomach when he declared that his conscience and his stomach were of identically the same order.

I think I never heard a more shameful way of putting it. My stomach shall wither and my body die before I will compare my conscience to my belly.

General Booth's Decline in Personal Piety.

That is the thing, however, in the Salvation Army.

The whole thing has become mechanical.

I will tell the General of the Salvation Army that those who have been most closely associated with him have, in many cases, very little confidence in his personal piety.

They have good reason for their doubts.

He has become an unreasonable martinet.

Love, Duty, Truth, Wisdom, and the Word of God are nothing. The Salvation Army Rules and Regulations are everything, until, at last, no man can continue to be an officer and a member of that organization unless he is either an ignorant man, or one who endeavors to hold on to it in the hope that it may be improved.

The best of the Army are coming out, however.

I am now profoundly convinced that

The Salvation Army Has Become the Most Hopeless and Useless of Christian Organizations.

It sends out its minor officers to do the work of street mendicants.

They beg on the streets, to my personal knowledge, in Europe, Australasia and America, for money to support their corps and their halls, although, at the same time, that Army has vast funds, and allows its hardest working and best officers often to nearly starve.

I will tell the General a story that he knows is true, that one of his most important officers of highest rank—indeed, two, man and wife, with ten children—were compelled to live, in their high position, upon an allowance of £150 ($750) a year, or rather were compelled to starve upon it. The facts of that case are heart-rending, and his conduct utterly inexcusable.

I say that the General's policy is cruel, wicked, oppressive, and that he is in the hands of flatterers and martinets and ignorant people, and of a few intelligent schemers.

The Army had better go the way of the other Apostasies, and make way for something better.

The Salvation Army Has Failed in Its Great Purpose.

The masses pass it by with a sneer.

As for these "altar services"—my good Lord! They are the most wretched things in existence.

You can get scores of weekly customers at any corps of the Army to come out and howl for salvation that they get today and lose sometimes before midnight.

It has become an unspeakably wretched, miserable thing!

I am wearied out; Christian people everywhere are wearied out with it, and, above all, God is wearied out with the ignorant Pretense and Spiritual Inefficiency of the Salvation Army, which is now a Simulacrum, a mere Skeleton of what it was when the ripe, richly cultured, beautiful spirit of Catherine Booth gave it its great impulse and sent it forth on a glorious mission, in which it has at last miserably failed.

Now a tottering, vain, foolish old man, in the hands of a few designing people, is the principal strength remaining to the organization.

Let it pass; and let every organization, including our own, if it fails to do right, pass away, but let the People be Saved and the Kingdom of God be established!

THE MESSAGE

At the close of the above Address, the General Overseer then delivered, as Elijah the Restorer, his Restoration Message—"Unveiling the Apostasy of the Greek Church"—a full report of which will appear in our next issue.

(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.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., E. S. AND A. W. N.

AS the sun arose in majestic beauty, flooding the rain-drenched earth with the brightness of its glory, the scene presented to the thousands wending their way to Shiloh Tabernacle, early Lord's Day morning, October 26, 1902, was one to be graven in the memory.

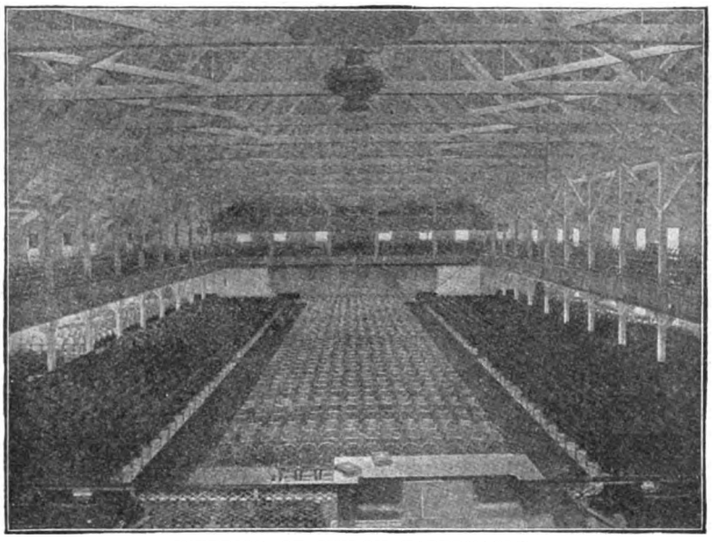
Across a sky of soft deep blue, fleecy clouds floated; while the groves, in their brilliant autumnal dress, rivaled the colors of an artist's palette.

The green of the fields fading into the sere and brown, the little mirrors of pools left by the rain along the wayside, the grace of leafless limb, the brown of freshly turned earth, the winding road—how the beauty of the picture stirs the soul!

Yet within the white walls of Shiloh Tabernacle the spirits of the great throng assembled there are thrilled and filled and uplifted with a spiritual beauty more glorious.

As if moved by one impulse the audience unites in prayer and praise and song while awaiting the appearance of their dearly loved leader, the servant and prophet of God, Elijah the Restorer.

"Peace to thee,"—the old, sweet salutation is given by the General Overseer; and "Peace to thee be multiplied," a mighty chorus responds.



INTERIOR OF SHILOH TABERNACLE.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, October 26, 1902.

The service was opened by the congregation singing Hymn No. 141.

The General Overseer read from the 6th chapter of Matthew, beginning at the 24th verse:

No man can serve two masters: for either he shall hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Be not anxious for your life.

The expression in the Old Version, "take no thought," is a very incorrect rendering.

"Take no thought," is not the word at all.

If we were to take no thought, we should be entirely devoid of reason.

It is impossible for reasonable beings to take no thought.

The meaning of the words is as I have read it in the Revision: "Be not anxious."

There is a great deal of difference between "Take no thought," and "Be not anxious."

Anxiety Is Sin.

Hast thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care,
And change Anxiety to Prayer.

The best kind of thought to take is that of Faith, Hope and Love.

Change the Anxiety to Prayer.

Be not anxious for your life.

It is not "Take no thought."

If you do not take any thought for your life you will be worthless, and you will deserve to die.

You must think.

If you do not think, you will be tripped up easily and get into all kinds of trouble.

"Take no thought" is not the word; it is "Be not anxious for your life."

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

That does not mean to take no thought about it, but you are not to be anxious about it.

You should take thought on Saturday to see that your Sunday clothes are all right; that they are properly brushed and everything done.

Mothers, see to it that all the food is ready for the coming day—the Lord's Day—so that you, and all your dear ones shall be able to serve God, and rest in Him, and make it a true Sabbath, a day of rest and gladness. Let the Sabbath begin, as of old, on the evening of the preceding day—so that all shall retire early to rest, enfolded by the sweet influences of Heaven: for it is the Day of God—the Day of Resurrection Life—that will dawn when that night is over.

You ought to, and you do, take thought for the orderly and happy fulfilment of God's commandments.

Therefore, it is that you are here in thousands at this early hour on this lovely Lord's Day morning, eager for all the delights of happy service and of the privileges of this House of Prayer and Praise, and for the Streams of Life which are flowing in and from Shiloh Tabernacle.

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?

And which of you by being anxious can add one cubit unto his stature?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

For after all these things do the Gentiles seek: for your Heavenly Father knoweth that ye have need of all these things.

But seek ye first His Kingdom, and His Righteousness; and all these things shall be added unto you.

Do right! Work hard! Work carefully!

Put the best skill that you can into your work.

Teach your fingers to obey your brains, your carefully instructed minds.

Get something good and clear and true into your brains, and then go right ahead working things out from day to day.

The Wisdom of God Is the First Thing to be Sought.

Before you see the face of man on any day of your lives, you should seek the Face of God in Praise and Prayer.

You should read the Word of God, nay, *eat it* as Heavenly Manna for the Day.

You should seek communion with God, as a member of His great Kingdom, that you may work His Righteousness, and do His Will.

If you obey His Will, and work diligently, patiently, and lovingly, all things needful shall be added unto you.

Every man gets his wages sooner or later.

Perhaps the highest wages which you will ever get on earth will be the losing of your life.

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You may be killed, and rolled into a bloody grave as the Master was.

You may have the privilege of dying for the Christ, for the martyr period is not over.

The time for Confessors is not past, but the time for mere professors is over.

May God help us to witness a good confession.

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

The Revised Version has a very suggestive way of putting it—"The morrow will be anxious for itself."

The people of Chicago, of New York, of London, of Paris, of Melbourne, and everywhere will be anxious.

They will be anxiously running after the dollar.

They will be anxiously guarding the dollar.

They will be anxious to do what they can to make another dollar.

Be not anxious.

Do your work, but do not be anxious.

Do Not Borrow Trouble from Tomorrow.

If there is going to be trouble, get all the Joy, Strength, Happiness and Power that you can today.

Then, when the trouble comes, you can overcome it every time.

If you are anxious today about tomorrow, you are already more than half beaten.

The Devil will surely have you then: for he has you partly now—if you are "anxious."

Get all the strength, blessing and grace that there is for you, no matter what the morrow may bring.

It can bring with it nothing that He will not bear you through.

He who gives the Lilies clothing will clothe His children, too.

Self Our Worst Enemy.

O Lord, how happy we should be
If we could cast our care on Thee;
If we from Self could rest.

It is not the World, nor the Flesh, nor the Devil, but Self, which is our worst enemy.

O Lord, how happy we should be,
If we could cast our care on Thee,
If we from self could rest,
And feel at heart that Thou above,
In perfect Wisdom, perfect Love,
Art working for the best.

Could we but kneel and cast our load,
E'en while we pray upon our God,
Then rise with lightened cheer;
Sure that the Father who is nigh
To hear the famished raven's cry
Will hear in that we fear.

How far from this men's daily life,
Ever disturbed by anxious strife,
By sudden wild alarms—
Oh! could you but relinquish all your earthly props
And simply fall on His Almighty arms.

Do not be troubled.

The raven gets its food.

God hears the famished ravens cry, and He will hear us when we cry.

I am so glad that the lesson this morning begins with the warning against the attempt to serve two masters.

You Can Serve Two Men, but You Cannot Serve Two Masters.

I can serve, as I do, tens of thousands of men and women, but I can serve only one Master.

Men allow those whom they serve to be their masters.

That is the trouble with the politician of today. The people are his master.

Think of what the master of a politician is!

The larger proportion of the people are drunken, profligate, blasphemous and dishonest.

The majority are neither clean nor wholesome.

A man who makes that hydra-headed monster—the people—his master, is a poor, spiritless slave, even if it is the people who rule over him in the so-called Church of God.

Suppose I were to make you my master, do you think I could possibly serve you?

I can serve you only by the Christ being my Master.

One is your Master, even the Christ, and all ye are Brethren.

I can have only one Master; but I have many Brethren.

The Mastery and the Mastership Are in the Christ.

You cannot serve two Masters.

You can serve all humanity, but there can be only one Master.

You cannot serve God and Mammon.

You can serve God or Mammon, but you cannot serve both.

However, you can take wealth away from Mammon, and make it serve God.

You can take wealth and use it for God—make that which once served Mammon bow at God's feet, do His bidding, and make the messengers run very swiftly with God's Message to All Nations.

Life is a great puzzle, of which God alone can give the solution, since He has a Divine Plan for Every Life. As people look at life with faithless eyes they get perplexed.

The command of our Saviour, the Christ, rings out, "Be not anxious."

If you are God's child you must have trouble.

That is all in the Divine Plan of a Good Life—"*In the world*, ye shall have Tribulation." In God alone can Peace be found. You are not the only one who has had trouble. You do not stand alone in that.

No Temptation Hath Befallen You But That Which Is Common to Man.

Man is born to trouble, but you do not need to worry about that.

I believe that if some of you did not have trouble you would be so abominably lazy that you would die of sheer laziness! (Laughter.)

It takes trouble to stir you up and to bring out the best in you.

I do not think that trouble is an unmixed evil.

In the original word, trouble has the idea of "the stirring up."

Stir up the gift of God, which is in thee.

Men Need Trouble to Stir Them Up.

Make trouble for yourself by "stirring up," and properly exercising some Divine Gift which God has put within you. Self will say, "Do not make trouble by speaking, writing, singing, sewing, giving for Jesus—be still, and the Devil will not fight you!" Yes, but you must make trouble for that nasty, greedy, lazy Self, by using every gift fully, openly and boldly, yet withal wisely, for God.

I have always to make trouble for John Alexander Dowie, for he is just as lazy as anybody else, by nature.

John Alexander Dowie would like to spend all his time in an observatory, in a laboratory, or in his library, with a telescope or a microscope, or some other thing of that kind.

He is very fond both of literature and of science, but I have to make trouble for him, and tell him: "Get out, the world needs you, and God is calling."

They are calling to us in Zion in all lands, from the rising to the going down of the sun.

They are calling for God out of the depths of their Sorrow, their Sin and their Ignorance.

I have to put away things I like, and go and do the things I would not like, but for God's grace, who gives me power to love to do His will, whatever it may be.

You have to give yourself trouble, but do not be anxious.

The Surpassing Beauty and Boundless Expanse of God's Universe.

When the sun arose this morning it blotted out of the sky the light of all other worlds but this one; but when it sets tonight there will be an ampler revelation.

If the sky is clear you will see tens of thousands of worlds.

This earth is only a little speck amidst them all.

Sometimes this lesser sun, which illumines our earth, bright and beautiful as it is, hides from our eyes the great Vision of the Innumerable Hosts of God's Universe.

I am thankful for the light.

It gives color and beauty.

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It gives us power to see how to go about and do our work and do our duty.

I Am Thankful for the Night.

Although the sun is the eye of day, yet its light conceals the ampler vision of Love which the night reveals.

We value Love, which is the Light of our life—but light after light disappears, and sun after sun sets, and it grows very dark.

Then lift up your eyes, and you will see tens of thousands of lights that the daylight never would have shown you at all.

Be thankful and remember that you are not to be anxious.

Remember that God made all things and all beings at the first, when all was very good, and He guards us and loves us, and wants us to do our duty and overcome the evil powers.

He will take us to Himself, when our work is done.

Get the cheerfulness of the Master, who loves to speak of the lilies and their clothing.

He loved to speak to men of how these birds of the air, and the flowers of the field, were the care of their Father.

The God that clothes the field will clothe His people, too, and it is all right.

Do not be troubled, but trust.

Trust, and do not make bridges for tomorrow.

You cannot live in tomorrow, but you can live today.

It is insufficiently remembered and insufficiently taught that Anxiety is Sin.

"Let not your heart be troubled," is a distinct command.

"Be not anxious for anything," is a distinct command.

The Necessity of Forethought.

That does not mean that you are not to work, neither does it mean that you are not to do the best you know, nor to have any forethought.

The man who takes no forethought will have to take a good deal of afterthought, and will find his way a hard one.

You must take forethought.

You must remember that you can only reap in harvest if you sow in due season.

It is no use to sow unless you have hoed, or harrowed, because the weeds will choke the seed.

If you are to get results, you must do what Jesus said, "Consider."

In building a tower, or in doing anything else, you have to consider.

I have always considered. I have been led to the conclusion that if I am working for God and fulfilling Divine conditions, I have behind me Omnipotent Power, and therefore I have the right to undertake Great Things for the great and Eternal God.

If you who are associated with me see only a mortal man as the founder and leader of Zion and not the Immortal God, you will get fearful, and will wonder whether Zion will ever get through.

Zion will get through all right, but will you?

There may be some of you who will "get through" on the wrong side with your Christianity, with your faith, with your love, with your loyalty, and go back to the World, the Flesh and the Devil.

But Zion will come out all right.

She always has; always must.

Every plant which My Heavenly Father planted not shall be rooted up.

Every plant which the Heavenly Father hath planted shall remain and grow.

The Kingdom of God hath been planted, and it cannot be destroyed.

Zion Has Been Divinely Established, and Therefore Cannot be Destroyed.

Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge.

If Zion is God's, then Zion is going to get through on the right side, with final and complete Victory.

You must not begin to doubt whether a Divinely planted thing will grow or not, or lie awake at night worrying as to whether the seed sown by Zion Restoration Host will grow, and whether you will have any harvest or not.

That will make a poor preparation for the work in the field the next day.

You must sleep nights, if you are to work days.

Be not therefore anxious for the morrow: for the morrow will be anxious for itself.

Foolish Anxiety Rebuked.

A man was tramping up and down his room one night in a hotel, and as the night went on his agony increased.

He groaned and moaned, until a gentleman in the next room could not sleep at all.

He went to his neighbor's door, rapped, and said: "Excuse me; you cannot sleep, and I cannot sleep; are you sick? Shall I call some one?"

The man opened his door and presented a haggard face. "No," he said, "I am not sick, but I am dreadfully anxious; I do not know what to do."

"What is the trouble?" said the man.

"I have a note to meet tomorrow," he said, "and I cannot meet it."

"Is that all?" said the great American financier who was making the inquiry—"then it is the other fellow who ought to walk the floor (laughter), not you."

Why should you or I be anxious, no matter what the morrow brings?

If we do our simple duty up to the best of our light and knowledge and understanding today, then we have made the best possible provision for tomorrow, and when tomorrow comes it will be all right; and we shall reach our haven bye and bye, no matter what storms may blow.

A Truthful Epigram from a Dying Man.

I will tell you again, what I told you some time ago, that that old man was right who pretended to groan and moan when his sons and daughters gathered around his deathbed.

He was not very sick, but he thought he would like to see the children before he died.

He was getting very feeble, and felt inclined to sleep a good deal, so he sent for the children.

He had been a very cheerful old man, and, after cheerfully greeting them and having much pleasant conversation, telling them he had done the best he knew in making provision for them, he suddenly changed his tone and began to groan.

He said: "Boys, I have had heaps o' trouble in my life—heaps o' trouble."

He went on in this strain for some time, talking about "heaps o' trouble."

They began to wonder, for that was not like father at all.

Presently they noticed that there was a twinkle in the old man's eye.

"Yes," he said, "heaps o' trouble—but, boys, the most of it did not happen!" (Laughter.)

Do you not think the old man was right?

Have you not had "heaps" of trouble, and the most of it did not happen?

Be Not Anxious for Tomorrow.

Get all the grace and strength you can today, and may God bless you.

Let us pray.

After a short prayer, the congregation arose and repeated after the General Overseer the following

PRAYER OF CONSECRATION.

Our God and Father, for Jesus' sake, take us as we are. Make us what we ought to be, and help us to do our work for Thee; in Jesus' Name.

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.

EARLY MORNING MEETING IN SHILOH TABERNACLE.

REPORTED BY S. D. W., E. S., AND A. W. N.

In the wonderful lengthening out of the fall season another glorious day was given Zion Restoration Host, Lord's Day, November 9, 1902.

So perfect was the day that the query arose and was on many lips whether even the seasons were not being tempered

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that the work of God, through Zion, might not be hindered in these latter days.

The Message of the dearly beloved General Overseer at the early morning meeting in Shiloh Tabernacle was directed especially to the Zion Restoration Host.

The many workers gathered to hear the Message of the Prophet of God, Elijah the Restorer, before departing on the two long trains awaiting them which were to carry these hundreds of messengers into Chicago, which is the storm center, for the present, of the Host from Zion City.

In burning words, the Spirit of God spoke through His Messenger.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 9, 1902.

The service was opened by the Congregation singing hymn No 164:

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
What manner of love the Father hath
bestowed upon us.
That we—that we should be call'd,
Should be call'd the sons of God.

Prayer was then offered by the General Overseer.

The Disciples' Prayer was chanted by the Congregation.

The General Overseer then said:

Beloved Friends, we will now open *the* Book, the Book of God.

There is no book like the Bible. We go back to it always.

No matter how interesting any other book may be, it never is as interesting as the Bible for the true Child of God.

This is especially true of the teachings of Jesus, the Christ, of which we continue to read, and to speak in these Early Lord's Day Morning assemblies, where it is such a joy to meet constantly with thousands of God's people.

The General Overseer then read from the 7th chapter of the Gospel according to St. Matthew, beginning with the 13th verse:

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.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Therefore by their fruits ye shall know them.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of My Father which is in heaven.

Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?

And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.

In these teachings of Jesus, the Christ, we first have the two Gates and the two Ways spoken of.

It is Altogether Vain to Say That True Religion Is an Easy Thing to Practice.

The Gate is "narrow." The Way is straitened which leadeth unto Life.

You can enter in no other way but one at a time.

The Gate is so narrow, and the Way so strait that you can walk in only one at a time.

In the inner Life you can have no companionship but that of God alone.

In entering into the Divine Way you can only come through the one Mediator between God and man, the Son of Man and Son of God, Jesus, the Christ.

There is no other Way.

God reveals Himself in many ways, and brings His children to Him by strange and singular providences.

Nevertheless, there is only one Way which leads to the Father, and that is Jesus, the Christ.

There is no use in saying that it is easy to come in that Way.

It is not easy for us by nature.

It is only by grace which we receive after we have entered in at the Narrow Gate, that we can keep the straitened Way which leadeth unto Life.

The Way of Life, although steep and sometimes thorny, is the Way straight to Heaven, to our Home.

While those who daily walk therein are happy and content, yet it is a contest: for we must fight or perish.

One at a Time.

Do not forget that in speaking to people of the Way to Life you are telling them to do a hard thing.

It is hard to give up everything and put aside every being and every claim of the flesh in order to enter in at that door.

It is not a wide gate, and you cannot go in with a crowd.

Every one enters into life alone.

Every one passes into the life beyond alone, except for God. No eye ever saw the moment when the little bit of clay, nursed by God in the wondrous way in which the human being is procreated, is conceived and born.

No human eye ever saw the life come into the unborn babe, which gave it the possibility of becoming a separate entity, which gave it the individuality which ere long becomes an individual responsibility.

None ever knew the moment, or saw the life as it came from God and entered into that unborn babe.

However many there be who are born into the world, they are born one at a time.

In the New Birth it is the same.

The cry of the Philippian jailor: "What must I do to be saved?" has been the cry of every man who was ever saved.

This Philippian jailor has a wife, children and friends. He is not selfish; except for a moment.

He shows this very quickly when he gets the answer: "Believe on the Lord Jesus and thou shalt be saved, thou and thy house."

He goes after his household and brings them all together to be taught the Way of Salvation.

The first cry in his heart is an individual cry for himself.

He was a sinner—a man who was damned.

He was the man who was the subject of mercy, and saved in the awful earthquake which has thrown open every door in the prison at Philippi, and every door in the dungeons of his unclean heart.

He was saved from the self-murder which he was about to commit when the sword was on his very throat or about to pierce his heart.

It was he and he alone who needed saving—he saw no other for the moment.

The Attempt to Deal with Humanity in Masses Is a Mistake.

You must deal with people one by one.

The man who speaks to a multitude of people, looking upon them merely as a flock of political sheep, to be driven to the polls, will never accomplish it.

That man will succeed who individualizes even in politics, and makes every man in his constituency feel that he is his individual friend.

The successful politician gets down to the individual in political life

If you in the Christian life imagine, as the Church in her folly has, that the mere aggregation of a vast number of people following their silly shepherds, the blind leading the blind, can ever create a powerful Church, you are wofully deceived.

Individuality must always be preserved.

May the day never come when Zion, although she is united and works as one man, will ever destroy personal responsibility or lessen the separate consciousness of individuality.

Zion's Power Lies in Casting Aside Every Weight and Besetting Sin.

There is Reality in being truly saved, entering in at the Narrow Gate, and walking in the straight and self-repressive Way, with the eye fixed upon the goal.

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It means steadily to resist every temptation which takes one out of the Way, and to determine to tread that Way, repressing, smiting down, destroying and crucifying every inward opposition.

There must be an absolute crucifixion of self, of the inclinations of the carnal mind, which is enmity against God, which cannot be subject to the Law of God, and which must be destroyed and replaced by another mind.

It must be replaced by the same mind which was in the Christ Jesus, a spiritual mind; for

The Mind of the Flesh is Death; but the Mind of the Spirit is Life and Peace.

In order to retain that Spiritual Mind you must walk on earth the Narrow Path of the Christ to Heaven.

You cannot take an excursion now and then into the Devil's territory by taking a dip in the Devil's Pot of Carnal Pleasure, the opera, the theater, gambling hell and the saloon.

You cannot indulge in the unclean book, the unclean picture, the unclean associations, the unclean music, the unclean conversation or anything which is unclean.

You must keep the Straitened Way, for your life depends on it.

If you do not do it, you will go to the Devil.

You have to do it. You cannot trifle with Sin.

The By-path.

Some one may think the Way is too hard.

It is too painful for his feet. He looks about him and sees a by-path.

Oh, the grass is so green there, and there is a well-worn path, for many have trodden it!

It will be so nice to get away for awhile from the strait path!

The silly Pilgrim, like him in Bunyan's "Pilgrim's Progress," says: "Oh, the Master will not mind. My feet are weary. I will go over to the by-path."

So he goes into the by-path through the meadow, and walks along that way.

He does not notice that the straight path has continued straight on, but that the by-path has diverged.

At last he thinks he will take a little sleep in the meadow.

He is now far away from the straight path which leads to the Golden Gate.

Oh! it did seem so nice to have his feet rested for awhile, so he lies down and sleeps. But what a rude awakening!

He finds himself in the grip of Despair, a terrible giant, who says: "Now you belong to me."

He looks about him. Where is he?

He had walked so long in the Narrow Way, and it seemed now that he was about to be lost, because he had just taken a step or two aside.

He cannot reason with Despair, for Despair grasps him like a giant, and slings him over his shoulder and takes him to Doubting Castle.

He is flung into the dungeon, and the door is locked upon him.

The giant Despair says: "I am coming in to club you to death bye and bye."

The Key of "Promise," Lets Pilgrim out of Doubting Castle.

What if there had not been a key called "Promise" in the Christian's bosom, by which he could unlock that dungeon door? Still it was some time before he remembered the Promise of God to all who have wandered from His way, if they only truly repent.

If it had not been that God reminded Pilgrim that there was even a way out of Doubting Castle and the hands of Giant Despair, he would have perished there like multitudes of others.

So might we have perished, who have sometimes gone astray from the Strait Road, just because we wanted our feet to have a little rest.

We lay down and slept in the meadow of the Devil.

We thought we could doubt for just a moment or two.

We had been told that we must not go one step to the right or to the left.

We had been told that no matter how hard the path might be, and our feet bleeding, we must go straight on.

We thought differently, and doubted, and fell into despair.

Had it not been for the Love of God which was in us, and the Promise of God which was kept within us, we would never have opened the lock of that dungeon, and fled away from the grip of Giant Despair in Doubting Castle.

We would never have returned, bleeding and wounded, to the Narrow Way.

We would never have been able to help any other Pilgrims. Never, never!

Oh! how good it is, even when learning lessons by our own experience, to know this, to say to every Pilgrim: "Do not turn aside. It does not pay. It is better that the feet shall bleed, and that you shall find the Way hard, for the Master will bind up the broken heart."

The Master will heal the wounds which have been made in the rough journey.

The Master will take care that we do not faint and perish in the Way of Life, which is a Straight Way.

Self-repression, self-denial, absolute extinction of self, saying no to self, crucifying self, and obeying God, no matter what the result may be, are necessary, if we are to stay in the Way.

Only the Holy Spirit Can Show Us the Way and the Gate.

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

O God, we would never have found it, if You had not shown it to us.

We knew not where to find the Gate.

Humanity can never find it. It is only the Holy Spirit who can lead us to it.

It is only the Holy Spirit, the faithful Guide, who can keep us in the Way.

But there is the other side.

The Broad Way.

How wide is the gate! How "broad is the way that leadeth to destruction, and many be they that enter in thereby."

There is no difficulty in finding that road.

There is no difficulty in drifting down that Niagara.

You can embark upon the great bosom of that wide Lake of Sin.

You can flow on into its Niagara, and you can go with its multitudes over the Falls into the Whirlpool, and be dashed in pieces on the Rocks of Doubt, Despair and Death.

It is quite easy.

Individuals, nations, generation after generation, go that Broad Way. It is the Devil's way.

Your business and mine today is to seek for the perishing who are steaming downward into that way which ends in Hell.

Walking in life with God alone, we have to take the multitudes out of this great, broad River of Death, sweeping on to the Niagara of Destruction, and do it quickly, thoroughly and earnestly.

Make them believe your Message.

Make them to know that they are perishing.

You must believe it yourself.

You cannot make a man believe, deep in his spiritual nature, that which you do not yourself believe.

You must realize it, feel it, know it.

You have to feel today that there are in Chicago some to whom God shall guide you, who may perish before midnight unless you do your part.

You must realize that God the Almighty has given you something to do today; and that if you do not do it, it will not be done.

Great Burden of Responsibility of Those Who Deliver the Message.

There are some despairing ones waiting today in Chicago, whom the Tempter has seduced, and who are nearing the Brink of Destruction.

The beautiful river of life's pleasure was once so wide that they could not see the banks.

The giddy dance, the laughter, the mockery and the worldly conformities made it more beautiful as it grew narrower.

You got nearer and nearer, O child of sin, and, because there were so many there, you thought they could not all be wrong, —and now the river has narrowed, and the awful roar of the cataract is in your ear.

Now the night has fallen and the chill, cold hand of Death is feeling for the heart-strings.

Now the shrieks of those who, one by one, have passed over in the darkness come to that despairing one, between whom and death there is but one step.

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There is only One Strong Swimmer who can go into that Niagara, part its waves and grasp him who is drowning.

That Swimmer is neither you nor I, but He "who is Mighty to save"—the Christ Himself. And He will do it: for whosoever shall call on the Name of the Lord shall be saved.

Your work is to cheer, and through you He will save, and you must miss no opportunity.

You have to feel that your Message today is one to a Despairing, a Perishing Spirit.

Picture of a Spirit in Despair.

There she is. I see her.

She is leaning her head upon that poor stick of a table in that wretched room of vice.

Sabbath bells are ringing in her ears, and there is nothing but Despair in her heart.

She is alone. There is no music, no dance, no flowers, no liquor which can take away the sting now.

She is alone, and she is going over the rapids.

It may be your knock at her door which causes her to pause.

At last she creeps to the door where she hears a voice that says "Peace be to this house," and she receives a Message.

It is a knock which has stopped her.

She listens to the Voice of the mighty Saviour, she calls on Him to save, and the Strong Swimmer is at her side. She is saved.

The Necessity of Self-Sacrifice.

Why can you not do it?

How can you say: "Oh, it is a little rough; I have been working hard all the week; I guess I will take a novel or some interesting book and read, or I will make an excursion away off this direct path, and go into the Doubter's by-path."

Yes, and before you know where you are you will have departed from the Way of Life.

You were not willing to sacrifice.

You were willing to work all the week for yourself, to build up your family interests and your home, but today you were not willing to help some one else.

It is too much trouble. It costs thirty cents!

It actually costs half a dollar for you to go away and do that, and you cannot afford it!

No, you cannot afford it, although there is one perishing yonder in Chicago whom you know you can reach with a Message of Salvation from Sin and of Restoration to God.

You cannot afford it—but what will God say?

Even though you should get in at the Golden Gate, what will God say? No fruit. Nothing brought in.

You enter alone, scarcely saved, when you might have come with the Golden Sheaves of a Great Harvest; when you might have heard the Master's Voice saying: "Yes, I know you; thousands here know you.

"I know you and thousands on earth know you, if it is only one that you have won from sin."

What is the use of saying Lord, Lord, and not doing the thing He says?

What is the use of a religion that finds its expression in singing and praying and talking Lord, Lord, and does not do?

You do not do the things He says, you hypocrite.

Many will say to Me in that day, Lord, Lord!

Lying to God at the Judgment Seat of the Christ.

They lied all their lives and they are going to lie at the Judgment Seat of God.

Did we not prophesy by Thy Name and by Thy Name cast out devils, and by Thy Name do many mighty works?

"We have been Christian Scientists; we have done a great many things."

You do not fool God the Eternal Father. You do not fool Jesus, the Christ, the Son of God. You do not fool the Holy Spirit.

You can fool yourself into hell, but you cannot fool God into letting you into heaven.

He will say: "I never knew you."

That cannot be said of those who were ever used in His service.

If a person has won only one to Him; if he has helped to cast out only one devil; if God has wrought through him only one miracle in the Name of Jesus; if but one poor sufferer lost the weary load of sin and came into Life and Light and Love and Peace, and only one poor, demon-possessed man or woman had the devils cast out and God came in, He will never say in that great day:

"I never knew you."

He will never say "I never knew you": for it would not be true, because He did know you once.

There was a time when He heard your prayer. He did use you once and He will never say "I never knew you," for it would be to belie Himself.

It can never be true regarding those who have ever known Him. He will never say that to them who were ever used by Him, even though they became barren and unfruitful and have ceased to do His work—alas for them that they can show so little when they might have gathered so many.

He will say it to the hypocrite who had only a talking religion, whose religion was only from the teeth; whose religion was a religion of catechisms; a religion of creeds said and sung; a religion of mere outward commandments repeated; a religion of mere talk; a religion of mere profession.

He will never say it regarding those who have laid hold of a perishing one, and have never given that one up until he was right with God. Never. Never!

God's Chiding of Those Who Wander.

If God has once known us, or has once had us, He will never leave us.

He will never forsake us.

He will never deny us.

We are His, and He will never say "I never knew you," but He will bring us back to Himself, although He chides us.

He will say: "Why was it that you did not do more? Why was it that you wandered away? Why was it that your love grew cold? Why was it that you wanted to satisfy the flesh? Why did you not work while it was day? Why did you sleep?

"The night was coming and there were golden days when you might have worked that autumn of 1902, but you thought you would sleep a little longer and rest a little longer."

That is what He will say to His children.

But I warn you that there are some of you to whom He may say: "I never knew you. You never brought one sinner to My feet.

"You were never the means of casting one devil out of humanity.

"You were a talker, and you did a great deal of devilry in your home and elsewhere."

If there is such a one here today, repent and get right with God quickly, for you might have to face Death and Judgment ere the midnight chimes.

Who can tell whether this will not be the last day of earth for you, for me, or for some one else who professes to belong to Zion, and should go with Zion Restoration Host into Chicago today?

If it be the last day of life on earth for you, my brother, would you like to go out of it without attempting anything for the Master; having done nothing for Him; having done nothing to win even one poor sinner?

My brother, my sister,

You Are a Worker of Iniquity, if You Are Not a Worker of Righteousness.

You cannot live to yourself. Your work today will be set down either as "Righteousness" or "Evil."

The time is passing, the moments are flying, Eternity is coming on apace. Multitudes are rushing to the Judgment Seat, and you and I will have to give an account of this day.

Do not let one of us miss the opportunities. Consecrate yourselves now to God, that He may bestow a blessing upon you.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Thou didst take me out of the weary wilderness, and the great Broad Way, and the River of Death, and Thou didst bring me to Thyself and set my feet in the Straitened Way. Help me now to help others. Help me not to throw away the golden hours of the golden day. Give me strength to labor for myself; for my dear ones; for the upbuilding of this City. Give me strength to labor for Thee, for sinners; to carry a Message, if it only be a cup of cold water to some perishing man or woman today. Forgive me that I have done so little. Give me grace to do better and more, denying self and lovingly

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seeking the perishing. Give me Patience, Wisdom, Faith, Hope and Love that will not fail. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Answer—"Yes."

General Overseer—Then live it, and this will be a glorious day.

CLOSING PRAYER.

Father, for Jesus' sake help us. The night is coming when no man can work, but these are the golden hours of a golden day. Let us all work while it is called day, but do not permit us to come to Thee without a single sheaf gathered from the world's harvest field. Help us all to do something, and make us all winners today. He who wins human lives, who wins the souls who are heavy-laden, who brings hope to the fainting spirits and health to the sick and weary bodies is wise. God bless this great company and all who are working today throughout the world in Zion Restoration Host. For Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the 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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1300 Michigan Avenue, Chicago, Illinois

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help, but the poorest who have nothing to give are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

PRAISE Jehovah, O Jerusalem;
Praise thy God, O Zion.
For He hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.—
Psalm 147 : 12-14.

THANKSGIVING is always in the hearts of the people in Zion.

God overrules every trying circumstance, and continually hears and answers prayer and blesses multitudes in all parts of the earth.

It is not always immediately manifested just how prayer is being answered, but the evidences are soon brought forth.

It is seen that even when the clouds have seemed the heaviest, the answers to prayer have been most glorious.

Zion will not soon forget the sad hours in the middle of last May, when the General Overseer's beloved daughter passed away.

Perhaps some wondered if Jehovah had ceased to answer prayer.

It is known that apostate churches and the world very cruelly mocked and said: "Where is thy God?"

In the very midst of the sorrow, God was still hearing the prayers of His Servant, and blessing multitudes in many parts of the earth.

On May 15th, two afflicted persons knelt in prayer in their home, far away in Bohemia, and the General Overseer, although his heart was well-nigh breaking over the deep sorrow which had come to him through the departure of his beloved daughter, the day previous, prayed earnestly, and in faith, that God would manifest His Love and Power upon all who were meeting the Divine Conditions, and praying with him in faith at that time.

Read the testimony which now follows and see how graciously prayer was answered:

BERTSDORF, BEZ. FRIEDLAND,
BOHEMIA, September 27, 1902.

DEAR GENERAL OVERSEER:—It is with hearts overflowing with joy and gratitude to God, our Healer, and to you, dear General Overseer, for your prayers and faith in our behalf, that I send you this testimony.

May others, who read it, be led to give themselves fully to God for the healing of spirit, soul and body!

About eighteen months ago my husband, who is the baker in our village, was violently thrown from the wagon, while driving a wild horse.

The wheels passed over his body, injuring his back seriously.

From that time he suffered from backaches and headaches, and was just about to give up his business, when our daughter, who had recently moved to "Alt-Seidenberg," Germany, came and told us of the many wonderful healings which had lately taken place there in answer to Dr. Dowie's prayer.

Up to that time we knew nothing about Zion.

We went to Seidenberg, heard and saw what God had wrought, and were fully convinced that that is the only and true Way for us to seek healing.

I also was suffering from a very debilitating disease.

Without delay we requested Mr. Möse, of Budapest, to write to you for prayer, setting the time for May 15, 1902.

God graciously heard and answered.

I rejoice to tell you that I have enjoyed perfect health ever since, not having had the least symptoms of the disease, for I can run, leap and do all my work.

The same is true of my dear husband, for since you prayed for him his backaches and headaches are all gone.

We cannot help but tell every one how glorious it is to be healed by the Great Physician.

He has not only healed our bodies, but He alone now rules in our heart and home.

We could no longer be without the precious Word of God.

Pray that we may be kept faithful as long as we live.

May God bless you a thousandfold, is the prayer of our hearts.

Your brother and sister in the Christ,
FLORIAN and FRANSISKA KRAUSE.

A year ago this month a young man lay dying.

A few words were sent to the General Overseer, asking him to pray.

Now come a few words of testimony which tell how wonderfully God raised up the dying one.

He has lived a year from that time, and a few days ago he had the joy of becoming a husband to a Christian bride.

ZION CITY, ILLINOIS, October 20, 1902.

DEAR GENERAL OVERSEER: — I was dying last November, when I first heard of Zion and you.

I had friends write to you, and God instantly healed and raised me up.

I thank God for His love and mercy extended to me, and you for your prayers.

Your servant for God,
ARCHIBALD CLINE.

An aged lady, eighty-six years old, believing that it was God's will that she should not suffer from a cancerous affliction just below the eye, sent a request for prayer to Overseer Jane Dowie, a few months ago.

The readers of LEAVES OF HEALING have in the words which follow, the story of how from the momemt of prayer, manifestations were given which showed that the healing had commenced. In a short time the cancerous growth had dropped out.

Even the aged have no need to suffer from the works of the Devil in sickness or physical distress.

Many at the eventide of life, through the teaching in Zion, are made to rejoice with overflowing hearts, because they have found God to be not only their Saviour, but their Healer, Cleanser and Keeper.

They look forward with no dread to the hour when the spirit leaves the body, but with joy they anticipate the glory it will be to see Him who has done so much for them.

HAMDEN JUNCTION, OHIO, October 30, 1902.

DEAR GENERAL OVERSEER:—It is with joy and gladness that I write my testimony of healing in answer to prayer.

About two years ago, a little growth resembling a wart formed on my face, just below my left eye.

As it seemed harmless except for the marring of my face, I paid little or no attention to it for some months.

At length I noticed that it seemed to be growing, and occasionally I felt a little tingling sensation.

Then my eye seemed to be affected by it, so that I could read but a few minutes at a time.

It now seemed to be growing much faster than at first.

I asked a physician what it was, and he said I would have to have an operation.

I had been reading LEAVES OF HEALING, so I had no thought of acting on his suggestion.

It had now become larger than the end of my finger, and had a dark, rough, warty appearance, and still increasing in size.

While it had not given pain, it had unpleasant sensations, and affected my eye more and more.

My family and friends were becoming alarmed, as all felt assured it was of a cancerous nature.

About the first of July I sent you and Overseer Jane Dowie requests for prayer, having the assurance that I would be healed.

The remarkable thing about it was that after I had sent the letter requesting prayer I never felt any of that peculiar and unpleasant sensation.

In a short time we noticed that it was becoming smaller and drying up.

A few weeks later it dropped out, leaving quite a little cavity in my face, which is now almost entirely healed up.

I am very grateful to the Lord for His Healing Power, and to you and Overseer Jane Dowie for prayers.

I am eighty-six years old, and the Lord has proved to me that He is just the same today.

Faithfully yours in the Christ,
(MRS.) JULIA A. CAMPBELL.

Even the medical doctors, who do not practice God's Way of Healing, but who pretend that they and their medicines and operations are God's way, are oftentimes brought to places where they are compelled to recognize that those who trust in God alone are receiving from a Fountain which is certain.

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And sometimes they are compelled to say: "You had better stick to it."

EVERETT, WASHINGTON, October 15, 1902.

DEAR GENERAL OVERSEER:—In 1901 I sent a request to you from Corning, California, that you pray that I might be healed of ulcerated bowels.

I had been very sick for eleven weeks and was given up to die.

When the doctor said I could not get well, I told him the Lord would heal me.

He said: "It will take more than the Lord to heal you."

That disgusted me, and I had a lady write you to pray for me.

The letter had not left the office before I was up, praise the Lord!

The doctor was angry and did not come to see me for three days, while before he had been making three visits a day.

When he did come, I was up doing my work.

He said: "Well, I guess it is a good thing you turned me off; you are looking so much better. If it is Christian Science or Mind Healing or whatever you call it, you had better stick to it, for it is doing a great deal for you.

I told him that the Christ was my Healer.

I was also healed on August 15, 1894 when you prayed.

All weakness and all pain left my body in a second of time.

In December, 1895, I received healing, but more gradually.

May God bless you and yours till Jesus' comes, is our prayer. (MRS.) HENRY M. RUMOHR.

Not only does God hear and answer the prayers of the General Overseer of the Christian Catholic Church in Zion, but He graciously regards the petitions offered by many who have sat at the feet of His Servant, Elijah the Restorer, and listened to the teaching, and learned His Way, so that they, too, are able to offer a simple prayer of faith for themselves and others.

Many in whose lives there were no special signs of approval or positive evidences that God heard and answered their prayers can now bring forth many testimonies and proofs which show that their prayers are heard on earth and answered in heaven.

MORGANTOWN, PENNSYLVANIA, October 31, 1902.

REV. G. HAMMOND, PHILADELPHIA, PENNSYLVANIA.

Dear Brother in the Christ:—It is with much pleasure and gratitude that I write at your request a testimony to my healing by Power Divine.

Thirty-one years ago our horse ran away, and I sustained a serious spinal injury, which rendered the succeeding years so full of suffering that even now I would gladly forget it if I could.

The best surgeons and improved spinal braces were tried without avail.

Sometimes I gained strength enough to enable me to walk, work, and ride.

Then complete prostration followed.

The last ten years have been spent lying on a hard bed, at times unable to turn myself or raise my head for many weeks.

Spinal curvature set in, and in these ten years I was unable to sit up one hour at a time.

We had been reading LEAVES OF HEALING for seven years, and believed its teaching.

On August 12th, Deacon Kelchner, of Philadelphia, Pennsylvania, came at our request and taught and prayed, with the "laying on of hands," according to the Scripture.

I received much strength and blessing.

On his next visit, September 3d, I arose with help and walked twenty feet.

September 23d, as this faithful messenger of God prayed, the power came in a wonderful manner, and I arose and seemed to float, rather than walk, being entirely free from pain.

The spine became straight, and great strength was given in answer to his prayers.

I asked: "What is this?"

He replied: "It is the Everlasting Arms around and underneath you."

I said: "I scarcely know if I am in the body or out of it."

He answered: "You are out and the Christ is in."

That experience has been as a beacon-light, and ever shall be.

Since that date, I have been gaining daily, sitting up the greater part of each day, often walking about the room, requiring but little support.

What all this means to us, only those in like circumstances can fully appreciate.

With unspeakable thanksgiving and praise to God for His boundless Mercy, and earnest thanks to Deacon Kelchner for his prayers and great kindness, I am faithfully yours,

(MRS.) L. M. BEST.

Thus the testimonies continue.

Prayer for the innocent babe, for the youth and maiden, and for the middle-aged and aged, who have been taught in God's ways, through His servant in Zion, are answered in hundreds of cases.

The testimonies continue to come, recording the thanksgiving which is in the hearts of those who are blessed and those who witness the answers to prayer.

The testimonies which follow tell still further of God's wondrous Love and Mercy manifested toward His children for their spiritual, physical and temporal interests.

God Heals the Little Ones.

336 SUPERIOR STREET, AURORA, ILLINOIS, October 18, 1902.

DEAR GENERAL OVERSEER:—With a heart full of thanksgiving to our Father and to you, I will send you a testimony of what He has done for us.

My ten months' old baby boy was taken very sick on September 23d.

I wrote to Dr. Speicher for prayer.

He prayed for him on the 24th, when he became some better.

The Devil would not let go entirely, so I wrote to you.

You must have prayed for him on the 30th, for I never saw such a change in any one.

He was instantly healed.

I think I never saw such a sick child.

I am so thankful to live in this time, when we have the Full Gospel preached to us.

Your sister in the Christ,

(MRS.) EMMA ORCUTT.

Baby Healed of Constipation.

STARKEY, OREGON, October 14, 1902.

DEAR GENERAL OVERSEER:—Sometime in July I wrote, asking your prayers for my six months' old baby who had been troubled with constipation since birth.

It is with great pleasure that I now testify to God's healing power.

He is now very healthy.

His bowels move regularly every day.

Before you prayed for him they did not move oftener than once or twice a week.

Thanking you again for your prayers in his behalf, and thanking our Heavenly Father for answering the prayers of Elijah the Restorer, I am,

Most respectfully,

(MRS.) ESTELLA B. HOLMES.

God Removes Disease from Dumb Animals in Answer to Prayer.

PLANKINTON, SOUTH DAKOTA, October 17, 1902.

BELOVED GENERAL OVERSEER:—It is with a heart full of joy and gratitude to God, that I write, telling of His answer to prayers in our behalf.

My son was much relieved right away.

I believe he is now entirely well of hay fever, with which he was afflicted at that time.

Our poultry also ceased dying off after you prayed, and those that were sick are well now.

I also thank God for the instant healing of one of our calves when it seemed to be dying.

We heard it bellowing, and my husband went out to see what was the matter.

He found the calf lying on the ground, his body terribly swollen, frothing at the mouth, and pawing the earth with his feet.

My husband said: "He will be dead in five minutes."

When I heard that, I asked God to have mercy on the animal, and rebuke the Destroyer.

I had not finished praying that one short prayer, when the calf ceased his piteous bellowing.

In fifteen minutes he was walking off after the other cattle, as though nothing had happened.

We thank God that He answers prayer, not only for ourselves, but also for our animals.

A short time ago I received a letter from the General Associate Editor, asking me if I was one of those who had promised God to secure ten new yearly subscribers to LEAVES OF HEALING.

The thought came to me: "What can I do here, so far from town, and where nearly all are bitter against Zion."

It seemed a hopeless task.

Then, like a flash, the words of our blessed Saviour came into my mind, which He spoke concerning the faithful servant who had gained five talents more than his Lord had given him, "Well done, good and faithful servant," and also His words concerning the unprofitable servant, "Take ye away therefore the talent from him, ... and cast ye out the unprofitable servant into the outer darkness."

I then said: "God grant that I may not merit the unprofitable servant's reward. With Your help, I will do what I can."

He has enabled me to secure nine subscribers, four yearly subscribers, and five for ten weeks, and I have only been out a very few times.

It is a blessed work, and I love it.

Praying God's richest blessings upon you and your dear wife and son,

I am, your sister in Jesus' Name,

(MRS.) FRANK HOUGH.

Child Perfectly Healed in Answer to Prayer.

F. H. Williams, of Litchfield, Michigan, writing under date of November 2, 1902, says:

DEAR GENERAL OVERSEER:—I wish to inform you that we received your very welcome letter and that your much-appreciated prayers in behalf of our little girl, Lena Belle, were answered.

She has not had a sick moment since.

We have traveled more than 1,200 miles by car and buggy since then.

She was so sick that we thought that we could not make the visits.

We thank you very much for your prayers and highly-appreciated letter.

We also thank God for His willingness to answer the earnest request of His believers.

Our baby (two years old), who took poison one year ago and for whom you prayed, is a bright Zion girl.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

FOR THUS saith Jehovah God: Behold, I Myself, even I, will search for My sheep, and will seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day.

And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pastures shall they feed upon the mountains of Israel.

I Myself will feed My sheep, and I will cause them to lie down, saith Jehovah God.

I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and the fat and the strong I will destroy; I will feed them in judgment.

Ezekiel 34: 11-16.

HOW beautifully this portion of Scripture sets forth the boundless Love of God!

Doubtless many, as they read it, will recall their own miserable condition when God sought them out.

There is no wilderness so barren that it can fitly be compared to the wilderness of Sin in which they were found.

There is no day so cloudy or night so dark that will compare with the awful darkness from which the Good Shepherd brought them, so torn and bruised from the conflicts with the wolves.

Today they rejoice because God, in His infinite Love and Mercy, sought for them until He found them.

He rested not until He brought them safely home and placed them in the pleasant pastures, beside the still waters, where they may rest in quietness.

Why it has pleased God to employ human agencies for the accomplishment of so Divine a task, we know not. Nevertheless we rejoice in the fact that He has conferred upon us, His children, the exalted honor of being co-laborers together with Him in this heavenly mission.

Hence, Zion Restoration Host is being trained in the use of the Word of God by our beloved leader, the General Overseer of the Christian Catholic Church in Zion, under the direction of the Captains of tens and Captains of Seventies and the guidance of the Holy Spirit, to go forth into the desert-places throughout the world and bring home the poor lost sheep.

Following is an extract from a letter from one of these poor wanderers who was recently led back to the fold as a result of the labors of a Zion Restorationist:



DEACON C. F. KELCHNER, MISS E. CRAMER,
DEACON C. GAUMER, DEACONESS GAUMER.

DEAR ELDER LEE:—"Peace to thee and Zion everywhere!"

I hope you will receive this letter in the spirit in which it is written.

Pray for me that the resolves made by me on this Lord's Day may always be fulfilled and that hereafter I may never do anything which will bring shame on the Name of our Lord Jesus, the Christ.

Saturday afternoon I was taken very sick and remained so during the following night and a part of this morning.

When I picked up LEAVES OF HEALING of November 1st and began to read, I felt that I would like to trust God for healing, as I had done some months before.

The Devil discouraged me until I came to the passage where mention was made of my accident with the gasoline stove, and of my desire to reconsecrate myself to the service of God.

I immediately went to Him with a bleeding heart, because of my unfaithfulness to Him.

I asked that I might be restored to health, and that "the words of my mouth and the meditation of my heart" might be acceptable in His sight. God was with me and healed me.

I immediately arose from the bed on which I had been suffering such severe pain, without a pain of any kind in my body.

I praise God for this great blessing.

I am unable to express my thankfulness that He did not abandon me, but accepted my repentance and consecration.

I have several friends in Zion and believe they will rejoice and be exceeding glad when they know that I have returned to the Father's House.

I hope you will remember me in your prayers, that I shall remain a loyal daughter to our King.

(MRS.) L. W. BOWERS.

Sowing and Reaping.

Following is a letter from one who has toiled faithfully and long as a Zion Seventy, amidst great discouragements, but who, through her faithful seed-sowing, is now beginning to realize the joy of reaping:

HAVRE, MONTANA.

MY DEAR BROTHER IN THE CHRIST:—"Peace to thee."

I have been praying about the Restoration Vow ever since the General Overseer announced it in LEAVES OF HEALING, and had finally decided to write it out and send it, with my name, when your letter, with the Vow-card, came to hand.

I surely do want to go forward with Zion in fighting against the evils of this world, and want God to use me more. The work is growing.

I rejoice in another convert this last month, a lady whom I have been working with about five years. I had not been saying much to her lately, only giving her the LEAVES.

She came in two or three weeks ago very happy, saying that she had found the Saviour, and had been trying to live just as near Him the last week as she could.

She is learning to trust Him as her Healer.

She has given up pork.

Enclosed is my report.

I also send Restoration Vow.

I know that God will help me keep it.

I praise God for victories that are being won in the Name of Jesus, the Christ, by our beloved General Overseer.

Thanking you again for your prayers, and asking God's blessing on Zion everywhere, I am,

Your sister in the Christ,

(MRS.) DORA BRADY.

Work in Kansas.

We give below some extracts from a very interesting letter from one of our faithful workers in the state of Kansas.

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It expresses the joy which is being experienced by so many of these scattered laborers throughout the world:

DEAR ELDER LEE:—"Peace to thee."

Please send me a few Forms of Zion Restoration Host Vow, if they are printed for those at a distance.

I cannot afford to give up the little work I can do.

The Lord blesses the feeble efforts in this great sea of unbelief and apostasy.

There are many distant ones who are earnestly seeking the Light.

I cannot keep enough Zion Literature on hand.

Of course there are some who sneer, but we cannot stop for that.

I rejoice when I know of one spirit turning to God.

I am glad to tell you that, through LEAVES OF HEALING, a young man, a Syrian, whose business is selling goods through the country from house to house, became interested in LEAVES OF HEALING which he found at a lady's house in Pratt county, where I had placed them.

With her efforts in helping him to understand them, he being a Roman Catholic, he devoured, so to speak, every one he could get, and became disgusted with Rome.

He got a Zion pin and proudly wears it.

He subscribed for LEAVES OF HEALING, which he distributes wherever he goes.

He pleads with the people to give up their tobacco, hogs and drugs, and turn to God.

He loves to read his Bible, and, although he cannot understand the meaning of some English words, I think he understands fairly well.

His talk to me convinced me that he understands much more about Zion than I had thought.

He desires to enter the fellowship of the Christian Catholic Church in Zion, also to be in Zion City.

He will soon be twenty-one years of age.

Then he will bid good-bye to old Rome and his people.

His father is much worried over his turning against Rome and does not want him to go near Zion people.

Nevertheless God is leading him in the right path.

The good woman where he has been stopping has done much toward winning him to God.

He desires very much to have the literature of Zion printed in his own language, which is Arabic, so that he may give it to his countrymen.

He has been in this country five years.

The work which I do is chiefly in the country, living, as I do, ten miles from the nearest town.

Please pray for me in this work, as well as for those who assist me.

Please send some Messages for our work.

Yours sincerely in the Christ,

(MRS.) E. A. HUNTING.

This week we introduce our friends to a group of Zion Seventies who were sent out during the summer months from the Philadelphia Branch.

We quote from a letter received from them concerning their trip.

These have all since joined Zion Restoration Host, having sent in their names with a large number of others, from that Branch, who recently took the Vow at a meeting conducted by Elder Hammond:

"And the Seventy returned with joy."

Four of Zion Seventies took a ten days' trip by the Lehigh Valley road.

Our first field was Souderton, Reliance, Quakertown, South Bethlehem, Bethlehem, Rittersville, where the Lehigh Valley company has a park.

We then went to Allentown, where the party separated, two continuing their work and two returning home.

We rejoice not only that "the devils were subject unto us," but that in Zion we have a Message to deliver, and because we know that our names are written in the "Lamb's Book of Life."

How we did appreciate the teaching of Zion, as we came in contact with the apostate churches and their hireling shepherds!

We enjoyed ourselves at every place we stopped.

It was a great school, and we thank God for the many lessons we learned on this trip, which will enable us to do better work for God next time.

Those who are not engaged in this work have no idea what they are missing.

Eternity will not only reveal the whole harvest, but will show the work which might have been done.

We thank God for the privilege, and pray that there may be a great harvest.

Deaconess Gaumer and Miss Cramer did good work in Nazareth, Lebanon, Reading, Carlisle, Harrisburg and New Kingston.

Many were told of the Ecclesiastical, Educational, Commercial and Political work of Zion.

Many expressed a purpose to live pure lives.

Two returned with us and have been baptized.

Two others gave up their tobacco.

Six thousand, four hundred seventy-nine pieces of Zion Literature were given out; 275 LEAVES OF HEALING sold.

Thirteen meetings were held and 1,130 people attended.

Ten subscriptions to LEAVES OF HEALING were secured.

May God bless Zion Restoration Host!

Yours in the Master's service,

DEACON CALEB GAUMER,
DEACON C. F. KELCHNER,
DEACONESS GAUMER,
MISS ELLA CRAMER.

Work in the State of Iowa.

The following very interesting letter was recently received from one of the faithful Restorationists at Webster City, Iowa:

MY DEAR BROTHER IN THE CHRIST:—"Peace to thee."

I received your letter, with the Restoration card inclosed.

I was in Zion City the day of the organization of the Host and joined at that time.

This week we expect to begin a house-to-house visitation with the Message.

We hope to reach every home in Webster City, and we have now a little Gathering of sixteen members.

This spring and summer five families went from here to Zion City.

Our cottage meeting last week was very interesting.

As I looked over the little group of twenty-five people who had gathered, I felt that it represented the same class which gathered around our blessed Saviour when He was here on earth.

The poor and the lame, the blind and the needy were there, and last, but most blessed, the children were with us.

One dear little nine-year-old girl, who had been healed of a broken arm, in her sweet and childish way, told of her healing. All present testified to blessing received from God.

We are glad to be even on the picket-line of Zion, and are longing, with many others, to be in Zion City.

Yours, in the Christ's service,

(DEACONESS) AMY ROBISON.

Zion Lace Salesmen, Restorationists.

A very interesting letter has just been received from one of Zion's lace salesmen.

He tells of the work he has been able to do for God in the scattering of Zion Literature after business hours, and of the many opportunities of witnessing for God and Zion.

Writing from the Nelson, Rockford, Illinois, on Sunday afternoon, November 16th, from which we are only able to quote a part, he says:

DEAR BROTHER IN THE CHRIST:—I have been away from Zion City since Monday morning, and it seems like a month.

I miss so much all the holy surroundings of Zion City and the lovely Christ-given salutation, "Peace be unto thee," and the reply, "Peace to thee be multiplied."

Praise God for the General Overseer and God's Message which he is giving out to the whole world.

I distributed this afternoon 120 Messages.

I went into one saloon where I found about twenty men present.

They all listened attentively while I told them of Jesus, and of what I was at one time.

I told them how God's Messenger had reached me, away in London, and had led me to repent and restore.

The poor fellows who came in while I was in that gambling hell asked me for the leaflets, and the apparent owner asked if I was holding any meetings, stating that they would come.

I told them that I was a traveling salesman and that I did this Restoration work so that others might enter into the blessings which I have entered into.

May God the Father witness to His Word in every Restoration Message given today, and every day, throughout the world.

I see now what God wanted me for in Zion City.

I see what it means to go selling Zion lace.

A Freemason said to me in the presence of a Roman Catholic customer, who had bought our lace and received the truth: "Young man, you must not mix religion and business."

I looked at him and at my customer and said: "Will you tell me how to introduce and sell Zion laces without telling people all about Zion?"

He looked at us both a moment and said: "No, you cannot; you must tell them of Zion."

I have spoken to and given Restoration Messages and LEAVES OF HEALING to about 500 persons, and that is a low estimate.

It is interesting to see how eager some of them were to see a real, live Zion man.

Some of the traveling salesmen in the hotels call me Dowie.

I do not mind what they do, so long as I can give them the Christ's Message.

One man, whom I have to see tomorrow morning, wanted to know if I would come in and show him my goods today, Sunday.

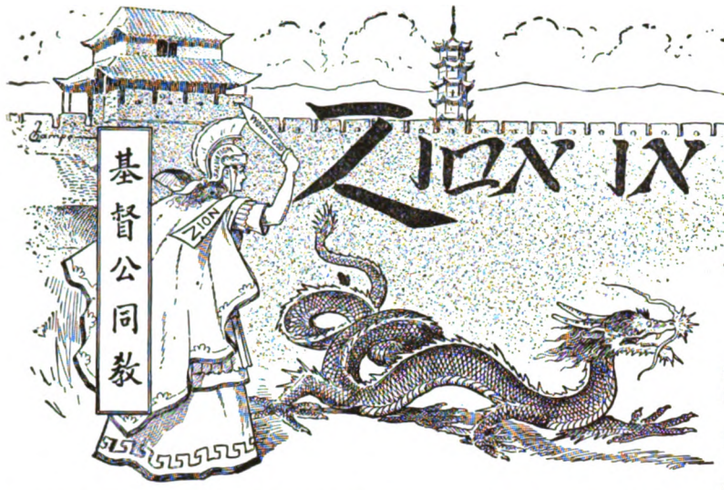
I answered: "That is not Zion, sir."

Yours obediently in the Christ,

ANDREW TAYLOR.

The grass withereth, the flower fadeth:
But the Word of our God shall stand forever.
—*Isaiah 40:8.*

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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 RESTORATION BEGUN IN CHINA.

No one should miss a careful reading of the subjoined letter of Elder Viking to the General Overseer, and of the striking testimonies from Mr. and Mrs. Tsiu and their daughter.

Surely in the power of the Holy Spirit there is now in unhappy China the beginning of the Restoration of All Things.

Other strong testimonies will appear in a latter issue of LEAVES OF HEALING.

37 QUINSAN ROAD,
ZION, SHANGHAI, CHINA, March 21, 1902.

REV. JOHN ALEX. DOWIE.

My Dear General Overseer:—It is with pleasure I enclose to you some wonderful testimonies to Divine Healing and to multitudes of blessings received by Chinese through Zion.

What I send you today is only a part of what we have. It is first written by the Chinese in the Ningpo dialect or in the Mandarin.

It has then to be translated by the missionary and written by pen.

You will please to notice that we send you testimonies to healings of some time ago.

We have not been in any hurry to forward to Zion.

Perhaps we ought to have done so earlier, but the healings have now been tested, and stand.

In each case the healings are practically instantaneous and remarkable.

The first testimony in the list, the one of Mr. Tsiu, gives a view into the conditions of denominational missions; and also a kind of history of the break-up of Cossum, Kennedy and Viking from their respective missions, from a native point of view. It is very interesting.

We believe that these testimonies will be a great blessing to yourself and to all of Zion.

Asking God's blessing upon you and your world-wide work, I am,

Yours in the Christ, CARL F. VIKING.

TESTIMONY TO SALVATION FROM HYPOCRISY, BAD HABITS AND FALSE DOCTRINES.

Praise to God for Healing of Wife when Nearly Dead—Remarkable Healing of Daughter when Full of Disease—Joy Because Elijah the Restorer Is Come.

The following is the testimony of Mr. Tsiu, translated from the Ning-po dialect:

"SHANGHAI, CHINA, March 13, 1902.

"MY DEAR GENERAL OVERSEER:—Peace!

"I wish to express my thanks and give praise to the Triune God for all the blessings I have received in the Christian Catholic Church, for the teaching of the Full Gospel and for the healing grace that has come to us.

"I therefore herewith give my testimony and praise to God.

"I was a member of a Baptist church.

"We have believed in God now for nearly three generations. My grandfather was the first native preacher in the Baptist mission in Ning-po.

"My father was the first ordained native minister in the same church.

"He has been a preacher and teacher for about forty years. At the present time he is pastor in Ning-po.

"From my father I received the doctrines of the Baptist church and was led to believe these from childhood.

"At twenty-one years of age I received single immersion, upon the confession of Repentance and Faith in Jesus, the Christ, and from this time I wished to work for the Lord, help the Church, and I gave testimonies to the Gospel of Salvation.

"At this time I looked upon myself as a good member and soon I was voted into the office of deacon.

"But, at the same time, I continued smoking tobacco, drinking wine, eating pork, taking medicine and calling physicians, as the Church did not say anything against any of these things.

"What I saw others do, I did, not thinking there was any sin in doing these things.

"As to the communion, the church only gave it to those who were baptized by single immersion.

"If any who had only received sprinkling came, they were looked upon as outsiders and could not have any part in the communion.

"As to collecting money for the church, the standard was as each one pleased, little or much, not heeding what God wanted.

"As to receiving of members, it was not so much according to the candidate's repentance as according to the will of the members of the church.

"Whatever was to be done, the preachers and pastors had no authority, but they had to listen to the people.

"As to the setting apart of preachers, the man's faith and life were not enough taken into account.

"If the missionary wished to have a man, he was selected. Then came the question of salary for the preacher, and to him this was a business matter—so much work, what kind of work, so much money.

"The preachers did not look much after the lives of the members; they looked after their own welfare; and if some members had trouble in business, then the preacher was called upon to help, and would in such case receive a gift for his help.

"The preacher also wished to do work for people of the world, especially the bringing of lawsuits into court, and collecting debts, thereby getting fees.

"But some preachers wanted to lead a little more honest life, and so, besides preaching, they took up the selling of medicine, acting as quack doctors, and leading good members into this as helpers.

"As it was looked upon as a good thing to eat medicine, therefore this business was tolerated.

"In the year 1897 I was Rev. C. F. Viking's personal teacher of language, he then being in the American Baptist mission in Ning-po.

"At that time Rev. W. H. Cossum looked after our church.

"He did not like that pill business of the preachers and spoke up against it. I then began to understand and see things as they were.

"Mr. Viking at this time began to receive LEAVES OF HEALING, which the people then called the "Dowie paper."

"He told me of the doctrines: that we could not do bad things, that every Christian ought to follow the Bible, *all* that God commands; that we must cut off wine, tobacco, pig, medicine, false physicians, and then in faith ask God in the Name of the Lord Jesus for healing of all sicknesses.

"Also that we must obey God in Triune Immersion, that all Christians could receive communion, that hell was not everlasting, etc.

"This he explained to me was what you preached—a Full Gospel.

"From listening to what you preached, I began to wake up.

"But when I read Exodus 15-26 I found it hard, because if we did not perfectly obey God, we could get no healing.

"I did not come over fully on your side, and I did not then think the Baptist church as a church was wrong, so I kept on as before.

"But I saw that Mr. Viking truly believed. His daughter took very sick of dysentery and he then gave no medicine, and the church criticized him harshly.

"He also told me to tell the sick people to come and be prayed for, because God would heal them.

"I said: 'No; if a person wishes you to pray, all right; but do not invite people to come.'

"Later, Mr. Cossum took very sick with fever. He emptied all his medicine and silly books into the river. Then the people said he was crazy.

"Still later, I also saw Mr. Kennedy, then missionary in the Presbyterian mission, when having a boil, take off the plaster and turn to God for healing.

"Then another time when he took very sick, I called on him, found him not using medicine, but very sick. Miss Hopwood and Mr. Viking prayed for him and God raised him up.

"From this time I fully believed God could heal our diseases, but I had not yet given up wine and tobacco.

"But I had a desire to live a clean life, and I hated the bad condition in the church, and the getting of dirty money.

"Mr. Cossum, Mr. Kennedy and Mr. Viking had now all left Ning-po for America.

"Our old church was greatly stirred up in so much that people began to criticize you, Dr. Dowie.

"The people also began to laugh at me, saying: 'Why do you not follow Mr. Viking to the foreign country. You better hurry up and go to the Dowie church,' etc.

"After this I became Mr. Warner's teacher, and, together with him, went out to preach.

"Then our pastor, Mr. Yiao, did some things not in accord with the doctrines.

"Some disputes occurred among the members

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and the pastor fought any one not in harmony with his works.

"Mr. Li Dz-eng then left the church and went to Rev. G. L. Mason in Huchow.

"It became so bad that Mr. Warner and myself had to go to the native official of the city and beg of him not to regard the pastor of the Baptist church or any of the preachers when they bring cases into court.

"From that time on, I was hated by all.

"Mr. Warner and myself cut loose somewhat from the rest, though we continued as members.

"Then Mr. Warner resigned and went to America.

"I then went to Shanghai to sell tracts for a Bible society and also in hopes of waiting for some one to come to China from Zion.

"I also then wished to join the Christian Catholic Church in Zion.

"The Elder you sent came.

"Then I began repenting in earnest and left the Baptist church for good.

"I thank God that He has prepared a Church for His redeemed people.

"In December, 1903, I received Triune Immersion, together with my wife, and we both joined the Christian Catholic Church in Zion.

"We thank God that we have you, General Overseer, as our good teacher.

"I also fully believe that you are the one that, at this time, ought to come into the world to begin to Restore All Things to God.

"You are preaching the covered-up doctrines of the Bible, which no one has touched upon.

"Your teaching is very clear, and it has been God's will to reveal to us a company of people who know God's grace.

"How shall I be able to repay God for these blessings of a Full Gospel of Salvation, Healing and Holy Living, which He has sent you to give to us?

"In the beginning of last year I was tempted by the Devil to smoke again, but the Elder chastised me in love and I got out of the Devil's hands, and from that time I have been fully saved from it. Pork and medicine I hate.

"I also thank God for His blessings upon my family in the past. He has saved us at times when there was no hope from a human point of view.

"1. God has saved us from the hands of the Wicked One, and set us free, so that now as a family we belong to the people of Zion.

"2. God has saved us out of terrible diseases. When my daughter had malignant boils and my wife was sick in childbirth, both were, as it were, rescued from death. I therefore cry out:

"'The Devil has been beaten!'

"Jesus is victorious!

"The people of Zion are saved!

"Tell it out with a loud voice!

"3. Twice last year we had fire in our house and at both times God delivered us.

"One whole night one article was burning downstairs, and but for the Grace of God we would have been burned to death.

"For all these blessings mentioned above, and for all the blessings that have come from the Lord to our spirits, souls and bodies, we praise Him.

"God is also using me in the work of Zion here, in helping Elder Viking in the translation of your sermons, Deacon Sloan's lessons, testimonies to healing, and the making of tracts.

"I thank God for this.

"I have also seen many ask for Baptism.

"Many have received their healing in answer to prayer.

"I have seen that with my own eyes.

"Many are writing letters from other places in China, wishing to become members, and others desiring to be prayed for.

"At this time we have two Elders, but I hope that you will soon send Overseer Mason and other Elders and Deacons to China to help restore things, in order that God's people may turn to Zion.

"May all who read this testimony quickly have part in testifying for the Eternal, Triune, Almighty God. Amen. TSIU DZONG-SAEN.

WONDERFUL TESTIMONY TO DELIVERANCE IN CHILDBIRTH.

Restored to Life When Nearly Departed—Strength Comes to an Utterly Exhausted Body—Healing of Impure Blood in Answer to Prayer—Testimony of Mrs. Tsiu to the Glory of God.

(*Translated from the Ning-po dialect.*)

"SHANGHAI, CHINA, March 12, 1902

"REV. JOHN ALEX. DOWIE.

"*Dear General Overseer:*—Peace!

"It is my object in writing you at this time to testify to the blessings I have received in my own body since I came into the Christian Catholic Church in Zion, as well as to the Grace of being born again.

"For all this I wish to praise God.

"I also thank God for sending you to lead us to the Way of Life and the Full Gospel.

"I wish to tell what God has done for us, in order that all may glorify God. Amen.

"Since receiving your teaching I have come out from the old church and obeyed God in Triune Immersion.

"We do not now use swine's flesh, medicine and the like. God has opened our eyes and we willingly obey.

"Last year, in September, when I was about to be delivered of a child, the Devil tried to kill me.

"God brought me back when I was nearly gone, and healed me of my sickness. Of this I wish to say a few words.

"Before my twin children were born, I felt at times very sick, as if I could not live; it was difficult for me to walk, to sit, or to lie down. I could not eat and had no strength left.

"At this time Elder Viking was in Japan.

"When the moment came for the children to be born, I was as if dead.

"My people prayed for me; then I was delivered of one child.

"Half an hour later the second one was born. Both are girls.

"Then I was, as the Bible says, asleep. (John 11:11.)

"My husband then fell on his knees, asking God to bring me back to life again.

"It became dark before my eyes, my body became cold as if cold water was poured over me; head and brain numbed; I could not speak, and the blood flowed from my body freely.

"Then several members of the Church came to pray for me, but there was no answer.

"I did not regain consciousness until in the evening, having been in the above described condition from early in the morning until the evening of the same day.

"Not until then, did I know that the children were born.

"Then a strong fever set in, causing an awful perspiration, so that there was no use of changing clothes, with our limited supply, as they became soaked through at once.

"Then headache set in, as if somebody was boring with a knife.

"A loud noise, as of rushing of waters, was heard in my ears.

"My hands and feet were still cold.

"I could not eat.

"I had no milk for the children.

"I was in this condition two weeks.

"The Devil thought he had me, as I could not eat. The only thing I took was some tea.

"At the end of the third week, Elder Viking came back from Japan.

"We had been waiting for him a long time. He came to see me.

"He then prayed for me, asking God to forgive my sins, to take away the disease, to give me strength, to give me appetite.

"From the time of prayer I felt much better. I began eating. My ears and head became much better, the fever left me, and the flowing of blood also stopped.

"My disease was destroyed, but my body, on account of the great loss of blood, was very weak.

"God used the Elder to vanquish the Devil.

"I am feeling very well now, just as before my sickness, and strength is coming back to my body.

"I am testifying to this wonderful grace of God in waking me up again when I was asleep, and helping me to still live in this world.

"My whole heart is praising Him for His love.

"I am one of those in whom the Lord has done work.

"I hope that I shall be permitted to testify until the Christ comes back. Amen.

(MRS.) TSIU NYI-Z.

HEALED OF WEAKNESS OF BODY, IMPURE BLOOD, PAINFUL BOILS, HIGH FEVER AND DIARRHEA.

A Mass of Disease Swept Away by the Power of God in Answer to the Prayer of Faith—The Little Ten-year-old Chinese Girl, Tsiu Tsae-yiio Now a Member of Zion, Thus Wonderfully Delivered.

(*Translated from the Ning-po Dialect.*)

With the help of her father in writing it out, her story is as follows:

"SHANGHAI, CHINA, March 13, 1902.

"JOHN ALEX. DOWIE.

"*Dear General Overseer:*—I wish, herewith, to give my testimony to the healing which I have received from God in the Christian Catholic Church in Zion.

"I thank God that He sent you to teach, because I now know that Jesus is the True Physician.

"This truth you put into the mouth of Elder Viking, and he has told us.

"This year I am ten years old.

"From a little child I have been ailing.

"I had no strength, was very thin, and a small eater.

"My eyes were also weak so that I could not stand strong light.

"Friends said: 'Let her eat medicine,' but my parents said God would heal me.

"In October, 1900, I got diarrhea very bad, with high fever and sweating, and had to take to bed, but could not sleep at nights.

"I had no desire to eat.

"My parents prayed for me, but we received no answer.

"On the other hand, painful boils began to appear in different parts of my body, some like an egg in size.

"Relatives and neighbors heard about it; they then came to see me.

"They said the trouble was in my bones, and that I would die.

"When I heard that I was afraid, but my parents gave me hope by saying God could heal, and told me not to be afraid.

"'What we have to do is to get our sins out of the way,' they said.

"They then sent for Elder Viking.

"He came and began to inquire if there were any sin between my parents and God.

"He also questioned as to what food we had been eating.

"Thereafter they all fell on their knees; the Elder then put his hands on my leg where the boils were very bad and prayed to God, in the Name of Jesus, for the healing.

"As soon as prayer was over I felt better; the fever left me and I felt easy. The next day *all my big boils began to disappear under the skin*, so that it was as before.

"That day my eyes grew worse.

"They were very red and hurt me a great deal, so that I could not keep from crying.

"The next day we sent for the Elder again and asked him to pray for my eyes.

"After prayer there was no pain left.

"I now began to eat, and, after three days, I felt much better than before my sickness.

"The color in my face was much better, so that the neighbors wondered at this change.

"They asked who had healed me.

"I then testified that Elder Viking prayed to God for me, and God heard and healed me within three days, of my boils, fever, stomach trouble, sore eyes, and not only that, but also of all my old disease.

"Truly I have been saved from the Devil's hands by God.

"I am now free.

"The neighbors then said: 'Yes, the Heavenly Jesus has healed her. In China we do not have such good doctors, because, if they heal, they do not do it in so short a time.'

"Because of all these blessings which I have received, I praise God.

"And as I have been saved from death, I wish to testify to His Love until He comes.

"(MISS) TSIU TSAE-YIIO."

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, DECEMBER 17th or 18th.

Why Professed Christians Do Not Believe in Zion.

1. *They see the signs.*—Hebrews 2:1-4.
   God works in Zion by miracles.
   God makes known in Zion a great Salvation.
   God bears a testimony of power in Zion.
2. *They are commanded to obey.*—Proverbs 1:24-33.
   A rebellious spirit today fills most professed Christians
   They say they will go and do, but they will not.
   God invites, but men will not obey.
3. *They are filled with wonder.*—Acts 13:38-43.
   They wonder how people are healed.
   They wonder how people are saved.
   They wonder how people are blessed.
4. *The reports of the Christ's power are published.*—Isaiah 53:1-3.
   The record of healing—Who believes it?
   The cost of discipleship—Who will pay it?
   The persecution—Who will welcome it?
5. *They hear so much said against it.*—Acts 28:22-28.
   This way, so spoken against, is not popular.
   But few seek the Narrow Way.
   The broad way costs nothing; yet it costs all.
6. *In a backslidden condition, they are bound by traditions.*—Matthew 15:3-9.
   They say: "I was not raised to believe that way."
   They say: "Our Church does not believe it."
   Their leaders frown on one thinking only just so.
7. *They have not a heart that will let them obey.*—Matthew 13:12-17
   Their heart is wrong; for that reason they cannot see.
   Their ears hear another's voice, which they prefer to listen to.
   They cannot turn from their bad ways and crooked paths.

The Lord our God Is a Vindicating God.

SUNDAY BIBLE CLASS LESSON, DECEMBER 21st.

Judgment Comes Contrary to Expectations.

1. *The flood was not expected.*—Luke 17:26, 27.
   These people did not believe the flood would come.
   There were disobedient spirits there.
   They reviled the preacher of Righteousness.
2. *Sodom scoffed at being destroyed by fire.*—Luke 17:28, 29.
   These were days of prosperity.
   Men there made lots of money.
   They could not see that fire would come.
3. *Capernaum felt secure and safe* Luke 10:13-15.
   The city could not realize the doom coming.
   The municipality thought itself safe.
   The Christ's words were nothing to them.
4. *Jerusalem thought no harm could come to her.*—Matthew 23:36-37.
   She had no good thing to say of the Christ.
   How beautiful, but how near to destruction!
   Its buildings, they said, could not be overthrown.
5. *This age reckons itself to be perfectly secure.*—1 Thessalonians 5:1-7.
   Men today think the country is safe.
   They think the Church is safe.
   They cannot see the light of the Christ's Coming.
6. *The House of God is blind to the truth that judgment begins with her.* Revelation 3:14-22.
   Judgment first begins with the Church.
   The indifferent church will be chastened.
   The watchful Church will escap the trial.
7. *Churches are full of preachers telling the people, Peace! Peace!*—2 Peter 2:1-16.
   Times are getting better all the while, they say.
   Covetousness is the evil that brings on damnation
   Sin is no longer rebuked and exposed.

God's Holy People Are a Forewarned 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.

OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Four Hundred Ninety Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Four Hundred Ninety 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	5113		
Total Baptized outside of Headquarters			5754
Total Baptized in five years and six months			13,955

Baptized since September 14, 1902:

Baptized in Zion City by Overseer Speicher	78		
Baptized in Zion City by Elder Brasefield	15		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	46		
Baptized in Zion City by Elder Excell	33		
Baptized in Chicago by Elder Farr	48	286	
Baptized in Australia by Overseer Voliva	29		
Baptized in Australia by C. F. Hawkins	8		
Baptized in Canada by Elder Brooks	1		
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	24		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	51		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Deacon Cook	4		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	4		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	6		
Baptized in New Zealand by Deacon Wilhide	4		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Ohio by Deacon Yerger	6		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	24		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Scotland by Evangelist Cantel	6		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	249	535
Total Baptized since March 14, 1897			14,490

The following-named nine believers were baptized at Ipswich, Suffolk, England, Wednesday, October 29, 1902, by Evangelist H. E. Cantel:

Cu lingford, Miss Julia Love,
"Holmwood," Melton road, Woodbridge, Suffolk, England
Flowers Mrs. Ellen Edge.....Dovercourt, Essex, England
Flowers, Miss May.....Stati n House, Dovercourt, Essex, England
Miller, Miss Emily Frances,
"Holmwood," Melton road, Woodbridge, Suffolk, England
Mole, Master Arthur.....58 Alexandra road, Ipswich, Suffolk, England
Mole, Mrs. Charlotte Laura,
Rainbow Cottage, West Mersea, Essex, England
Mole, Master Frank Thomas
Rainbow Cottage, West Mersea, Essex, England
Pullen, Mrs. Ada .....Myrtle Villa, West Mersea, Essex, England
Smith, Miss Ida..... 2 Upper Brook street, Ipswich, Suffolk, Engalnd

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The following-named eighteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, November 26, 1902, by Elder J. G. Excell:

Girard, Frank.....Zion City, Illinois
Hibberts, Laura.....Zion City, Illinois
Hornberger, George F.....Zion City, Illinois
Huth, Carl Ludwig Albertus.....Zion City, Illinois
Johnson, Caroline A.....Melvin, Illinois
Jones, Dollie.....Zion City, Illinois
Kennedy, Miss Mary.....Florida, Indiana
Kennedy, Thomas.....Florida, Indiana
Kradolfer, Rev. Jean.....Zürich, Switzerland
McClellan, John Harvey.....Zion City, Illinois
McIntyre, Donald.....Mancos, Colorado
Musser, Burton.....Zion City, Illinois
Peacock, Sadie.....Zion City, Illinois
Reitz, Matilda.....Rodden, Illinois
Reynolds, Richard.....London, Ontario, Canada
Reynolds, Mrs. Charlotte.....London, Ontario, Canada
Van Gonder, H. W.....Zion City, Illinois
White, Samuel David.....Rodden, Illinois

The following-named fifteen believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 23, 1902, by Elder G. E. Farr:

Berlal, John.....16 Mozart street, Chicago, Illinois
Berlal, Mrs. Kate.....16 Mozart street, Chicago, Illinois
Boser, Mina.....79 Wisconsin avenue, Chicago, Illinois
Edelstein, Lizzie.....155 East Fullerton avenue, Chicago, Illinois
Kuhpus, Mrs. A.....82 Gardner street, Chicago, Illinois
Meisel, Magdalena.....80 Dayton street, Chicago, Illinois
Scheef, Mrs. Johanna.....Jefferson Park
Schmidt, Ernestine.....2321 Avondale avenue, Chicago, Illinois
Schmidt, Herman.....2321 Avondale avenue, Chicago, Illinois
Schmidt, Herman.....2371 Avondale avenue, Chicago, Illinois
Schmidt, Mrs. Herman.....2371 Avondale avenue, Chicago, Illinois
Schmidt, Minnie.....2313 Avondale avenue, Chicago, Illinois
Schmidt, Paul.....2321 Avondale avenue, Chicago, Illinois
Schmidt, William.....2321 Avondale avenue, Chicago, Illinois
Schneraer, Clara.....702 North Halsted street, Chicago, Illinois

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The following-named nine believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, November 16, 1902, by Elder G. Hammond:

Clark, Elmer J.....2630 Oriana street, Philadelphia, Pennsylvania
Gerhart, William.....Pipersville, Pennsylvania
Hammond, Carol Elizabeth,
1415 North Twelfth street, Philadelphia, Pennsylvania
Hoenes, Miss Catherine..3146 Rosewood street, Philadelphia, Pennsylvania
Kaufman, Frederick H....2839 Marshall street, Philadelphia, Pennsylvania
Kaufman, Miss Neuva G..2839 Marshall street, Philadelphia, Pennsylvania
Lloyd, Mrs. Annie.....St. Peters, Pennsylvania
Robinson, Lee Cost.....1543 Clarion street, Philadelphia, Pennsylvania
Wilkins, Miss Margaret C., 627 West York street, Philadelphia, Pennsylvania

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The following-named eight believers were baptized at Adelaide, South Australia, Lord's Day, October 12, 1902, by C. Friend Hawkins:

Fyffe, Edwin Thomas.....Cowra street, West Adelaide, South Australia
Fyffe, Ellen Elizabeth.....Cowra street, West Adelaide, South Australia
Fyffe, Lindsay Minter.....Cowra street, West Adelaide, South Australia
Gayard, Challender D.....Pulsford road, Prospect, South Australia
Humphrey, Horace.....Edwardstown, South Australia
Humphrey, Nellie.....Edwardstown, South Australia
Rye, John.....144 Gilbert street, Adelaide, South Australia
Samels, Florence May.....Edwardstown, South Australia

The following-named seven believers were baptized at San Francisco, California, Lord's Day, November 16, 1902, by Elder W. D. Taylor:

Byers, Ula Viola.....967 Mission street, San Francisco, California
Crosby, James Hartley.....Fruitvale, California
Crosby, Edith Johanna.....Fruitvale, California
Deck, Aimie Ann.....Fruitvale, California
Granger, Alexander.....Fruitvale, California
Leschinsky, Anna Frederic.....Fruitvale, California
Taylor, William Homer.....2224 Howard street, San Francisco

The following-named five believers were baptized at Portobello, near Edinburgh, Scotland, Thursday, November 6, 1902, by Evangelist H. E. Cantel:

Gunn, John.....12 North street, Mungo street, Glasgow, Scotland
Kirkland, Mrs Catherine.....121 Rose street, Edinburgh, Scotland
Lambie, Mrs. Mary.....11 Sidney street, Saltcoats, Scotland
McDonald, Miss Mary.....4 Millar place, Edinburgh, Scotland
Ross, Mrs. Helen.....33 Wright's Houses, Edinburgh, Scotland

The following-named four believers were baptized at Auckland, New Zealand, Lord's Day, September 21, 1902, by Deacon J. Thomas Wilhide:

Bartle, Thomas.....Blizzard's road, Mount Eden, Auckland, New Zealand
Heppel, Wilfred,.....Wakefield street, Auckland, New Zealand
McLoghry, Miss Alexandria.....Karangahake, New Zealand
Morton, Sydney A.....“Selwyn terrace,” Parnell, Auckland, New Zealand

The following-named twenty-nine believers were baptized at Melbourne, Victoria, Australia, Lord's Day, October 12, 1902, by Overseer Wilbur Glen Voliva:

Austin, Mrs. Hannah..22 Liarditt street, Port Melbourne, Victoria, Australia
Austin, Miss Alice...22 Liarditt street, Port Melbourne, Victoria, Australia
Cutts, Richard.....Station avenue, Moreland, Victoria, Australia
Cutts, Robert T. H.....Station avenue, Moreland, Victoria, Australia
Ellsten, Miss Ethel Margaret..Grant st.,North Brighton, Victoria, Australia
Evans, Mrs. Louise M.39 Lutherland, West Brunswick, Victoria, Australia
Goldsack, Mrs. Jane L.,
109 St. George's road, West Fitzroy, Melbourne, Victoria, Australia
Goldsack, Miss Grace P.,
109 St. George's road, West Fitzroy, Melbourne, Victoria, Australia
Goldsack, Leslie D. G.,
109 St. George's road, West Fitzroy, Melbourne, Victoria, Australia
Goldsack, Miss Olive,
109 St. George's road, West Fitzroy, Melbourne, Victoria, Australia
Grant, Mrs. Jessie.....35 McKay street, East Praham, Victoria, Australia
Grant, Miss Constance L..35 McKay street, East Praham, Victoria, Australia
Grant, William J.....35 McKay street, East Praham, Victoria, Australia
Grant, Donald Stewart..35 McKay street, East Praham, Victoria, Australia
Hansen, Miss Olive.....98 Cardigan street, Carlton, Victoria, Australia
King, John James.....415 Spencer street, Melbourne, Victoria, Australia
Kerr, Mrs. Clara...211 St. George's road, North Fitzroy, Victoria, Australia
Kerr, Miss Edith Jessie,
211 St. George's road, North Fitzroy, Victoria, Australia
Mason, Walter Ledger.....477 Mint place, Melbourne, Victoria, Australia
Pearce, Gordon D....121 Bank street, E. S., Melbourne, Victoria, Australia
Powel, Mrs. Harriet,
27 Wellington street, South Richmond, Victoria, Australia
Schuldt, Mrs. Catherine,
36 Mounfield street, East Brunswick, Victoria, Australia
Smith, George Alex.,
“Sunnyside,” Albert Crescent, Surrey Hills, Victoria, Australia
Stephens, George A.....22 Clara street, South Yarra, Victoria, Australia
Turner, Miss Elsie May.....33 Stuart street, Malvern, Victoria, Australia
Turner, Albert E. V.....33 Stuart street, Malvern, Victoria, Australia
Ward, Mrs. Sarah.....Grouley street, St. Kilda, Victoria, Australia
Ward, William Charles.....Grouley street, St. Kilda, Victoria, Australia
Zollinger, Miss Josephine A.,
12 Little Lennox street, Richmond, Victoria, Australia

The following-named four believers were baptized at Enterprise, Kansas, Saturday, October 18, 1902, by Deacon J. L. Cook:

Cook, Jason A.....Lamar, Colorado
Cook, Ethel M.....Lamar, Colorado
Ingram, Eli.....Prowers, Colorado
Mapes, Charles Camp.....Prowers, Colorado

The following-named two believers were baptized at Low Fell, Gateshead-on-Tyne, England, Saturday, November 8, 1902, by Evangelist H. E. Cantel:

Clark, Mrs. Dorothy A.,
33 Cross Key lane, Low Fell, Gateshead-on-Tyne, England
Jameson, Mrs. Nancy,
74 Cottenham street, Low Fell, Gateshead-on-Tyne, England

The following-named believer was baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, October 29, 1902, by Elder F. A. Graves:

Kirkhecker, Friderich.....Zion City, Illinois

The following-named believer was baptized at Toronto, Ontario, Canada, Lord's Day, November 23, 1902, by Elder Eugene Brooks:

Bird, Mabel Burgess..276 Westmoreland avenue, Toronto, Ontario, Canada

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The following-named believer was baptized at Edinburgh, Scotland, Wednesday, November 5, 1902, by Evangelist H. E. Cantel:

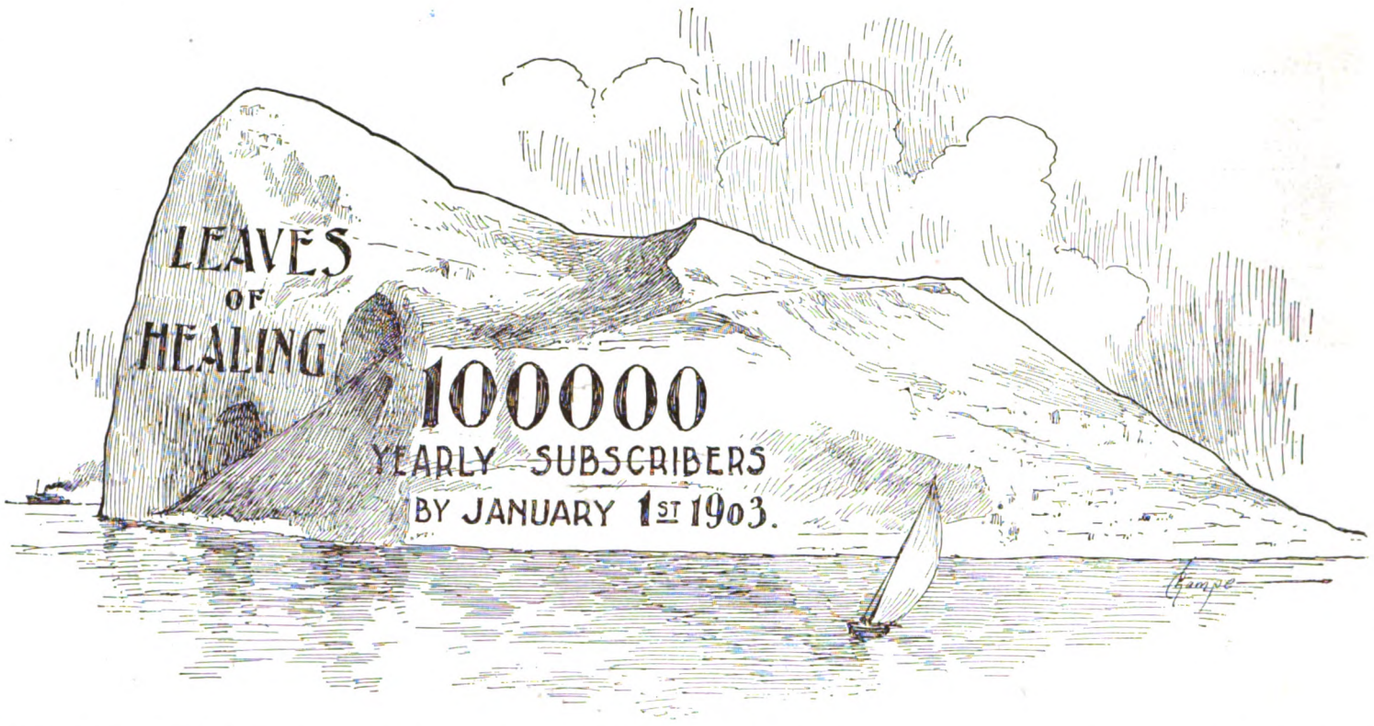
Goldie, Donald.....Kirk Cottage, Girvan, Scotland

CONSECRATION OF CHILDREN.

The following children were consecrated by Overseer Jane Dowie, at Shiloh Tabernacle, Lord's Day, November 23, 1902:

Name and Address.	Date of Birth.
Bailey, Elvin Milford, Zion City, Illinois,	January 18, 1897
Blakely, Ellen M., Foss, Illinois,	October 18, 1897
Brister, Paul James, Zion City, Illinois,	July 20, 1902
Gallaugher, Ethel Maud, Zion City, Illinois,	March 21, 1894
Gallaugher, George Morley, Zion City, Illinois,	January 27, 1896
Gallaugher, William Ernest, Zion City, Illinois,	December 3, 1891
Hanni, Ella May, Zion City, Illinois,	December 8, 1896
Hanni, Mabel Esther, Zion City, Illinois	May 1, 1896
Kuisman, Esther Lillian, Zion City, Illinois,	May 31, 1902
Loblaw, John D. Hipwell, Zion City, Illinois,	November 10, 1901
Makowsky, Elizabeth Jane, Zion City, Illinois,	October 11, 1902
Sherrie, Naomi Maud. Zion City, Illinois,	February 1, 1902
Trout, Gladys Hazel, Zion City, Illinois,	August 8, 1902
Voaden, Wendell Wickdell, Zion City, Illinois,	December 16, 1896
Vogler, Grace Lawrence, Zion City, Illinois,	October 5, 1896
Vogler, William LeRoy, Zion City, Illinois,	October 5, 1897

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The Eleventh Hour

Of the YEAR is about to strike. In a few short days the Bells of Time will toll the passing of the dying year, and the opportunities of 1902 will be gone forever.

The Eleventh Hour of the Age Has Struck

and the End of the Dispensation is rapidly approaching. Already the ***Voice*** of ***God's Messenger,*** warning the Nations of the End, is ringing throughout the earth.

Everywhere men are weary, worn, sorrowful, sick and dying, crying out in the darkness for deliverance.

'Tis the ***Voice*** of the ***Messenger*** which proclaims to their fainting spirits the Glad Tidings through which they are delivered from all their distresses, and prepared in their spirits, souls, bodies, homes, business, and nationally, for the Coming of the King.

The ***Voice*** of that ***Messenger*** goes forth to all the ends of the earth, on the snowy wings of the

Little White Dove, LEAVES OF HEALING

In this Eleventh Hour of the Dispensation, those who have entered upon the work in God's vineyard can accomplish most for Him by devoting their most consecrated energies to the increase and extension of the circulation of LEAVES OF HEALING.

Therefore every true child of God should join us in these closing days of the year, in prayer and in effort to attain the mark, which we believe God led us to fix as our goal, five months ago:

Leaves of Healing, 100,000 Yearly Subscribers by Jan. 1, 1903

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DEC 16 02

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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 XII. NUMBER 7. CHICAGO, DECEMBER 6, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

BABY GIRL QUICKLY HEALED WHEN DYING OF PNEUMONIA.

AND HER DAUGHTER WAS HEALED FROM THAT HOUR.

In the dim light and painful hush of the sick-room, a mother strains her dying babe to her breaking heart. The little form is convulsed with pain. The baby features, which but a few short days before were wreathed in smiles, are now distorted with the death agony.

So faint is the flutter of the breath of life upon the little one's fever-parched lips that again and again it seems that the spirit has fled.

The physician has given his poisons, acknowledged his utter helplessness and gone away.

The father, his face white and tense with a grief too deep for words or tears, watches with despair the death-struggles of his beloved child.

Loving and sympathetic relatives and friends are silently weeping, but they all, like mother, father and physician, stand helpless in the presence of the awful Mystery of Death.

All will soon be over.

The tiny fingers which have twined themselves about the very heart-strings, will be but icy clay.

The sweet baby prattle, which was sweetest music in parent ears, will be stilled forever. That little life, which has been like sunshine in the home, will have closed its brief day. And in father and mother hearts there will be a fierce, bitter pain; a void which will never be filled. Death's horrid victory is almost won. Such are the sad, bitter thoughts which fill the hearts of those gathered in that sick-room. But the Christ is Conqueror of Death. He came to "bring to naught him that had the power of Death, that is, the Devil."



MIRIAM DAVIS.

His Holy Spirit leads the babe's grandmother to appeal to the parents to trust God for the healing of their little one.

All human agencies having failed, they turn to God as a last resort.

How many there are who do likewise!

And what a world of woe is there because they do not turn to God first! But God is exceedingly merciful.

He had raised up the Messenger of His Covenant to proclaim to His afflicted people that He was still true to His Covenant, "I am Jehovah that healeth thee."

His Messenger had been led in the selection and ordination of Elders to carry that same blessed Message to the ends of the earth, and to pray with the sick in obedience to God's command.

One of these Elders is sum-

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moned into that stricken home. He comes. He speaks his Message with no note of fear in his voice.

There is no wavering, no uncertainty in his teaching of God as the Healer.

He speaks with Divine Authority; for he is a minister of God.

He tells the parents that it is not God who is so cruelly, mercilessly torturing and destroying their loved one.

He says that the dread disease which is smothering out that little life cannot be from God, for God is Purity and there is no disease in Him.

And then he pours into their despairing hearts the old, old story of how Jesus, the Christ, came to destroy the works of the Devil and how He carried on that glorious mission during the days of His flesh, by "healing all manner of disease and all manner of sickness among the people."

The Elder tells them that the sympathizing Jesus is with them in that room; for He promised, "Lo, I am with you All the Days, even unto the Consummation of the Age."

That Divine Son of God, he says, is still destroying the works of the Devil; for He "is the same yesterday and today, yea, and forever."

That is the Message which God's minister brings.

Into that darkened home it brings a ray of the Divine Light of Hope.

Prayer is offered for the dying babe, "in the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God, the Heavenly Father."

It is not a faithless, prefunctory prayer, such as so many thousands of God's professed ministers offer at the bedsides of the sick, without the slightest expectation of an answer.

It is the "Prayer of Faith" which "saves the sick," and which holds on to God, fully expecting Him to answer, until the answer comes.

Other faithful ones join in that prayer, believing God's promise true, given in the words of Jesus, the Christ, His Son: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

The expected answer comes.

With what joy inexpressible the mother-heart leaps as the burning fever breaks, the pain-distorted features become calm and peaceful, the agonized gasping for breath becomes sweet and deep and regular breathing!

With what depth of gratitude the father praises God as he sees his darling snatched from the very jaws of death!

The Christ has conquered!

That baby, who, the physician said, could not live an hour, is today the beautiful little girl whose sweet face smiles out from our front page.

The mother, whose heart was breaking with grief, tells the wonderful Story of her deliverance.

And so we send them forth, the mother's simple, truthful Story, telling of a mighty work of God, and the little one's clear, healthy face, proving the mother's words true.

They go on the wings of the Little White Dove into tens of thousands of homes.

They will go into homes where the black shadow of death is closing in upon some beloved little one; where parent hearts are heavy with grief and despair.

There may the Holy Spirit give power to the beautiful Story, and may all the worse than useless human means be put aside, so that God may be fully trusted to fulfil His Covenant. A. W. N.

WRITTEN TESTIMONY OF MRS. MARY DAVIS TO HEALING OF MIRIAM DAVIS.

4310 Westminster Avenue,
Philadelphia, Pennsylvania,
November 24, 1902.

Dear General Overseer:—Three years ago, a week before Christmas, Miriam took cold one night.

The next day she slept all day.

I got some medicine at the drug-store for the cold. She took it, but became worse rapidly.

I called in Dr. Tally.

He said she had bronchitis.

In a day or two it developed into pneumonia.

Then the doctor told me to give her a spoonful of ipecac.

I gave her only half and it made her very sick. She turned blue in the face.

We then sent for Dr. Graham.

He took the baby in his arms and said: "Mrs. Davis, you have a very sick baby, and no doubt you will lose her. Take her clothes off and take her up-stairs. Do not give her any more medicine, but give her a little whisky. If you need me tomorrow, send for me."

That night Dr. Tally came in and Mr. Davis said to him: "Do you think she will live till morning?"

"No; I do not," he said.

Mother came out and I told her that the doctor said Miriam could not live till morning, and asked her what she thought about it.

"It looks like it," she said. "If she were mine I would call Elder Hammond to come and pray with her."

Then I asked my sister what she thought about it, and she said: "It will not do any harm, even if it does not do any good."

Then I turned to my husband. He said it made no difference to him.

Then mother went for the Elder, and he came home with her.

He prayed for the child.

She did not seem to be much better all night, and the next day she had inward spasms.

Tuesday she suffered so much, I thought I would give her some whisky, but did not do so.

Then Mr. Davis wanted to send for the doctor again. We sent for him.

When he came he was very much surprised to find the child alive.

He said: "This is wonderful, wonderful! What vitality this child has! Is the little thing living yet? But she is dying now, and I will not disturb her. She may die any minute, and she cannot live over an hour. Mrs. Davis, you must lose your little one. Mr. Davis can come after the burial certificate in the morning; I will have it made out."

Mr. Davis said: "Doctor, I do not know a thing about burying a child."

The doctor said: "Get on your wheel tomorrow morning and come down for the certificate, and we will talk it over."

Wednesday the people of Zion prayed, and she changed for the better and kept getting better till she was well and strong again.

Last June she was again wonderfully healed.

She had eaten some strawberry blossoms and peanuts and was taken very sick.

She kept getting worse and worse.

We sent for Deacon Kelchner.

He said that her side was paralyzed, and she could not have lasted much longer.

He prayed and she got relief.

She would bite like a mad dog and frothed at the mouth, but she did not bite her tongue.

After all left the room she went to sleep.

The next morning she was bright and much better, and in a few days she was running around again.

I thank God for this blessed teaching of Divine Healing. (Mrs.) Mary Davis.

Praise and Testimony

God Blesses Those Who Are Faithful in Paying Tithes.

1027 Seminary Avenue,
Chicago, Illinois, November 13, 1902.

Rev. W. H. Piper.

Dear Overseer:—I wish to add my testimony to the testimonies of those who have been blessed in paying tithes.

God has more than doubled my husband's wages.

It seemed hard sometimes to pay tithes, as we had a place for every cent, but the tenth was God's, and we would have been thieves to have used it.

I thank God for all His blessings.

Yours in the Master's service,
Viola Parkison.

Blessed in Paying Tithes.

Milo, Ohio, November 9, 1902.

Dear General Overseer:—With thankfulness to God I write this short testimony about paying tithes.

Since I came into the Christian Catholic Church in Zion and began paying tithes, my wages have more than doubled.

I give God all the glory and praise His Holy Name continually.

Your brother in the Christ,
Sanford Frazell.

Blessings Come to Those Who Pay Tithes.

64 Lowell Place,
Chicago, Illinois, October 10, 1902.

Dear Overseer Piper:—I write to tell you of the joy and blessings we have had since we have paid our tithes.

Our tithe has been increased four or five times.

We do thank God for our beloved General Overseer.

Lovingly yours in the Master's service,
Dan Johnston.

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ALL-NIGHT WITH GOD IN ZION, 1902-3

General Overseer's Office,
Administration Building,
Elijah Avenue,
Zion City, Illinois, U. S. A.,
December 6, 1902.

TO THE OFFICERS, MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION—BELOVED BROTHERS AND SISTERS IN THE CHRIST:

PEACE TO THEE!

Once more God gives to me the joyful privilege of sending forth my Annual Call to spend the ALL-NIGHT with God, and with all ZION, in Communion, Praise, Prayer, Teaching, Conference and Testimony, from Ten o'clock on the Night of Wednesday, December 31, 1902, until Seven o'clock on the Morning of New Year's Day, 1903.

The Second Year of the Twentieth Century has been one of great Progress in Zion throughout the world, and especially in the beautiful City of Zion, which God has enabled us to establish on the shores of Lake Michigan.

Amongst the Blessings of the year are:

(1) ZION'S GREAT DELIVERANCE FROM THE HANDS OF AN UNJUST JUDGE, who aided a perjured villain in his attempt to destroy ZION'S LACE INDUSTRIES. We never lost their control for a moment.

(2) THE OPENING OF SHILOH TABERNACLE, at ZION CITY on March 31st, which is ordinarily seated for Five Thousand, Two Hundred persons, and can accommodate Six Thousand on occasion. The building has often been too small for the numbers attending.

(3) THE FORMATION OF THE THEOCRATIC PARTY on Monday Evening, April 7th, whose Motto is

WHERE GOD RULES MAN PROSPERS.

(4) THE LEGAL INCORPORATION OF THE CITY OF ZION on March 31st, and the ELECTION OF THE FIRST MAYOR, ALDERMEN and CITY OFFICERS on April 23d.

(5) THE GREATEST PERSONAL SORROW OF OUR LIFE, in the sudden departure of our greatly beloved daughter, ESTHER A. DOWIE, on Wednesday, May 14th, and the BURIAL of her body in ZION CITY on Friday, May 16th, in the presence of a vast concourse of sympathetic friends, thousands of whom knew of the story of her beautiful life and her final Triumph.

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.

(6) THE GREATEST GATHERING OF GOD'S WITNESSES TO DIVINE HEALING ever recorded in the History of the CHURCH, when over Six Thousand persons gave Public Testimony on Lord's Day, May 25th, in the Chicago Auditorium.

(7) OUR SOLEMN DECLARATION ON THAT OCCASION, AS THE PROPHET FORETOLD BY MOSES, in Deuteronomy 18:15, and spoken of by the Apostle Peter in Acts 3:22.

(8) ZION'S SECOND FEAST OF TABERNACLES and GREAT ANNIVERSARY GATHERINGS from July 12th to 22d, which was accompanied by Wondrous Manifestations of the Divine Presence and Power of God.

(9) THE ORGANIZATION OF ZION RESTORATION HOST, amidst most impressive scenes, at SHILOH TABERNACLE on Lord's Day, September 21st, when Thousands took the RESTORATION VOW; followed by a splendid Series of Weekly Visits to Chicago, Illinois; Milwaukee and Madison, Wisconsin, and many other cities, by splendidly-organized Seventies, operating under Leaders, assisted by Captains of Tens.

Millions of persons throughout the World have been reached by specially prepared Zion Messages, and the Salutation of the fully Six Thousand Members of the Host, who go in twos from house to house with the Message of the Christ:

"PEACE BE TO THIS HOUSE!"

(10) THE WONDERFUL GROWTH OF THE CITY OF ZION, which has now an estimated population of about Eight Thousand, with large Public Buildings, and many hundreds of Private Houses, numbers of

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which are beautifully finished, and others in course of erection.

(11) THE VAST ASSEMBLIES, which continue to gather every Lord's Day afternoon in the Chicago Auditorium, to listen to our Messages as ELIJAH THE RESTORER, and their publication every week to all the world in the pages of LEAVES OF HEALING.

(12) THE ESTABLISHMENT OF THE ZION BANNER as a semi-weekly paper, THE VERY LARGE INCREASE IN OUR ISSUE OF LEAVES OF HEALING, BLATTER DER HEILUNG, VOICE FROM ZION, etc., by means of ZION PRINTING AND PUBLISHING HOUSE, and the sending forth, up to date, of over Two and a Half Millions of Rolls of ZION LITERATURE to all the World by means of ZION LITERATURE MISSION.

(13) THE VICTORY, after Months of Conflict with the Newspaper Press of the City of Chicago, which united with others in a desperate, sustained series of attacks upon ZION CITY and its FINANCIAL INSTITUTIONS.

The final result was to establish in the public mind the solidity of Zion's Financial Foundations, and the great value of ZION'S ESTATE, estimated at nearly Twenty-four Millions of Dollars.

All these things have combined to absolutely silence the Press.

It often has been said in business circles that no other Institution in America could have survived that ordeal.

(14) THE STEADY, WIDE-SPREAD GROWTH OF THE CHRISTIAN CATHOLIC CHURCH IN ZION by means of ZION MESSENGERS in EUROPE, ASIA, AFRICA and AUSTRALASIA.

(15) THE LARGE ADDITIONS ON EVERY CONTINENT to the Membership of the CHRISTIAN CATHOLIC CHURCH IN ZION.

(16) THE WORLD-WIDE PROGRESS made by ZION'S HOST of WOMEN, led by Overseer Jane Dowie, who, in Dorcas Work, and through Zion Maternity Deaconesses, have alleviated the poverty of many thousands of persons, and maintained ZION HOME OF HOPE FOR ERRING WOMEN, and have done good work of every description.

(17) THE SPLENDID PROGRESS made by ZION COLLEGE, ZION JUNIOR SCHOOLS, ZION KINDERGARTEN and EDUCATIONAL INSTITUTIONS generally, arrangements being made now for the care and education of over One Thousand, Two Hundred in the CITY of ZION alone.

(18) THE SPLENDID GROWTH OF ZION FINANCIAL AND COMMERCIAL INSTITUTIONS

(19) THE PHENOMENAL GROWTH OF ZION LACE INDUSTRIES in the completion of a beautiful factory with more than Eight Acres of floor space, the placing of Zion Lace Products with more than Three Hundred of the largest houses in America, and the absolute success of this vast and profitable Industry, the proceeds of which, after due consideration to our employees, will be devoted to the EXTENSION OF THE KINGDOM OF GOD.

(20) THE UNITED PURITY, PEACE, STRENGTH AND STEADY PROGRESS OF ZION along all the lines of Christian Effort, and the Prospects of Immense Increase in the Coming Year, so that it is estimated that within One Year from this date the Population of the CITY OF ZION will be Twenty Thousand.

(21) THE HEARTY CO-OPERATION of the ENTIRE PEOPLE, and their loyalty and confidence in God and in us at all times.

(22) THESE, and many other Blessings more than we can number, call for our Gathering Together at this ALL-NIGHT WITH GOD, in a spirit of Gratitude and Wonder, and Love and Loyalty to God, so that we may present our Thanksgiving and Worship, recalling His Mighty Works, renewing our Vows to Him and to each other, and receiving Wisdom and Guidance and all needed Grace for the Coming Year.

Our Personal Sorrow has been "swallowed up in Victory!"

Death hath no Triumph where the Christ is Conqueror, and where His Faith and Hope and Love sustain the departed and the bereaved alike.

And so we rejoice with the Ransomed Host of the Redeemed in Heaven, that our Lovely One has entered into the Fulness of God's Life and Light and Endless Love.

We also rejoice in the Ever-present consciousness of His Presence, who said:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

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Conscious of the Guidance of the Holy Spirit, we raise our Prayers and Songs in grateful praise to Him who hath numbered all our Days, given us our Mission on earth, and will, in His own time, receive us into Heaven.

He will enable us to fulfill, as God's Messenger and Prophet, in the Spirit and Power of Elijah, the Glorious Ministry of the "Restoration of All Things whereof God spake by the mouth of His Holy Prophets which have been since the world began."

The Times of this Restoration have gloriously begun.

So once more we cry "HALLELUJAH!"

JESUS, THE CHRIST, is KING over ALL!

He is coming to receive from the World His Own, and then to return and establish His Kingdom, ushering in the Millennial Glory, towards which we are daily pressing Forward.

THY GOD REIGNETH was the Motto with which we entered into this Wonderful Year now closing, and it has been gloriously fulfilled in Zion.

Earnestly praying for you, one and all, on every Continent and Island of the Sea, wherever you are scattered, I am,

God's and Thine,



General Overseer of the Christian Catholic Church in Zion.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written, "Faith cometh by hearing, and hearing by the word of God." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

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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.

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CHICAGO, ILLINOIS, SATURDAY, DECEMBER 6, 1902.

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EDITORIAL NOTES.

"FOR ZION'S SAKE WILL I NOT HOLD MY PEACE."

THE SERIES of Restoration Messages, Unveiling the Apostasies, which God has given us to deliver in the Chicago Auditorium, has led us to make a very extended study of the historic facts connected with the birth, life, decay and degeneracy of the so-called Christian Organizations, which pretend so much and do so little.

IT IS HARD to speak, but it would be harder yet to remain silent; for the Command of God to declare the Truth would make Silence a Crime.

WE WOULD much rather work in the Construction than in the Destruction Department of Zion, were it not that it will be impossible for us to Restore the Walls of Zion until we have cleared away the rubbish-heaps of what once were *thought to be* strong walls, built upon good foundations. But it has never been so!

THE BEAUTIFUL Campanile of St. Marks at Venice, one of the model towers of the world, though it had stood for a thousand years, in one brief minute suddenly crumbled into a great heap of dust. The catastrophe found its cause in the sudden collapse of the rotten piles upon which it had been built when they were strong, ten centuries ago.

IT IS THUS with organizations that are not built upon the Rock of Eternal Ages. All their foundations decay and pass away; for "That only endures which is Eternal."

DIGGING DEEP into the foundation of these Apostasies, we discover the secret of their impotence and decay.

THE CHURCH OF GOD can never rest upon any theological definitions, no matter how sacred the synod or council which passes them may seem to be.

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SUCH ATTEMPTED definitions of the Infinite are foolish, because they are impossible.

THE CHURCH must rest not on verbal declarations; but it must find its Strength in the Realizations which Union with God alone can bring.

MANY YEARS of study and reflection upon their historic records, and of observation and experience of their present condition, have convinced us that the Downfall of the Apparently Strong Towers of the Apostasies is at hand; for the buildings are creaking in every direction, in a manner indicative of Impending and Sudden Destruction.

THE JEWISH hierarchy, with Herod's splendid Temple, and the venerable traditions of fifteen centuries of divinely organized institutions, seemed strong when compared with the seeming weakness of the Carpenter of Nazareth and fishermen of Galilee.

The prediction of Jesus that the destruction of the city of Jerusalem and its Temple, and the Dispersion of the Nation would take place within another generation, seemed to be too absurd for any serious consideration at the hands of the Political and Ecclesiastical Potentates of that time.

BUT THE whole fabric was already at the point of complete collapse; for the Falling Away, the Apostasy, had eaten out, like a cancer or the leprosy, all that was sound and true in Judaism, so that everything was ready for destruction.

THE BATTERING-RAMS of Titus were scarcely needed to complete the ruin that had already taken place, although the shell still preserved the substantial appearance of ancient strength.

AND IT IS thus today.

THE ORIGINAL strength of the Roman and Greek Churches has preserved them far beyond all expectation; but the decay of the Eastern and Western Nations which these churches have controlled, including even Russia, which is corrupt to the heart's core, indicates that the Corruptors will soon share the fate of the Corrupted, and be dissolved.

THIS DOOM will be more rapid and complete in the case of the Lutheran Church and the Church of England; for the reasons which we have stated at considerable length in our Messages, and especially for these reasons:

Both these Churches have been born of the Harlot Mother Church of Rome, and their fathers were vile politicians and potentates, such as Henry VIII. of England, and certain German Princes who had toyed with Rome and been approved by her.

But the day came when these rough fathers tore away from her bosom the Apostasies which they had helped to produce.

Today they show that they are the unmistakable offspring of both; for they retain the impress of Popery and Cæsarism upon every part of their degenerate bodies.

ONE OF THE characteristics of the Twentieth Century, into which we have just entered, is the Rapidity with which wrecking machinery can sweep away Decaying Exhibitions, and also the Rapidity with which modern machinery can erect upon their site Solid Steel Frame Structures, such as it would have taken, a short time ago, many years to build.

AND IT IS thus in Zion's Ecclesiastical work.

God has placed within our hands both the Wrecking and Constructive Machinery.

The Christ, the Destroyer of the Works of the Devil, is now, through His people, rapidly Constructing the Temple of God.

It stands on the site where the ancient structure once stood.

HEROD'S TEMPLE, which it took forty years to build, was burned up by Titus in less than forty hours.

AND THUS it will be.

The apparently impossible task of Destroying the Apostasies and building the True Church will be accomplished when the Hour has come, in a very short time.

That Hour is near.

THE CAMPANILES of Venice, Florence and of other Italian Cities may soon share the fate of that of St. Mark's.

And the Campaniles of all the Apostasies, notwithstanding that they seem to continue as strong as ever they were, are ready to disappear.

A few charges of Divine Dynamite by the Holy Spirit will hasten the process materially.

WE HAVE in these few Notes unveiled the thoughts of our heart.

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WE ARE NOT fighting uncertainly, nor as one that "beateth the air."

Every blow is telling.

The proof of this is that ugly black spiders and numerous other vermin are swarming out of their holes and nests in evident fear that something is going to happen.

They are right.

Something is happening.

THE KINGDOM of God has come!

The "Times of Refreshing" have come.

The Times of the Restoration of All Things have actively begun.

THE GROUND on which these Dangerous Old Apostasies stand is needed for more Useful Buildings, which Zion has a commission from God to construct.

ALL IS WELL!

THE MIDNIGHT HOUR will soon chime, from all the Turrets of Time, the Last Hour of the Dying Year.

But the Happy Bells will soon ring forth a joyous peal, for the Glad New Year that is coming, the Year in which the "Consummation of the Age" will be complete.

AS WE REACH the solemn Midnight Hour, when we shall kneel, if God permit, with many Thousands in this beautiful City of Zion, around the Table of the Risen Lord, we know that He will there give us Power to See and Strength to Do the Mighty Work in the Coming Year, for which He has been preparing us and all Zion

---

AND SO WE call attention once more to the All-Night with God in Shiloh Tabernacle, at 10 o'clock on Wednesday Night, December 31, 1902, to 7 o'clock on Thursday morning, January 1, 1903.

TRAINS TO BRING our friends to Zion City from Chicago on that Night will leave the Wells Street Depot of the Chicago & North-Western Railway at 7:30 and 8:30 p. m., returning the following morning, it is expected, at 8 and 8:30 a. m.

IN THE AFTERNOON of New Year's Day, at 2.30 p. m., it is our intention to hold a Reception of All Officers and Members of the Christian Catholic Church in Zion who will do us the honor to present themselves at the Administration Building, Elijah avenue, at that hour.

OUR GUESTS MAY, if they desire, pass through all the Offices of the Zion Land and Investment Association, of Zion City Bank, and Zion General Financial Department, on the ground floor.

Then, passing up the staircase at the northwest end of the building, they will be received by Judges Barnes and Webb, and their staff, in the Zion Law Department Offices, and by our own personal staff and officers in the northeast room, occupied by Overseer Jane Dowie; and through our own offices in the southeast room, passing out through the General Overseer's Council-room and Library, to the staircase at the southwest end of the building.

FRIENDS AT A DISTANCE will please to read carefully the following notice which has been handed to us by Deacon James F. Peters, Superintendent of Transportation.

It will be seen that we have secured a one and one-third fare return rate to many parts of the country; but in order to secure advantage of these rates our friends must closely comply with the instructions of Deacon Peters:

RAILROAD RATES TO ZION'S ALL-NIGHT MEETING WITH GOD, DECEMBER 31, 1902, AT ZION CITY, LAKE COUNTY, ILLINOIS.

Tickets to Zion City may be purchased at any railway ticket-office in the territory of the Western and Central Passenger Association, which includes North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Wisconsin, Michigan, Illinois, Ohio and Indiana, at the full fare one way, and may be purchased any time up to December 27th. Certificates are not likely to be honored for the reduced return rate if tickets are purchased after December 27th. Return tickets may be secured in Zion City at one-third of the full fare paid coming, any day on and after December 27th, up to and including January 3d.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Zion City, ask the railroad agent for a Credential Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted, at the rate of one fare and one-third to Zion City, by the above-named Association, which controls such rates. The one-fare rate to be paid coming to Zion City, and the one-third fare to be paid going home. All the railroad ticket-offices have the blank forms of their respective passenger offices to be filled out, signed and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph, if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but *insist* on having a Credential Certificate, and see that it is stamped and signed in due form by the railroad agent. If they refuse to give such a certificate, then secure one of the officially stamped, ordinary receipts for purchase of ticket.

The first day, upon arriving at Zion City, present this Credential to me in person, either at session of Convention, or bring it to my office, so that it can be arranged for proper indorsement.

Parties must call in person for their Certificates, January 2d, at my office, Administration Building, Zion City, between 3 and 6 p. m., and they will be given their Certificates, properly attested at the railroad depot, for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained. Correspondence and information concerning railroad rates should be addressed to

JAMES F. PETERS, Superintendent of Transportation.

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THE WEEK has been one of hard and earnest toil in all departments of Zion at Headquarters.

LARGE GATHERINGS in the Chicago Auditorium and in Shiloh Tabernacle, Zion City, came to hear our Message from God, and we spoke to about Seven Thousand persons last Lord's Day.

OVERSEER JANE DOWIE spoke in the afternoon to more than Three Thousand, and, at the other meetings in Shiloh Tabernacle, three in number, nearly four thousand attended; which, with the congregations in the various Tabernacles in and around Chicago, it is probable that more than Sixteen Thousand persons heard the Word of God from the lips of ministers of the Christian Catholic Church in Zion.

ZION RESTORATION HOST, going from house to house in Chicago, probably reached several hundred thousand with their printed and spoken Messages; and doubtless all over this land and in all of the Continents, and many Islands of the Sea, the beautiful Banner of Zion was raised, and the Everlasting Gospel proclaimed.

NOTWITHSTANDING the very inclement weather, we had a large Rally of the weekly assembly on Wednesday evening, and we had the joy of baptizing forty-three persons at a meeting before that gathering.

ONE OF THESE was Judge Bethel Magness Webb, of Smithville, Tennessee, whom we have appointed Solicitor-general of Zion's Law Department.

He has occupied a very high position at the Bar in his own state, and was for some time Chancellor in Equity, which high office he filled with large success.

He refused recently a nomination for the Supreme Court Bench of Tennessee; and has come into Zion, from a deep conviction that our work is of God, and that he has been called not only by us, but by God, to take his part in establishing Zion.

WE HAD THE JOY of introducing him to the people at the Assembly, after the Baptism, where he made a very able and judicious and thoughtful speech.

WE HAVE RECEIVED today his first brief upon [illegible] important matter which we submitted to him, and have been charmed with his clearness and complete grasp of the important subject to which it referred.

OUR GENERAL COUNSEL, Judge V. V. Barnes, has expressed both publicly and privately, his pleasure in being associated with so able a colleague, and in the prospect of sharing the sometimes heavy work of the Law Department.

OUR FRIENDS must remember that our Legal Counselors also act as Judges of Arbitration, and Advisers of the City Council, and Attorneys for all in Zion who desire to place their legal and other affairs in our hands.

WE REJOICE to have two Christian men of such eminence to assist us in administering the affairs of Zion, and to protect the great interests committed to our care.

WE HAVE always had the pleasantest relations with our Legal Advisers, and, while we welcomed, last Wednesday evening, most heartily our new colleague, there were many expressions of loving remembrance uttered concerning our late General Counsel, Attorney Packard, from whom we had just received kind messages through Deacon Judd.

Mr. Packard has still a warm place in all our hearts, and we are glad to know that he still loves Zion and the work in which we are engaged for God throughout the world.

IT WILL GIVE much pleasure to our readers to know that Zion Lace Industries have produced a fabric which is "upon the crest of the wave," so to speak, as a salable article, with a good margin of profit.

WE HAVE RECEIVED orders from about 320 of the best dry-goods houses in the United States of America, in over 200 cities.

Some of these orders have already been duplicated, and even where there was some little prejudice against Zion, and almost unwillingness to look at our lace at first, the presentation of the beautiful fabric has disarmed all opposition, and sales have been made in almost every case where it has been shown.

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WE ANNOUNCE positively, once more, that we have been able to produce, in design and workmanship, a fabric that is second to none of its kind, manufactured either in England or in France; for, in fair competition with both, it has been declared by impartial buyers to be superior to both, besides being cheaper in price.

We have undersold Calais and Nottingham Laces, in fair competition all over the United States, and we can continue to do so.

This insures us the American market, and will justify us in making an early appeal for a large addition to our capital, so that we may purchase more machinery and employ more people in the manufacture.

WE SHALL at an early date publish a financial report from our Manager, Deacon Arthur Stevenson, and from our Financial Department, setting forth the facts in greater detail.

EVANGELIST KINDLE and his helper, Mr. Corlette, with their wives, report well concerning the Zion Agency at New York City.

ZION LACE CURTAINS will soon be ready for the market, now lacking only a few finishing touches.

They will adorn the windows of our new offices in the Administration Building, to which we will remove, from the Temple Cottage Annex, God willing, during the next week.

"THE BEST of all is, God is with us." And from all the earth the glad tidings continue to come, that LEAVES OF HEALING are carrying Words of Life to all the Nations.

BRETHREN, PRAY FOR US.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders 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.

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 JEHOVAH said unto me, . . . I will raise them up a Prophet from among their brethren, like unto thee, and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not harken unto My words which he shall speak in My Name, I will require it of him.—*Deuteronomy 18:18-19.*

WE find, by searching the Scriptures, that this Prophet through whom Moses says God will speak to the people, and who will speak all that God shall command him, is to come in the latter days.

Peter tells us that he is to come in the Times of the Restoration of All Things.

He also says that the Lord Jesus is to come in the Times of the Restoration of All Things. (Acts 3:21-25.)

Our Lord tells us that Elijah is the Prophet who shall come and restore All Things. (Matthew 17:10-14.)

Elijah, as John the Baptist, was the forerunner of our Lord, and he is to come as the forerunner of our Lord at His second coming.

Zacharias, the father of John the Baptist, prophesied of John, saying that he should be called the Prophet of the Most High, for He should go before the face of the Lord to make ready His ways, or comings. (Luke 1:76.)

The Lord Jesus always spoke of John the Baptist as Elijah, and he usually mentioned his two comings, but distinguished between them by saying that his future coming should be to restore All Things.

The work of tearing down must precede the work of Restoration.

The Prophet Malachi describes the Restoration work of Elijah in detail, calling him the Messenger of the Covenant (Malachi 3:1) and also calling him Elijah (Malachi 4:5).

Malachi shows us that his work is very severe, comparable to fire, which separates the dross from the precious metals, and to the soap with which the fuller cleanses the animal impurities from woolen garments.

The work of Moses was very severe in its character also, making no compromise with sin.

He, too, called out a people from under the rule of the flesh, to form a nation that should be ruled by God—a Theocracy.

They were given the power to take the kingdoms of those nations who would not serve God.

God gave to Moses first the Covenant of Salvation, Healing and Holy Living, which became the new Covenant of the Christian Dispensation, when the Lamb of God took the place of the sacrificial lamb in it.

This Covenant is being taught to the world today by the Messenger of the Covenant.

Divine Healing was first formulated into a law through Moses—the law of man's normal relations with God (Exodus 15:25, 26). This is the Covenant of the Restoration of All Things. Hence, Moses began the work of the Restoration. Elijah will complete it. Jesus said Elijah shall restore All Things.

God provided Cities of Refuge for the people through Moses.

The same need exists today and is being met by "that Prophet" of the Restoration.

God met at different times and talked with both Moses and Elijah on Mount Horeb (Sinai) about their work.

In the Christian Dispensation we see them on the Mount of Transfiguration, where, with the three disciples, they were permitted to witness the Son of Man coming in His Kingdom, according to the promise of our Lord. (Matthew 16:28; 17:1.)

All who today hear and receive the words of that Prophet, who has come as the Messenger of the Covenant, receive blessing.

Multitudes can witness to blessing received because they harkened to him.

We ask you, dear Reader, to help Zion Literature Mission to send his Message, so full of life and blessing, over the whole world.

From Ballybriest, Cookstown, Ireland, a gentleman writes, telling how he was

Blessed Through the Words of That Prophet of Whom Moses Spoke.

DEAR GENERAL OVERSEER:—I desire to thank you for your prayers for me.

Thank God, they have been answered.

I have been greatly blessed in spirit, soul and body, for which I thank God; and I pray that He will bless you as the Messenger of the Covenant, Elijah the Restorer, and the Prophet foretold by Moses, which I firmly believe you are.

God has greatly blessed your letters to me and your teaching in LEAVES OF HEALING, as through them God has led me to become a member of the Christian Catholic Church in Zion.

I have also been led out of secret societies, eating pork and other evil things.

I praise God that through your teaching in LEAVES OF HEALING the Bible seems a New Book, and God a loving God whose mercy endureth forever.

I learn that the Christ has made a full Atonement for spirit, soul and body—a salvation full and free for all.

Praise His dear Name!

It is so different from that of the so-called Christian churches which are merely forms without power.

I pray He will enable you in your Restoration Messages to smash these organizations and set the people free and bring them into Zion, where Salvation, Healing and Holy Living are taught, and that all in Zion may have the spirit of Purity, Wisdom, Knowledge and Understanding, that they may know and obey God in all things, and those that have the rule over them in the Lord, which I earnestly desire to do.

Pray for me that I may be kept in health and serve God fully.

Recognizes Zion's Message as from God.

DEAR DOCTOR DOWIE:—Separated as we are at the extreme ends of the earth, your LEAVES OF HEALING has found its entrance into our happy home, and filled our hearts with that Divine peace and contentment which is alone derived from the blessing and help of our dear Lord and Redeemer.

I was at first very skeptical in reading or believing that the Lord had sent His Messenger, Elijah, to teach and draw His people unto Him.

I have always been a God-fearing, but, I regret to say, indifferent Christian as regards attending churches and meetings, being well-read, with an independent, firm will of my own.

I saw so much hypocrisy and irregularities in the lives of those who ought to have been above all evil, that I learned to despise them, and formed a religion of my own, based on the New Testament.

My prayers have been to my God and my Saviour, Jesus, the Christ, and God in His loving mercy has been a loving Father to me.

My dear old husband, who has throughout life been a pattern of goodness, very religious, and who never smoked nor drank alcohol, first brought LEAVES OF HEALING about twelve months ago.

I rather laughed at all the ideas, but when, month after month, I saw him go begging for the loan of them, having no book on hand to read I read one of your books and have since often done so, and thank God that His Divine love has so entered into our hearts and home, that we all know Rev. John Alex. Dowie. Our hearts bled for you in your great grief and trial in losing your noble daughter.

Believe me, I wept for the grief of your dear wife and self.

"May the Lord help and comfort them," I prayed.

The above is an extract from a letter written by Mrs. Eleanor Dyer, Cawnpore, India.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending November 29, 1902.

2943 Rolls to the Business Men of New Jersey, New York and Pennsylvania
686 Rolls.....to the Hotels of the United States
667 Rolls to....Members of Parliament, England
257 Rolls to.....Life-saving Stations
251 Rolls to.....Various Countries
Number of rolls for the week..... 4,804
Number of rolls reported to Nov. 29, 1902..2,500,665

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As an organization the Church of England, "by law established," is the most Dangerous Form of Apostasy that curses the World today. In the first place, it inherits all the Apostasy of the Roman and Greek Churches, veiled by an Alleged Reformation which is simply a profound sham, and which is not only false but pernicious and indolent. . . . The contention of the Church of Rome for supremacy in England was absolutely successful until the middle of the reign of Henry VIII., when the Church of England assumed its present form; and if there is any more shameful story of lust, hypocrisy, perjury and murder, in all the pages of English History, than that so-called REFORMATION in the sixteenth century, I know it not.

King Henry VIII. had received from Pope Leo X. the title of Defender of the Faith (Fidei Defensor) for writing a treatise against Martin Luther, which was violent in the extreme and which led to equal violence in reply. That title was confirmed by Pope Clement VII., the successor of Leo X. Yet it was that King who tore away the Church in England from its acknowledged mother, the Church of Rome. . . . And how was it torn away?

Pope Clement VII., whether from policy or from principle—it might have been from either or from both—absolutely refused to grant King Henry VIII. a divorce from his lawful wife, and queen, Catherine of Aragon—against whose character there was no accusation even by the King. He had simply got tired of her and wanted to marry another woman—Anne Boleyn—whom he afterwards married, divorced and beheaded. That same process he afterwards followed with Catherine Howard—marriage, divorce, murder.

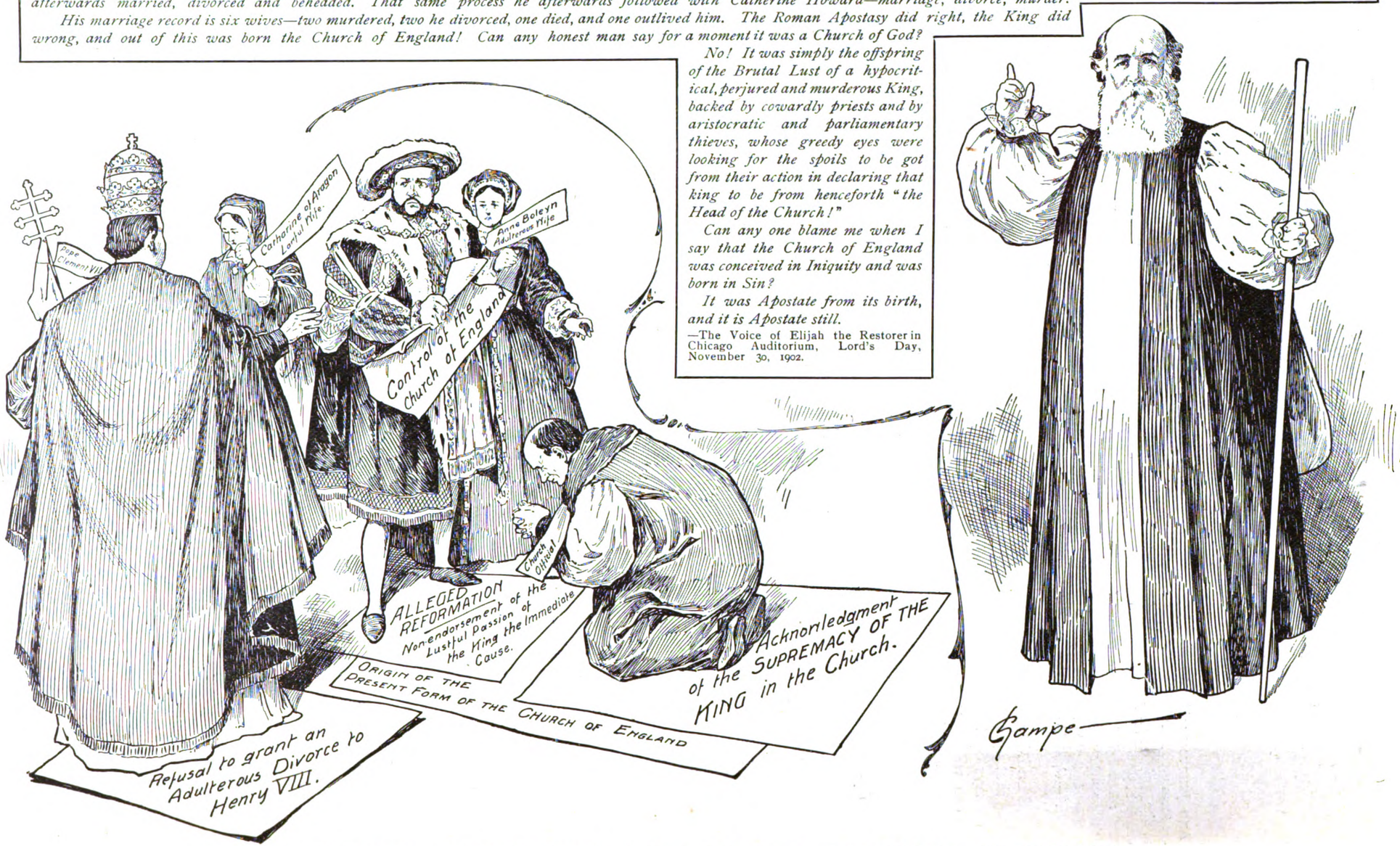
His marriage record is six wives—two murdered, two he divorced, one died, and one outlived him. The Roman Apostasy did right, the King did wrong, and out of this was born the Church of England! Can any honest man say for a moment it was a Church of God?

No! It was simply the offspring of the Brutal Lust of a hypocritical, perjured and murderous King, backed by cowardly priests and by aristocratic and parliamentary thieves, whose greedy eyes were looking for the spoils to be got from their action in declaring that king to be from henceforth "the Head of the Church!"

Can any one blame me when I say that the Church of England was conceived in Iniquity and was born in Sin?

It was Apostate from its birth, and it is Apostate still.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, November 30, 1902.



ELIJAH THE RESTORER UNVEILS THE ORIGIN OF THE CHURCH OF ENGLAND.

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ELIJAH the Destroyer and Elijah the Preparer both stood upon the steps of thrones and hurled the judgments of God into the very teeth of the royal voluptuaries who occupied them.

Scorning the sycophants who called themselves the priests of Jehovah, and yet fawned upon the kingly beasts who flaunted their shame in the faces of God's people, the first and the second Elijahs boldly and uncompromisingly called sin by its right name, and called these purple-clad enemies of God to Repentance.

The spirit and power of Elijah is stronger, purer and more faithful, and more courageous today than ever before; for God has given him his final, world-wide task to accomplish.

As that mighty spirit fills the being of Elijah the Restorer, it inspires him with the same terrific hatred of sin, whether it be found in the lowly toiler, in the prosperous tradesman, within the sacred walls of the House of God or upon the very throne itself, which actuated Elijah the Tishbite and John the Baptist.

As in the days of Elijah the Tishbite, and as in the days of Elijah the Preparer, John the Baptist, adulterers who sit upon thrones do not escape the purifying incandescence of that terrible Refiner's Fire, the Messenger of God's Covenant.

Lord's Day afternoon, November 30, 1902, at the Chicago Auditorium, in Unveiling the Apostasy of the Church of England, Elijah the Restorer arraigned the royal head of that Church for his shameless life and hurled defiance at the priests and courtiers who have threatened him for his speaking the Divine Truth.

With historical accuracy and candor he told the sad story of the establishment of that church as the result of the shameless adulteries of that notorious ancestor of the present occupant of the throne of England, Henry VIII.

Very briefly he traced the damning influence of royal supremacy in the Church, and the terrible Apostasy for which it was responsible.

The time was too short for him to enter into discussion of other marks of apostasy in this church, but he announced that they would be taken up next Lord's Day.

An audience of fully 4,000 people, a great many of them well-dressed, cultivated and intelligent strangers, heard this mighty Message of Elijah the Restorer, and showed their appreciation of the truth which he spoke, and of the fearless stand which he took, not only by frequent applause, but also by the great majority of them rising, at the close, and repeating with him and with the members of the Church present, the solemn Prayer of Consecration.

As a prelude to this Message, the General Overseer gave a very forceful and timely talk on the subject: "A Question for Thanksgiving: Will a Man Rob God?"

Clearly and conclusively he showed from God's Word the present-day force of the command: "Bring the Whole Tithe into the Storehouse."

Just as clearly and just as conclusively he proved that God was keeping the promise with which He accompanied the command: "And I will open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Then came his Call to Obedience, a call not only to each individual within the hearing of his voice, but the call of a God-sent prophet to the nation and to the world.

Following up that call, and making it definite and practical, he caused all who would promise to obey God to stand upon their feet, and register before Him a solemn Vow.

Thousands arose in that great audience, many of whom had been up to this time robbing God, and, with determined voices, took the Vow God's Messenger gave.

Chicago Auditorium, Lord's Day Afternoon, November 30, 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.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!
Christ, the royal Master
Leads against the foe;
Forward into battle,
See, His banners go.

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

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

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

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst the Church prevail;
We have Christ's own promise,
And that cannot fail.

Onward, then, ye people!
Join our happy throng!
Blend with ours your voices,
In the triumph-song!
Glory, laud, and honor,
Unto Christ the King;
This thro' countless ages
Men and angels sing.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 44:

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 then said:

Let us read in the Inspired Word of God, in the Book of the Prophet Malachi, in the 3d and 4th chapters.

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 the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of Hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

And 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.

Sorcerers Are Druggists.

That word in the Hebrew is *Kashaph.*

In the Septuagint it is translated by the word *pharmakoi* (Greek φαρμακοί) which is the word used throughout the New Testament for sorcerer.

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It means a maker, a vender, a dispenser of deadly poisons.

It means, in plain, ordinary English, a druggist or pharmacist, which is from the Greek word.

There is no other meaning for it.

There is nothing that today is cursing this earth more than the transformation of the fruits of the earth into Liquid Fire and Distilled Damnation in every form.

It is the Alcohol which you get in places licensed to produce every vice and destroy every virtue; licensed to destroy every power of self-control and madden until crime is easy; licensed to destroy food and create famine.

So with these drugs, which are composed largely of narcotics, to which class this alcoholic poison belongs.

"In vain dost thou use many medicines," is the Word of God.

Bible Says Nothing Good of Poisonous Drugs.

There is not one kind word spoken for doctors or drugs throughout the whole Bible, from Genesis to Revelation.

God is revealed as the Healer of His people.

When anything is said about doctors or drugs it is generally in terms of supreme contempt.

The woman who touched the hem of the Christ's garment had been sick twelve years.

She "had suffered many things of many physicians." She "had spent all that she had," and the result was just what it is today: She "was nothing bettered, but rather grew worse."

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

Nevertheless men will say that doctors and drugs are of God.

Doctors Themselves Are Victims to Narcotic and Alcoholic Poisons.

Three or four years ago the New York Medical Society, after seven years' continuous inquiry, published a report upon the condition of the medical fraternity in the United States.

In this the allegation was made that twenty-one per cent. of the medical fraternity were excessive users, in fact, victims of narcotic poisons, alcohol, morphine, cocaine, and other deadly drugs which render men incompetent to think clearly.

When did God give these drugs to His people?

In no age, at no time, has there ever been any unity among those who prescribe these drugs, or among surgeons who cut with knives.

No Unity Among Doctors.

Allopath and hydropath at daggers drawn.

The homeopath says "*Similia, similibus curantur*" (like cures like), and the other fellow says "*Contraria contrariis curantur*" (the contrary cures the contrary).

They both fight and call each other fools, and they are both right. (Laughter.)

What schools of medicine ever agree?

What right have these men to ask us to receive the last nostrum?

They have denounced everything that has preceded them.

Sir Alexander Simpson declared, a short time ago, that if every book on medicine in Edinburgh University Library and every book in the library of the College of Surgeons and Physicians, which had been printed for more than ten years, were destroyed, it would be a great blessing to the world. Among them he would have destroyed all the books written by his uncle, who was considered in his day to be the greatest authority upon gynecology in the world.

Men who tell us that drugs and doctors are Divinely commissioned had better give us some proof of it.

Drugs and Doctors not Divinely Commissioned.

Surely they are not Divine in their diagnosis; for they do not agree.

A clever but rather unscrupulous young woman in New York took five twenty-dollar bills, called upon five physicians, got five different diagnoses of diseases from which she had never suffered, then had them all printed in the papers, and threatened to give the names of the physicians if the medical fraternity disputed it.

All their diagnoses were lies. She was not sick at all.

One said she had kidney disease, another said that she had lung disease, another said that something was wrong with her heart, a fourth said that she was in a very serious condition from a totally different thing, and I think the fifth was not quite sure, so recommended her to come back with another twenty-dollar bill. (Laughter.)

What a farce!

In a neighboring city, about ten persons died of mysterious diseases.

However, the doctors found names for the diseases, and the bodies were all properly buried.

The doctors who had given their certificates suddenly found that a baker had emptied some arsenic into his batch of dough, and that these persons had died from arsenical poisoning; yet there was not one doctor in the place who could detect it.

Where is the reliable diagnosis?

Where is the curative treatment?

Where is the divinity of the thing?

I have an aged doctor friend who said to me: "When I was a young man, I had a hundred remedies for every disease, but now that I am an old doctor I have a hundred diseases without any remedy."

Where is the sense of the thing?

"Oh, we are finding it out now through microscopic observation of microbes," say the doctors.

The Stupidity of the Germ Theory.

That is the most stupid thing of all.

Some doctors have been rising up lately, saying: "Do not kill all the microbes, some of them are good."

The microscope has not yet been able to tell us which are good.

"Ah! But we can kill the parasitical masses of the bacteria of tuberculosis. At any rate, we can drive them away from the diseased tissue."

The late Professor Virchow said, when talking of Koch's lymph: "Oh, yes, that is true. His lymph does drive the bacteria from the diseased tissue into the healthy tissue and kill the patient twice as quick."

He proved it by more than twenty post-mortems.

Where is your remedy?

Your remedy is in God who forgiveth all our iniquities, who healeth all our diseases.

Your remedy is in the Christ, "the same yesterday and today, yea, and forever."

He is the same Savior, the same Healer, the same Cleanser, the same Keeper. If He is not the same, the Bible is a lie.

"Well, but can you prove it?

"I would like to see some witnesses who would prove it!"

I heard that some one said today: "I should like to see some one whom Dr. Dowie cured."

Ah! I cannot show you that. I never cured any one.

I leave it to the other fellows, who kill, to say that they cure.

I never cured. I never saved.

"So you cannot show us any one whom you have cured?"

No; for I never said I cured any one. I never thought it.

I will tell you what I can do. I can show you people whom God has healed.

Three Thousand Witnesses to Divine Healing.

Those whom God has healed through faith in Jesus, the Christ, stand. (Several thousand arose.)

Now, take a good look at them, you who wanted to see them.

There are perhaps two or three thousand standing.

Did God heal you?

Witnesses—"Yes."

General Overseer—Were you healed through doctors and medicines?

Witnesses—"No."

General Overseer—Were you healed through faith in Jesus?

Witnesses—"Yes."

General Overseer—Are you sure that you are not insane?

Witnesses—"Yes."

General Overseer—Are you sure that you are not talking nonsense?

Witnesses—"Yes."

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General Overseer—And how much did you pay for being healed?

Witnesses—"Nothing."

General Overseer—Did you get it freely?

Witnesses—"Yes."

General Overseer—Just as you got Salvation?

Witnesses—"Yes."

General Overseer—The doctors do not profit by you.

Thousands Live in Health Without Doctors and Drugs.

Do your wives and families keep well?

Voices—"Yes."

General Overseer—Do you not have any doctors?

Witnesses—"No."

General Overseer—But are you not afraid to live where there are no drugs?

Witnesses—"No."

General Overseer—That is dreadful! How the papers pity you!

There are eight thousand living in Zion City, and we have not a pill, so far as I know, in the whole place.

May God bless you.

You look sane.

That is something worth seeing.

There are as many Witnesses to Divine Healing now standing at this moment in this great Auditorium as there were Witnesses to Divine Salvation, baptized on the Day of Pentecost—about three thousand.

Surely that is a scene worth recording by the press which professes "to give the news" of Chicago. But they will, I venture to say, lie about myself and this entire service, and will suppress this and other facts in their columns tomorrow morning, as they have done for the past twelve years. [*It is almost needless to say that this prophecy was fulfilled to the letter, some of the misreports being especially misleading and false.*]

If I were to take those people and examine them individually, they would tell you of healings of cancer, tuberculosis, and all other kinds of diseases which are counted incurable.

God is a Swift Witness against the Sorcerer.

The drug-shops of Chicago are the Devil's own.

All kinds of abominations are sold there.

They sell all kinds of sinful things, to endeavor to protect men and women in their lascivious practices from the consequences of their filthiness and degrading vices.

The day will come when it will be a disgrace to be known as a druggist.

Men despise a saloon-keeper who sells one poison, and yet they talk of a druggist who sells the same and other poisons as if he were a most honorable man.

Whisky was sold in various places in Woodlawn, as "cramp cure."

Seven druggists were fined last week down there for selling whisky in that form, in that "prohibition" district of Chicago.

Oh, it is a diabolically bad business!

There are worse things than whisky.

Morphine, laudanum, cocaine, opium, and all kinds of deadly drugs are being used now, and sold freely, creating horrible forms of disease, producing most dangerous criminals, and destroying many precious lives.

Men and women are becoming victims to these. Shame!

Any nation which licenses people to make and sell deadly poisons is a foolish nation.

The People Could Live Happily Without Any Drugs.

It is essential for the welfare of this people that the manufacture and the sale of every deadly poison, to be used as medicines or beverages, should be entirely stopped.

It is a National Crime to license and protect these Industries of Hell by law, and to raise revenues from them by taxation. The duty of the people, and of government, is to punish those who destroy life, liberty and property—and Drug-sellers do all three.

There is no need for them.

You can live without them.

I am fifty-five years old and I have lived without them ever since my sixteenth year, when the doctors left me to die.

I thought it was time to leave myself with God, and I was well immediately.

I was dying one night, and went to business the next morning.

I have been at business ever since, with hot indignation for drugs, from which I had suffered a long time, until, after years of torture, I was healed through faith in Jesus when dying.

I have a lively remembrance of it, although it is thirty-nine years ago.

Doctors left me to die of the horrible sufferings of chronic dyspepsia.

If I were to compare that disease with the hellish torture of a demon pressing a seven times heated bar every now and then upon my breast, and binding it around me, I would say: "Chronic dyspepsia is worse than that."

I never wondered at men who suffered from that disease losing their reason and destroying their lives when they had no faith in God, and had lost all faith in doctors and drugs.

Death at any time would be preferable.

God healed me instantaneously, when I saw it was ever His will to heal those who repented, believed and obeyed Him—and I did: for my prayer was heard and immediately answered.

These people here who have stood up are good Witnesses.

They are intelligent, sane, honest, hard-working people, some of them merchants, lawyers and bankers—good citizens, whose word is everywhere believed, as even our enemies are compelled to admit.

Many of them are professional men.

A vast number of them are builders, for we have a great many belonging to the constructive trades in this Church.

We have people in all walks of life who have been healed, and in Chicago alone they represent no less than sixty different nationalities.

Sorcerers (Druggists) Have Their Part in Hell.

God will be a Swift Witness against the *pharmakoi*, the Sorcerers.

Do you know that the druggist is among those mentioned in the Revelation, who do not enter heaven?

Among those who go to the Great Lake of Fire, we find, starting with the cowards (who are the "fearful"): the unbelievers, murderers, whoremongers, sorcerers (druggists) and all liars put together.

Here are the Words of "Him that sitteth upon the Throne":

But for the Fearful, and Unbelieving, and Abominable, and Murderers, and Fornicators, AND SORCERERS (*pharmakoi*—φαρμακοί), and Idolaters, and all Liars, their part shall be in the Lake that burneth with Fire and Brimstone; WHICH IS THE SECOND DEATH.—*Revelation 21:8.*

We do not merely do without the drug, but we say that the drug is deadly and devilish, and that it creates madness, shatters, destroys, and sends down to posterity blighted, miserable offspring.

And I will come near to you to judgment; and I will be a Swift Witness against the sorcerers, 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 of Hosts.

God Witnesses Against the People Who Think That They Can Do Without God.

You are the meanest man under the heavens, the meanest man out of hell, who think you can do without the God who made you, blesses you, and has a right to you.

God will witness against you, not for you.

God is against you.

For I Jehovah 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. Return unto Me, and I will return unto you, saith Jehovah of Hosts. But ye say, Wherein shall we return?

That is the impudence of humanity to God Almighty. "Wherein shall we return?"

That is the way they treated the Christ, the Son of God. They talked impudently to Him.

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.

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.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of Hosts.

And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of Hosts.

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee?

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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 Jehovah of Hosts?

And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God and are delivered.

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.

And 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.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of Hosts, that it shall leave them neither root nor branch.

But unto you 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 of Hosts.

Remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come.

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

These are the last words of the Old Testament, and these are the last days, weeks, months, may be years, of this Dispensation.

May God bless His Word.

The Gloria Patri was sung by the Choir.

Prayer was offered by the General Overseer, at the close of which the choir and congregation chanted the Disciples' Prayer.

After the tithes and offering had been received, Elder Graves sang from the 8th to the 12th verse of the 3d chapter of Malachi. (See next page for words and music.)

When the Elder reached the 12th verse, the choir and audience joined him in the singing, first all together, then women alone, then men alone, and then, with great enthusiasm, all together.

The General Overseer then delivered the following prelude:

PRELUDE—A QUESTION FOR THANKSGIVING: "WILL A MAN ROB GOD?"

"Will a man rob God?"

I would like to know how many thieves there are here today.

I do not know but that you have all been thieves at one time.

Every one who all his life has given one dollar out of every ten to God, stand up. (No one arose.)

Then you have all been thieves at one time.

Every one who is now giving God one dollar out of every ten, stand. (Several thousand arose.)

Ah! That is better, but look at the number of those who are not standing. You may well blush, if you are blushing.

That will do. Sit down.

God Prospers Those Who Obey Him in Tithing.

There are people who have become members of this Church who never used to have anything at all until they gave their tithes to God.

Every one who has prospered financially since you gave your tithes to God, stand. (Thousands arose.)

There you have it again.

That is the testimony of every one in Zion.

I desire to tell you what has been wrought by the people who have blessed God.

God not only blesses us, but we may bless God.

"Bless Jehovah, O my Soul," sings the Psalmist.

The father is greatly delighted when a son who has been laboring brings him a gift out of his hard-earned money. Although he does not need his son's gifts and though he has spent thousands of dollars on that son, nevertheless there is joy to know that the boy remembered father.

There is a greater joy still in God's heart when His children do right and remember their obligation to Him.

I have read you the Word of God concerning the Blessing to those who obey, and the Cursing to those who disobey God in this matter. I did not invent it; it is there in the last chapter but one of the Old Testament.

It is a neglected chapter because it brings in the ministers and the people as guilty.

This was the last warning to the people of God in the Land of Promise.

There was no prophet between Malachi and John the Baptist, who came in the spirit and the power of Elijah.

Four centuries rolled on without a prophet.

The people had robbed God, and they were cursed with a curse, for the whole Nation had robbed Him.

Today the Message rings out again to a nominally Christian people, in the United States of America at this Thanksgiving season—"Will you rob God?"

The question may be again asked, as of old, "Wherein have we robbed God?"

And the answer is the same, "In Tithes and Offerings."

God's Portion of the Year's Increase in the United States.

If the people of these United States were to give to God a tithe of this year's harvest, and a tithe of their profits from the great textile, steel and other industries of this country, I have figured it out that God's portion of that would be at least $500,000,000—Five Hundred Millions of Dollars.

The facts are that the people in general do not take God in account at all when it comes to dollars and dimes.

I do not know that I blame the people very much for not paying tithes into the treasuries of apostate churches that compass sea and land to make one proselyte, and, when they have made him, he very often becomes twofold more the child of hell than he was before.

I do not hesitate to say that there are many churches in this land, to become a member of which is a distinct detriment to a man's spiritual life.

It were far better that he remain in the Kingdom of God and outside of such churches.

However, that does not take away the responsibility of every one to pay his honest debt of one-tenth to God, the Bountiful Giver of all Good Things.

Tithing Commanded from the Very Beginning.

God has commanded that a tithe should be set apart to be used in His service for the extension and maintenance of His Kingdom upon this earth, from the very beginning, as far back as Melchizedek, King of Salem, High Priest of God, who received the tithes from Abraham, the Patriarch of the Israelitish race.

You have the historic fact that when Abraham was victorious he brought the tenth of the spoils to Melchizedek.

Through the thousands of years right up to now God has, over and over again, demanded His rightful share, and has fixed it, as a minimum, at one-tenth.

When a man, even a poor, feeble, flabby-conscienced kind of man like Jacob, promises to pay God his tithes and does it, he is blessed.

The people who have paid their tithes to God have always been blessed.

Great Prosperity of Zion Working Men.

The people to whom I minister have been wonderfully blessed in abstaining from alcohol, tobacco, swine's flesh, secret societies, gambling, theaters and scores of evil or foolish modes of squandering money.

The working man in Zion, after he has paid his tithes, is three dollars, out of every ten, ahead of the ordinary working man.

Men working in Zion have increased their prosperity so rapidly that it has been a perfect marvel even to those of us who have watched them for years.

They have not needed doctors or drugs, for they have trusted God.

They have not needed association with an evil people in secret lodges, for they have trusted God.

They have not defiled themselves with these deadly drugs and poisons; they have trusted God.

The consequence is that a people have been raised up who, under God, have done that which no other eight thousand people who were in their condition have done.
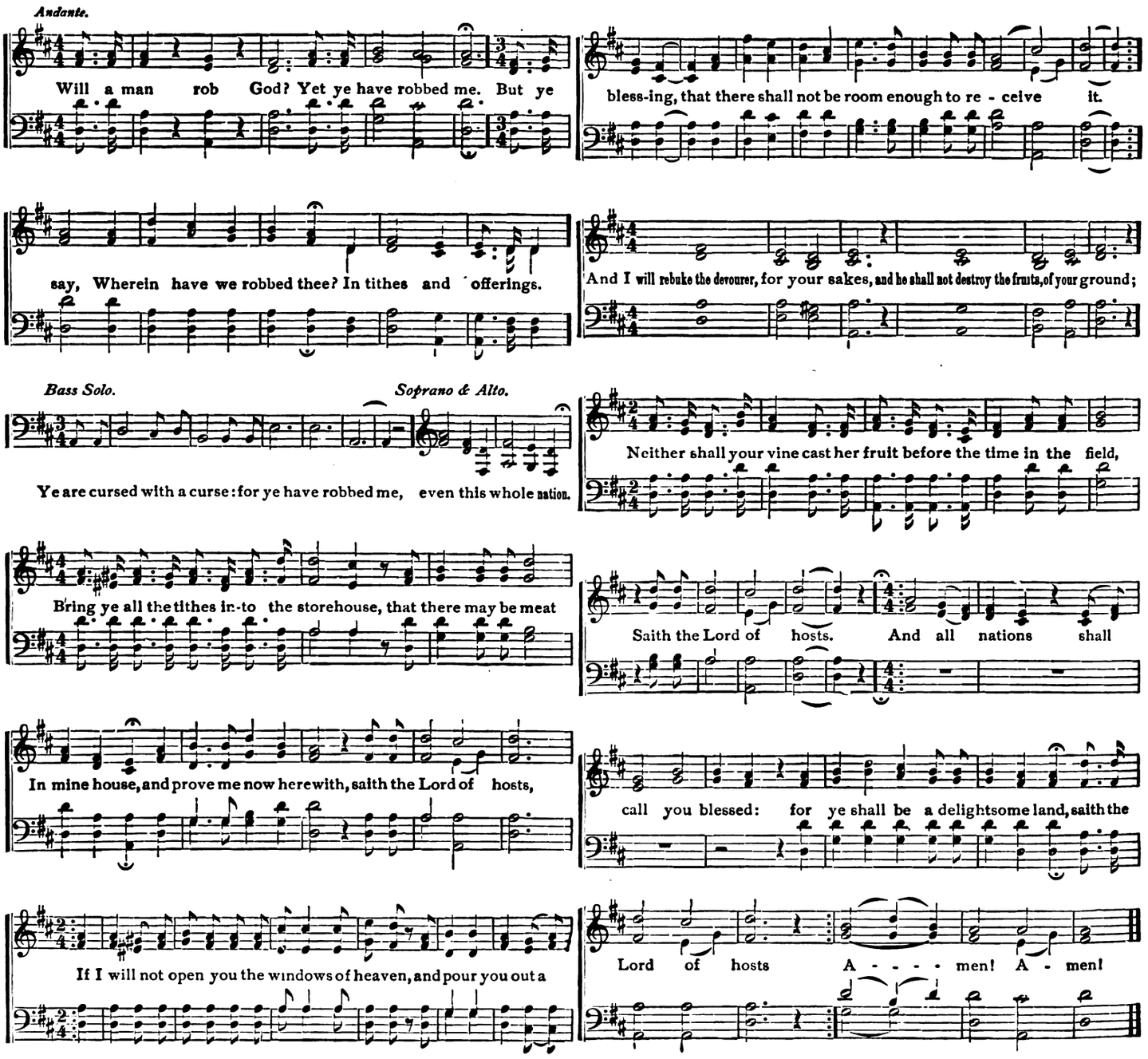
They have established the City of Zion, forty-two miles north of Chicago, on the shores of Lake Michigan, and are increasing its value every day.

They have prospered more solidly and rapidly than any community that I know of in the world.

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MALACHI 3:8–12.

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We have sung and read the answer to the question, "Wherein have we robbed Thee?"—in the words of the prophet:

In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole Nation.

Robbing God is the Cause of Failure of Christianity.

Look back upon Christianity during the nineteen centuries past, and you see a miserable, shameful failure.

Great portions of the world that were Christian when the Apostles died, and within the first three centuries of the Christian era, are heathen and Mohammedan today.

On the northern shores of Africa, where great Christian churches flourished, the Moslem now rules.

Where many of the noblest Fathers of the Early Church toiled, suffered and died, to plant great Churches, there are none to be found today.

A great deterioration has taken place.

It is one of the saddest things that of a population of fifteen hundred millions, or thereabouts, there is nothing like a hundred million of real Christians who obey the Christ.

Nominally Christian countries are living in worse than heathen darkness.

They are in great part robbing God.

These United States pour into the Devil's lap nearly two billions of dollars every year for liquor and tobacco.

The money spent in vice, silly theaters and foolish and hurtful things all put together is at least another billion dollars.

The waste is terrific.

On the other hand, what are those who are God's people doing?

I charge this Nation with being a Nation of thieves and robbers, robbing God, in tithes and offerings which are his Royal Right from each and all.

I charge the professed church with being composed of thieves and robbers, robbing God.

In the churches themselves, there is not a tithe of a tithe of the members' incomes given to God.

I Want All Thieves out of the Christian Catholic Church in Zion.

If there are any who are concealing themselves in the Christian Catholic Church in Zion, who are robbing God, I want them to get out.

If I discover them I will put them out.

I will not sit at the Lord's Table with a thief.

I would not sit there with you if I knew that you were persistently stealing from one dear to me, or from any one. I would say: "No, this is no place for thieves."

When you have repented and done right, then you may be received, and sit at the Lord's Table.

The Church of God has no place for thieves.

They cannot be of any use in it. They are a curse to Him.

If you do not pay your tithes and give your offerings, you are a thief; for God says it.

It is my duty to tell you that you rob God.

I am determined, no matter what the consequences may be, to ask these questions every year, as long as I am in the flesh:

"Will a man rob God?"

"Will a Church rob God?" and

"Will a Nation rob God?"

If you are robbing God, you are rebuked and cursed, and your labor is in vain.

While you are robbing God, your children, as well as you yourselves, are serving the Devil.

For that reason the Devil gets away with billions of dollars every year, while God's work languishes.

You are thieves and are cursed for this Crime, and it is God who says so.

I never knew anybody to suffer from paying their Tithes.

Stories of Wonderful Blessing Through Tithe-paying.

This Church is full of stories that read like romances, of people who earned, when we first knew them, just two or three dollars a week, but who paid their tithes out of that pitiful income, and today have lots and houses in Zion City.

There are scores and hundreds of such cases.

There are many here, as you have seen by the answer to my question, whom God has blessed financially since they paid their tithes and gave their offerings.

It is common among us to hear our brethren say: "I never could save a dollar until I paid God His tenth."

The fact is there before you.

One of the Keys to Success is the Paying of Tithes into God's Storehouse, not the paying them into your own pocket, and then paying them out (perhaps) just as you think best. God's command—and it is an *order* which leaves you no choice except obedience—is:

Bring ye the Whole Tithe
Into the Storehouse,
That there may be meat
In Mine House.

I Do Not Receive a Cent from the Tithes and Offerings.

One of the lies that is told widespread throughout this country, and indeed throughout the world, is that I take largely from, and am personally enriched by, the tithes.

I would have a right to my portion of these tithes, would I not?

Audience—"Yes."

General Overseer—But years have passed away since I have had one dollar out of the tithes.

For years before ever this Church was formed I gave $97.50 out of every $100 of my entire income to the cause of God, and lived upon two and one-half per cent.

I personally have not spent on myself and family more than about three per cent. interest upon the entire sum of that which is mine at the present moment. The remainder is in Zion.

I do not touch the tithes at all, and, thank God! I do not need to. They all pass directly into the General Recorder's hands, and then are deposited in Zion City Bank to the credit of the Christian Catholic Church in Zion, which account is kept, and all checks drawn upon it, in the Recorder's office.

They have been spent, and are being spent, for His work.

That has been publicly confirmed again and again by my General Financial Manager and Private Financial Secretary and by the General Recorder.

I do not need to call for the confirmation again.

In asking for these tithes I can say that I am the largest contributor to the funds of the Church, and that I have been at the head of this procession for many years, for which privilege I heartily thank God.

The fact that I have for many years often given as much as ninety-seven and one-half per cent. to God, and never less than ninety per cent. of all He gave me, is, I believe, under God, the reason why He has blessed me so bountifully.

My Interest in Zion's Vast Estate is Five per Cent.

Ninety-five per cent. of it belongs in perpetuity to God, and is legally dedicated by my will to the Christian Catholic Church in Zion.

I am corporation sole, as it were—absolute owner while I live; but using all as a "steward of God."

I helped to create this estate under God, but I have no doubt that the liberality which He gave me the grace to exercise in giving has been the means of blessing to myself and to this whole people.

I am living what I talk, and as one who has had a long, wide experience in this matter, for Zion now extends over all the earth, planted on every Continent and in many Islands of the Sea.

Zion's Prosperity in Australia, in the Midst of Drouth.

Zion people prosper where other people perish.

An illustration of that is in Australia, where the people have been suffering from a severe drouth.

During that time of drouth many of the Young Men's Christian Associations have been closed because the secretaries could get no salaries, and retired.

Ministers have left their churches and gone into secular pursuits, or left the country.

Salaries have been diminished in the churches to the starvation point.

The people have been much discouraged in the midst of that drouth.

I sent Wilbur Glenn Voliva, a very able man, graduate of several colleges, to Australia, with his wife and an Elder, also an able man and a college graduate.

I sent them there less than a year ago.

They have now had one year's experience.

They landed in Australia with a certain sum of money in their hands. Their way was paid.

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They were told to draw upon us if they needed it.

They have never drawn a penny.

Today, in Australia, the Christian Catholic Church in Zion has, within a few dollars, the same amount of money in hand that they landed with. Yet we have established the work all over South Australia, Victoria, New South Wales, part of Queensland and in New Zealand.

We have baptized many hundreds of people, gathered together churches, paid out a great deal of money, not taking a cent out of the impoverished country.

Our people have been enabled to do this, to live comfortably and to push the work of God on all sides.

Many officers have been ordained.

Splendid men have joined our ranks.

Congregations of six and seven hundred people gather in our little Zion Tabernacles, and the work of Salvation and Healing through Faith in Jesus goes steadily on from day to day, producing the precious fruit of Holy Living in all the relations of life.

While other churches, that have been there for many years, have lost members and income, the Christian Catholic Church in Zion has secured a firm footing in Australasia and has been well maintained.

The liberal allowance which I instructed the Overseer to take from the funds has been used wisely.

He has been cared for, and so have the Elders, Evangelists, Deacons and Deaconesses who are working with him all over Australia. The same words are true concerning Zion's work in Europe, Africa and Asia.

Zion's Prosperity in the Midst of Chicago's Disaster in 1893-1894.

We planted Zion in 1893, amidst the panic.

In 1894 Zion grew, and Zion Printing and Publishing House was firmly established, from which LEAVES OF HEALING went forth to all the world.

In 1895 Zion became still larger, and Zion passed through many fiery trials triumphantly.

During that year of persecution, Zion grew and strengthened, and was able to do scores of things when churches were famished.

Today, in this city, Zion reaches every week more people every Lord's Day, than any other one denomination, except the Roman Catholic—as was shown the other day by the statistics published by the Chicago *Record-Herald*, and republished in LEAVES OF HEALING.

The Christian Catholic Church in Zion has the largest congregation in Chicago, larger than all of the Methodist churches in the city put together; larger than all of the Baptist churches put together; larger than all of the Presbyterian churches put together. I venture to say we are spending more money upon the people in beneficences than any one of these old and supposedly wealthy denominations is spending.

Zion's Expenditures upon the People of Chicago.

We do not want to say too much about it, but Mrs. Dowie, who is Principal Overseer for Women's Work in the Christian Catholic Church in Zion throughout the world, has more than 500 Dorcas women working in this city, making clothes for the poor.

We have sent out, this fall, four or five thousand garments to the poor.

We have maintained a Home of Hope for Erring Women for years, in which continually about thirty girls and twenty babies, on the average, are cared for.

We have sent these girls to their homes in scores and hundreds. They have been restored to God and to society, married respectably in large numbers of cases, and are entirely reclaimed. We have not had five per cent. of them turn out failures.

I venture to say that we have a right to make a little boast in this matter, that we carry, by means of the Six Thousand Members of Zion Restoration Host, the Gospel to at least one million persons every week.

A people who can do this, and are doing it, who organized as a church only six and a half years ago, have been blessed by God because they have paid God their tithe and delight to do His will.

God has opened the Windows of Heaven and poured us out a blessing for which oftentimes, we have not had room.

Our great Shiloh Tabernacle, in Zion City, built only last spring, seating more than this auditorium does, is overflowed frequently, as many as ten thousand persons seeking to enter at a single meeting.

On Lord's Day mornings it is a common thing to see three thousand, and sometimes more, people gather at half-past six o'clock for prayer.

There were thousands there this morning, people who love God—bright, happy, intelligent, working, going right on attending to their business.

Cleanliness and Purity of Zion City,

There is not a single criminal, that we know of, in Zion City, not an erring woman that we know of, nothing to make our streets noisy; no blasphemy, no smoking, no filthy communications, no gambling hells, no theaters, no lewd women and worse men. When we find any there, we set them on the road to Chicago, or somewhere else, where people like that can live. They cannot live in Zion City, because we obey God.

I make my boast in the Lord.

We have proved this Word, that God does Open the Windows of Heaven and pour us out a Blessing, and there has not been room enough to receive it.

Every place in which we have preached in Chicago has been crowded out.

This great Auditorium is often crowded out, and would be every Lord's Day afternoon if it were not so badly handled.

I do not hesitate to say the heating arrangements today are simply disgraceful and intolerable, making us to have the heat of mid-summer with the thermometer about eighteen above outside. It is a shame!

I have protested against it privately so often that I now protest against it publicly: for I see that thousands of you are suffering from this sweltering heat. I ask the chief usher to immediately inform the manager of this complaint. We have suffered sèverely from this cause.

There is no sense in the way this place is managed.

At Shiloh Tabernacle, Zion City, Overseer Jane Dowie is conducting the service with a larger white-robed Zion Choir, and nearly as large an audience, as is now present in this Auditorium. Between the two places alone seven services will be held today, with an aggregate of attendances numbering about sixteen thousand. Besides which there are many other Zion Tabernacles in and around this city where many attend.

We have a right to boast in the Lord, and we do it.

We say that "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

The Curse of Poverty Would Disappear from This Land if Men Did Not Rob God.

Every one who will give God a tithe and rob God no more, stand. (Many thousands arose.)

There are a number of you standing who were sitting before.

Those who are going to continue to be thieves, sit still.

I would not sit there for all the gold of Ophir.

I want you to make a Consecration to God. (Those standing repeated after the General Overseer the following vow.)

Vow to Obey God in Tithing.

By the grace of God I will rob Him no longer. I will pay Him His tithe. I will give my offering. I will bring these into the Storehouse that there may be meat in God's House, power to extend His Kingdom. For Jesus' sake.

That is a Vow. Will you keep it?

Voices—"Yes."

General Overseer—About three thousand of you earn perhaps an average of at least five hundred dollars a year; that is a million and a half; that would be $150,000 into Zion's treasury for God from this congregation alone. We get large sums from this source from all over the world, and they are constantly increasing.

UNVEILING THE APOSTASY OF THE CHURCH OF ENGLAND AND HER EPISCOPAL DAUGHTERS.

INVOCATION.

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

My text is from the 3d verse of the 2d chapter of the 2d Epistle of Paul to the Thessalonians.

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.

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For many weeks I have been dealing with the apostate churches.

In the introductory lectures I endeavored to make my position plain.

When dealing with Lutheranism, Roman Catholicism and Greek Catholicism I boldly made the admission which I again make, that within all these churches there are multitudes of earnest, godly Christians, to whom nothing which I say applies, except that they are greatly hindered by belonging to such Churches, and will be guilty of conscious sin, if they continue to be associated with them, after being enlightened as to their apostate condition.

I am dealing with organizations, not with individuals.

Dangerous Character of Apostasy of the Church of England.

As an organization, the Church of England, "by law established," is the most Dangerous Form of Apostasy that curses the World today.

In the first place, it inherits all the Apostasy of the Roman and Greek Churches, veiled by an Alleged Reformation which is simply a profound sham, and which is not only false but pernicious and indolent.

The Church of England endeavors to prove its apostolic succession by declaring that three British bishops (Eborius of York, Restitutus of London and Adelfius) were present at the Council of Arles in 314 and subscribed to the Canons.

They will tell you that it is very likely that some from Britain were at the Council of Nice in 325.

Beginning of the Church in England.

The Monk, Augustine, found, when he landed in Great Britain at the end of the sixth century, that there was no church visible. If ever there had been an ancient British Church it had ceased to exist or to be effective, and the Church which Augustine founded was a daughter of the Church of Rome.

Christianity had to be preached to people who were not only heathen, but in some parts of Great Britian were so monstrously wicked that they strove to appease the anger of their gods by offering up human sacrifices.

For a short time after the Roman partial conquest, under Agricola, it was better than it had been.

Doubtless something of Christianity did get in.

I think that there is no doubt that the labors of St. Columba and his successors were greatly to the glory of God at Iona in the western islands.

Iona is one of the most interesting places in the whole world. I was very much impressed with it when I visited it two years ago.

There is no doubt that much good was done in Ireland before Columba left there for Scotland.

Beyond question, before the time of the Christ, there were Israelites in that land who were serving God according to their light.

Others, later, saw the light of the Messiah.

In England, however, the Danes, who were practically heathen and cruel, who delighted to destroy churches and to crush Christianity as far as they could, drove the Christians into the Welsh mountains, and here and there, until the Saxon church was almost gone.

There is no doubt that Glastonbury bears evidence of an Oriental impress and it is a tradition that it possesses the remains of the oldest Church in Britain, and that its origin was from the Greek and not the Roman Church. In the light of the mass of legend and historic fact, of which the latter is but a small proportion, there can be no doubt that Christianity did reach many, and perhaps in the first five centuries had a greater effect than can be now ascertained.

It was probably wholly invisible, however, to the missionaries who were sent from Rome by Pope Gregory in the year 597.

Disgusting Condition of Christianity in England in the Middle Ages.

William the Conqueror and Rome made the agreement that if he conquered England the Church of Rome should get its part.

It took its part.

William gave rich endowments and built great churches.

In these Middle Ages the condition of Christianity in England was something to look upon with intense disgust.

The conditions are sketched in a truthful way by Chaucer in his Canterbury Tales, and the Miracle Plays and immoral mummeries which were the mental and spiritual food of the people show the degradation of the Church.

They are terrible stories of lust and shameful degeneracy upon the part of those professing to be servants of God.

As the years rolled on, the degeneracy took a more subtle form.

Doubtless great and good men lived and did the best they knew, but they were so few and feeble that evil was continually triumphant.

The struggle between the barons and the king, which was ended for a time by his signing of the Magna Charta, led to struggles with the Pope.

When King John signed that instrument, England was put under the ban of the Pope, Innocent III., in his Bull of August 15, 1215, the Barons were excommunicated, the Archbishop was suspended, and the Great Charter was declared "*null and void*, illicit and wicked." That ban has never been removed, for the Magna Charta has never been annulled.

Such high-handed proceedings show how real the interference of the Church of Rome was in English affairs. The Pope went so far as to claim that "*England itself belonged to him as Feudal Lord*," on the ground that John had surrendered his crown and kingdom to Nicholas, the Pope's Legate, in 1213.

Origin of the Church of England in the Shame of King Henry VIII.

The contention of the Church of Rome for supremacy in England was absolutely successful until the middle of the reign of Henry VIII., when the Church of England assumed its present form; and if there is any more shameful story of lust, hypocrisy, perjury and murder, in all the pages of English History, than that so-called *reformation* in the sixteenth century, I know it not.

King Henry VIII. had received from Pope Leo X. the title of Defender of the Faith (*Fidei Defensor*) for writing a treatise against Martin Luther, which was violent in the extreme and which led to equal violence in reply.

That title was confirmed by Pope Clement VII., the successor of Leo X.

Yet it was that King who tore away the Church in England from its acknowledged mother, the Church of Rome.

Cardinal Wolsey was succeeded by Sir T. Moore, Chancellor, who did a great deal to destroy liberty.

With the full concurrence of the King and Bishop he brought to the stake many of those who held with Luther; but eventually the King beheaded him for not repudiating the Papal and maintaining the Royal Supremacy of the Church.

This King was a murderer all the time whether he was a Roman Catholic or a destroyer of Romish claims.

Pope Clement VII., whether from policy or from principle—it might have been from either or from both—absolutely refused to grant King Henry VIII. a divorce from his lawful wife, and queen, Catherine of Aragon—against whose character there was no accusation even by the King. He had simply got tired of her and wanted to marry another woman—Anne Boleyn—whom he afterwards married, divorced and beheaded. That same process he afterwards followed with Catherine Howard—marriage, divorce, murder. His marriage record is six wives—two murdered, two he divorced, one died, and one outlived him.

The Roman Apostasy did right, the King did wrong, and out of this was born the Church of England!

Can any honest man say for a moment it was a Church of God?

No! It was simply the offspring of the Brutal Lust of a hypocritical, perjured and murderous King, backed by cowardly priests and by aristocratic and parliamentary thieves, whose greedy eyes were looking for the spoils to be got from their action in declaring that king to be from henceforth "the Head of the Church!"

Can any one blame me when I say that the Church of England was conceived in Iniquity and was born in Sin?

It was Apostate from its birth, and it is Apostate still.

Refusal of Divorce But for One Cause a Good Act.

If there is any Pope whom I profoundly thank it is Pope Clement VII., who was brave enough, I care not from what cause, to deny that divorce.

The granting of divorce, except for one cause, is absolutely

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forbidden by the Perpetual Head of the Church, our Lord Jesus, the Christ. It is absolutely forbidden by God, and no man can make right that which the Word of God declares to be wrong.

Any one who has a divorce for any other cause, excepting that of fornication, and is married again, is an adulterer.

He must repent and get away from the adulterous association, no matter what the consequences may be; and he must make proper and permanent provision for all who are the innocent victims of his lust.

Royal Supremacy the Crowning Apostasy of the Church of England.

Born in sin, conceived in iniquity, the Church of England, in its present form, showed its Apostasy at the start by submitting to Royal Supremacy.

The words of the law today in England are: "That the Church acknowledges the Supremacy of the Crown as that to which the chief government of all estates of the realm, whether ecclesiastical or civil, in all causes doth appertain."

In the sixteenth century, when the first series of measures was passed by the three estates of the realm, when the vassalage to Rome was broken off, the supremacy of an adulterous, murderous, cruel, thieving monarch was thus substituted for the Supremacy of the Pope.

It was leaping out of the frying-pan into the fire.

This is the beginning of the Church of England.

The king demanded the acceptance of his claim to supremacy. He demanded a renunciation of allegiance to Rome, and in February and May, 1532, at two convocations, his demand was practically granted.

On May 16, 1532, the convocation promised the king that no new canons should be made or promulgated without his consent, and that a review of the old canons would take place by a body of commissioners, and then only ratified if the king should so hold good.

Thus the complete surrender of the whole code of Church Law was made into the king of England's hands three hundred and seventy years ago.

Royal supremacy has been the great curse of England above all other curses since that day: for the Christ's Gospel and the Church which He purchased with His blood have been degraded by the numerous ungodly monarchs who have been blasphemously made "the Head of the Church."

Dissolute Character of Present "Head" of the Church of England.

Today a shameful spectacle is exhibited to the world. The present head of the Church of England was for many years a man of notoriously dissolute life as a prince, and has never repented.

If he has repented he has never told his people of his repentance of the shameful life of abounding wickedness which made his good mother keep him and his set from her court for many years.

I know whereof I speak.

All in England acquainted with the facts, however they may want to toady to King Edward VII., know that what I speak is true.

It is a shame and a scandal to think that a dissolute prince who has been an utter stranger to that Grace, and a trampler upon that Faith, should have been crowned the other day, in Westminster Abbey, with the title of "Defender of the Faith by the Grace of God."

If there were nothing else, this would be a proof of apostasy; for there is no other Head of the Church but Jesus, the Christ, Himself.

The making of all the chief ministers of that church dependent for their creation on that King who was for so long a dissolute prince, is a shame and disgrace intolerable to all true Christians.

But the Apostasy of the Church of England lies deeper than the Royal Supremacy.

I intend to take this matter up, and go into it thoroughly next Lord's Day without prelude of any kind.

I thank God for the splendid men who have lived, and loved, and served Him in the Church of England; and who have so stifled and strangled their consciences that they are dead to the sin they have committed in acknowledging any man or woman as the head of the Church.

No one, however, can look at that conglomeration of Latitudinarianism, Evangelical Christianity, Ritualism and Romanism in the Church of England, and not feel that the safety of true religion and the extension of Christianity in the great British Empire, which holds sway over nearly one-third of the population of the world, is dependent upon the destruction of the Church of England as an ecclesiastical and political organization.

Arraignment of King Edward VII.

The Royal Supremacy which Henry VIII. established Edward VII. maintains.

The present king is like his ancestor in many traits of character, as well as in physical appearance.

He dares not attempt, however, to do what Henry could do in a darker age, and perhaps has not the desire to do it.

There is no doubt but that the King is an amiable gentleman personally, and very attractive in manner.

As a prince, however, he disgraced the good name that his father, the Prince Consort, Albert the Good, gave him.

I am glad he did not go on the throne as Albert.

Prince Albert was a true Christian, and a good husband, a Royal Consort such as the world never saw before nor has seen since.

Well might Queen Victoria mourn him in the eloquent and pathetic language that came from her heart when he passed away, and that continued to come until she laid down her head to pass away, with the glad thought that she would join him.

I was a boy in Edinburgh at the time when the Prince, the Queen and the Royal Family used to spend some time nearly every year at the old Palace of Holyrood, Edinburgh, and, living near there and close to the Queen's Park where they frequently walked, I saw them often.

I frequently had the loving smile of that good Prince as he walked in that park with his sweet-faced little Queen, who was always literally compelled to look up to him all her life.

I can never forget how good and true and noble that Prince was, and the pride which the Scottish people and the entire Nation felt in his gentle and large Christian spirit, ever striving to please God and do the people good. It was a joy to salute him, and to see the smile of real happiness with which he responded, and, looking back, I think we boys put ourselves too often in his way. But he was ever the same. All England, and all Scotland, and all Ireland, and all the world knew him, not only for a noble, uncrowned King, but for a true husband and a wise father who trained his children well in paths of Divine wisdom and virtue. And when I returned to Edinburgh from Australia, years after his departure, I revisited the places where I had often seen him riding on horseback or walking —and it was a pain to think of him as gone.

We who were students in Edinburgh University and other schools of learning, who were desirous of living good lives such as God and all good men approve, all felt the burning sting of shame when the Prince of Wales was threatened by an outraged husband of high rank, at a London club, with horsewhipping, if he dared to continue his disgusting attentions to his wife, whom he and his set afterwards ruined and whose name they made a synonym with shame in all England. The Lady Mordaunt divorce scandal made evey decent man's blood boil at the lecherous conduct of the Heir Apparent and his dissolute set, which was only aggravated by his probably compulsory appearance in the witness-box, to formally deny his guilt.

I never met a man who believed him to be innocent: for all the facts showed that he defied all decent conduct in the matter, and his many open *amours* were constant talk.

Warning of Mr. Gladstone to Edward When He Was Prince of Wales.

Every loyal heart responded to the closing words of an article in a great English newspaper, probably written by Mr. Gladstone, who was premier of the nation at that time. I committed the words to memory at the time, and unless that memory fails me they were to this effect:

> Let Albert Edward, Prince of Wales, remember that England will never tolerate another George IV. or Charles II. on the throne, and if he pursues his present dissolute course, it will become the duty of her majesty's ministers to propose to Parliament a change in the succession to the crown.

These brave words were written and similar words spoken by the greatest and best statesman of all the Victorian era, William Ewart Gladstone.

Oh, that God might either give to that man who now nominally reigns as King Edward VII. a change of heart and a

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repentance before all his people for the seas of shame through which he dragged us all for many years!

May God, in His Infinite Mercy, destroy the Apostate Church that shamefully reverences him as "head," when its ministers well know that he is utterly incompetent to fill any such office.

These are words of one who has lived under the British flag for forty-one years of his life.

While I felt it hard, while the Queen lived, to renounce my allegiance to that flag, the moment that she departed I was ready to renounce allegiance to that dissolute King, and I did it gladly. It was good to be free.

Sin of Ministers Who Palliate King Edward's Crimes.

I do not hesitate to say, although they have threatened me in Canada and in England for speaking the truth concerning the King, that the minister of God who does not rebuke sin in high places is a traitor to his God. (Applause.)

Instead of rebuking his sin in the Church of England they cover it.

Instead of dealing with him firmly, they have, for many long years, permitted him to do the things that are so shameful that, if I am provoked very much, I will drag out a great many facts concerning his past.

If I get any more impudence from Canada—let the words go across the border—if I get any more impudence from Ottawa, if I get any more impudence from London, from the Court, I will let fly, and I will tell the whole truth before I am through. (Applause.) I have been told that LEAVES OF HEALING will be denied transmission in the English Mails, unless I am silent. That does not cause me to fear for a moment; because the Little White Dove could get in by many other windows.

I do not want, for the sake of the amiable Queen who has borne with his shameful life, and of some noble spirits connected with his family and court, to say all, but I am one, perhaps, of the few men who are able to say, and to say knowing them to be true, things that will help to shake that throne.

You may be startled at words like these from one who has all his life been under that flag till lately, but I am simply voicing in America that which is in the hearts of millions upon millions of honest, clean-living people throughout the British Empire. Alas! however, there are few brave enough to speak out.

As God's Messenger and Prophet, in the spirit and power of Elijah the Restorer, it is my Mission to put *everything* into the Crucible of Truth, and in the Fire of Love refine the Sons of Levi, until they offer unto Jehovah "Offerings in Righteousness."

I will obey God, and deliver His Message, until it reaches "every creature," and "makes disciples of all nations," and leads them by Repentance toward God, and by Faith in our Lord Jesus to obey the Christ, and receive that Triune Baptism which is the Seal of the Living God.

I Uttered This Arraignment on British Soil, in London.

You say: "It is all very well to say these things in America; why do you not say them in the King's domain?"

I did.

I said them in Melbourne.

I said them in Sydney.

I said them in Adelaide.

I said them in Auckland.

I said them in Wellington.

I said them in London two years ago, in St. Martin's Hall, Trafalgar Square, within a few blocks of Buckingham Palace.

That was partly the cause of the trouble there, too. (Laughter.)

I did speak the Truth concerning this Apostate and Corrupt Church of England, and its wickedness in proclaiming its degeneracy by lying at the feet of the monarch, who at that time was the world-honored and venerable Queen Victoria.

May God help me to speak it while I live. (Amen. Applause.)

All who desire to do God's Will, and surrender your hearts to Him, stand and tell Him so. (The greater part of 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 power to do right, no matter what it costs; to stand for truth, to destroy the works of the Devil, to save sinners, to lead them to Salvation and Healing in the Christ, to do all my duty. Forgive me. Bring me into full fellowship with Thee. Give me strength bravely to go on for the right. 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."

General Overseer—Then sing the Doxology.

(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.

PRAISE AND TESTIMONY

The Great Physician Heals Hand Crushed Between Heavy Rollers.

767 HOWARD STREET, DETROIT, MICHIGAN, September 15, 1902.

DEAR OVERSEER PIPER:—It is my duty and privilege to add another testimony to the power of God to take away pain and heal a crushed hand when no thought of doctors or liniments is entertained, and God is fully trusted.

I thank God that He saved me and brought me into His Kingdom in the springtime of life, ere I had gone into the ways of sin.

I thank Him that I have learned to trust Him for spirit, soul, and body.

Last winter, I was employed in a candy factory, and while preparing a machine for a batch of candy, I allowed the fingers of my right hand to touch the rollers which were in motion.

My hand was drawn in gradually to the wrist, before I could manage to press the lever that reversed the rollers.

I distinctly heard bones cracking as the palm and thick part of my hand were flattened out.

With no feeling in the hand I turned to wash and make a hasty toilet to go home, when the pain became so great that half a dozen willing hands had to help me put on my coat and put my arm in a sling.

I refused their offer of wich-hazel, for I knew that would not be trusting God.

I knew so well that God would never fail those who put their trust in Him.

He had healed me many times before.

I had to go two miles on the street-car to reach my home.

I thought that the car had never made so many stops, I was in such agony.

Our first prayer was that God would keep all fear out of our hearts, so we could rest fully in Him for an answer to prayer.

In James 5:14, 15 and 16, we read how much an Elder is used of God in the healing of the sick.

In obedience to God's command my mother sent to Deaconess Lang, who is in charge of the work here.

She was absent from the city, and distant about thirty miles.

My sister called her up by long distance telephone, and she prayed, asking God to manifest His mighty power and willingness to stay the intense pain.

Before my sister returned from the telephone office I knew she had prayed and was answered, for the pain was gone and never troubled me again.

Oh, what a relief it was!

We praised God.

It is wonderful!

By this time my hand was as large as two hands, and the fingers were spread so we had to open the cuff of my coat four or five inches in order to remove it.

The swelling extended five or six inches above the wrist, and was quite dark in color for a few days.

When Deaconess Lang returned, she came over and we prayed, with the laying on of hands.

My wrist mended rapidly.

I was only absent from my work two and one-half weeks.

I have been told by a physician that my hand would either have been amputated or lanced with injurious results, had I been trusting in the arm of flesh.

Thank God for our General Overseer who has taught us God's standing Covenant, "I am Jehovah that healeth thee."

Before coming to Detroit I was healed of what is commonly known as shingles, in answer to the prayer of Dr. Speicher.

I hope this testimony may prove a blessing to others.

I desire to give God all the glory.

Yours in Christian fellowship,

EARLE E. LEE.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., E. S. AND A. W. N.

THROUGH some wondrous alchemy all seasons are good seasons in Zion.

All weathers seem good to them that love God.

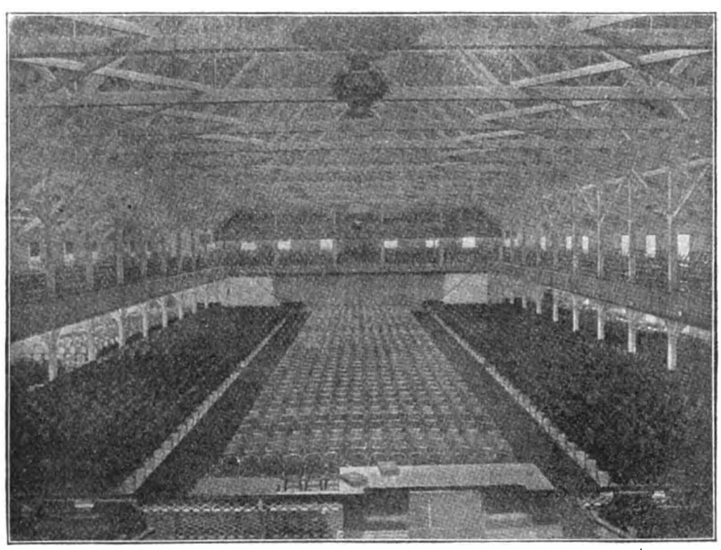
The slow-falling rain and gray veil of mist enwrapping the world seemed but another beautiful manifestation of God's Love to His children as they wended their way in the early dawn of Lord's Day, November 16th, to Shiloh Tabernacle, there to receive the Message of the Servant of God, Elijah the Restorer, and to give praise to the Father, in testimony, in song and prayer and thanksgiving for His blessings, poured out with such boundless richness.

The ways in which God is manifesting Himself in these latter days were vividly impressed upon the minds and hearts of the audience, as revealed through the testimonies given, and the requests for prayer presented and responded to by the beloved General Overseer during this meeting. The testimonies came with such a rush that at no time were there less than several persons, and sometimes a score, standing upon the floor, awaiting an opportunity to speak.

These testimonies were given as men and women talk when deeply in earnest, straight to the point, simply and in a few words.

They were to Divine Healing received during the past week, of Deliverance from sin, of God's Keeping, Saving and Cleansing Power.

They were testimonies to His Grace in blessing body, soul and spirit. They were testimonies of thanksgiving for deliverance from the bonds of apostate churches and for God's guidance in temporal things, as well as spiritual.



INTERIOR OF SHILOH TABERNACLE.

Requests for prayer had come from almost every country and nation in the world; from many points in Europe, in Asia and Africa, in Australia and the Islands of the Sea, to all of which requests the Servant of God responded, asking that an especial blessing come to an enquiring one very near to a certain European monarch.

The audience, numbering about 3,000 persons, listened in rapt attention to the General Overseer's exposition of the closing verses of the 7th chapter of the Gospel as it is recorded by St. Matthew.

Shiloh Tabernacle, Lord's Day Morning, November 16, 1902.

The service was opened by the Congregation singing Hymn No. 129.

The General Overseer then read from the 7th chapter of the Gospel according to St. Matthew.

These are the closing words of our Lord Jesus, the Christ, in this portion of the evangelist's record.

I think that in their simplicity, in their depth, and in their wondrous power in summing up the whole life of man, they are without any parallel, even in our Lord's teaching.

One cannot wonder that great astonishment filled the people as they heard Him.

The Pharisaic teachings consisted of mere words concerning immaterial, inconsequential things.

This goes to the very root of the matter, and shows the difference between mere intellectual apprehension and the practical doing of the Will of God.

Every one therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

And every one that heareth these words of Mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass when Jesus ended these words, the multitudes were astonished at His teaching:

For He taught them as one having authority, and not as their scribes.

May God bless His Word.

Prayer was then offered by the General Overseer.

The General Overseer then said, taking up the exposition of the passage he had read:

Every one therefore which heareth these words of Mine and doeth them.

The whole question at issue between the Apostasy, which is fallen away, and the True Church, which abides upon the Rock, lies in that word, DOING.

It is not so much the theological errors of the Apostasies—though these are many and not to be lightly spoken of, since false teaching will sooner or later result in evil practice—as it is the lack of Doing, which separates the True Church from the Apostasy.

Sound Doctrine Is Essential to a Sound Life.

Sound doctrine is essential to sound principles of action.

The difference between the apostasies and the Church, which is firmly fixed on the Rock, is the difference between saying, hearing, singing, talking, and *doing*.

He that doeth the Will of God abideth forever.

The Lord Jesus, the Christ, in summing up His own mission, said:

I am come down from heaven, not to do Mine own will, but the Will of Him that sent Me.

He was manifested to destroy the works of the Devil, and to do the work of God.

Mere theorizing about religion, even if it is a good theory, is, in itself, destruction.

Forms Devoid of Power a Curse.

Sound forms which are devoid of Power are oftentimes worse than grievous error.

A church which repeats sound creeds and sings glorious, inspired words, and which is not doing the Will of God, is a greater curse to the world than even an active but mistaken organization.

Our Lord Jesus, the Christ, in summing up His teachings on the Mount, in this wonderful parable of the two builders, presents to us and to the Church in all ages fundamental truths which must ever be kept in mind.

We must not only hear but we must do His Will.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of My Father which is in heaven.

Those to Whom the Lord Will Say: "I Never Knew You" Liars.

He has just told us of the numbers who will be rejected in that great day, although they say:

Lord, Lord, did we not prophesy by Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?

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He will answer: "I never knew you."

He will say: "You lie now, and you lied all the time when you said you did these things in My Name.

"You never did anything in My Name, for I never knew you."

These words are not spoken regarding some whom He has known and who have fallen from grace.

He does not say: "Yes, there was a time when you did prophesy in My Name, when you did wonderful works in My Name, and in My Name cast out devils."

He does not say that; He says "I never knew you," for *there* was no time when it was true that He did know them.

A great many persons misunderstand that point, and do not see that the Lord is speaking to people who had always been hypocrites, and who were never known by Him.

What they are saying is false, for they never prophesied in His Name, neither did they many wonderful works in His Name, nor cast out devils, because He would not have said "I never knew you," if they had.

Self-deluded People Who Imagine They Work in Jesus' Name

They were under the delusion that they had done th things, and thought they had been serving God and were go to heaven.

They believed that they had really been prophesying and teaching in His Name, and that they had done a very wonderful thing in His Name.

There is no doubt whatever that vast numbers of people will wake up at the Judgment Seat to find that their estimate of their life and God's estimate are two different things.

Every one of us had better find out now what God's estimate of our life is.

Our life is not to be estimated by outward manifestations.

It cannot be estimated without them, but mere outward manifestations in themselves do not constitute a real religion.

There may be some today who are going out in Zion Restoration Host who have not within them the root of the matter.

They may be saying "Peace be to this house," when the Peace has not come into their own hearts.

They cannot be powerful or useful in any considerable degree.

Although the Lord may use the Message which they bring, He will not use them any further than that.

But if the Peace is in your own heart, then every time you say "peace," the Peace comes, because the Christ has said that *His* Peace will come and will rest there.

Take care that what you are doing is done in such a way that it will stand. Therefore,

Make Sure upon What You Are Building.

Upon what are you building?

Have you got down to the Rock?

One of the other Evangelists says that the Lord taught that the man who founded his house upon the rock "digged deep."

He did not find the rock on the surface, but he had to go down, perhaps through mud and mire, loose sand and gravel, to get to the rock.

If you want today to get to the rock upon which the Temple walls were built in Jerusalem, you will have to dig down through heaps of rubbish; for there are four or five cities there, all piled one upon the top of the other.

Before you get down to the old rock you have to go down quite deeply through generations of rubbish.

Digging Deep.

It seems to me that my principal work, and the principal work of the Christian Catholic Church in Zion, has been to dig down through a mass of rubbish.

It has been one of the hardest things we have had to accomplish. A great many of you did not like it.

You said: "What is the General Overseer about? Why does he not leave the churches alone?"

"Let Us Alone," the Cry of Devils.

"Let us alone, let us alone," is the cry of the Devil.

That was the cry of the devils when the Christ came to preach His Gospel.

These demon-possessed men rose up in the synagogues and said: "Let us alone."

All the Scribes and Pharisees and rulers of the nation said: "Let us alone."

If the Lord Jesus, the Christ, were to do that, if there were no conflict—if nothing were done, but the people let alone, you know what would follow.

What you see today would follow.

The people have been left alone, and the consequence is that in the city of Chicago, into which you are going, there is accommodation for only half a million of the people if every church, Roman Catholic and Protestant, were crowded, and there are more than 2,000,000 people in that city.

The people have been left alone.

It has been considered a proper thing for the Presbyterians to let the Congregationalists alone, for the Congregationalists to let the Baptists alone, for the Baptists to let somebody else alone, for the Roman Catholics to let the rest alone, and everybody to let the Roman Catholics alone; and the consequence is, everybody has been left alone; nothing has been done, and the people have been getting further and further away from God.

The more people are left alone, the more the Devil has control.

You are not to leave people alone—you are to arouse them with the words, "Peace be to this house!" And if they ask what it means, say: "It is a Message from God for thee!"

Zion's work has been to dig deep, and to see that the foundations of the Christian Catholic Church are upon the Rock.

Zion's foundation, the foundation of God, is always there.

It is the Unmoving Rock, the unyielding Truth of God.

Finding Jacob's Well by Digging Deep.

"I believe," said one traveling in Palestine, "that this is Jacob's Well."

They dug, and dug, until they finally came upon the evidences of the well.

They got out the filthy mess of muck and mire which had been thrown into that well for generations.

It had been filling up for hundreds and hundreds of years.

At last they got the muck out and the water began to flow, sweet and pure.

Jacob's Well then yielded just the same sweet water which was there when Jesus said to the woman at the well: "Give Me to drink."

The well and the water were there.

It came up from those hidden springs under Mount Gerizim, and was as sweet in that field of Shechem as when it was drunk by the multitudes who stood there on Mount Gerizim in the olden time. It was sweet and pure and good.

We are not creating truth.

I am not creating new things, for that which is true is not new, and too often that which is "new" is not true.

Jesus, the Christ, the Eternal Rock.

Jesus, in His teaching, was getting rid of the rabbinical rubbish. He was getting away their foolish theorizings.

They speculated about what the Law meant—how far a man could walk on the Sabbath, and how far he could not walk; what he could do, and what he could not do.

The Lord Jesus, the Christ, was dealing with none of these things, because He had come to set aside the whole mass of ceremonials.

A greater than Moses was there.

A greater than Solomon was there; and He dug away, deep down below Solomon's wisdom; below Moses' wisdom.

He went deep down below the Law which was given at Sinai, and He got right down to the foundation and the Rock.

He touched the inner, deeper Spring of All Things, and revealed Himself as the Rock of Eternal Ages, upon which alone they could build.

Christianity means the Christ, when you get right down to reality. It means the Christ Himself, not creeds, not prayers, not songs, not forms of worship, however beautiful and helpful they may be.

If, after all your digging, searching and working, you are not led to the Rock where you can feel you have a solid Foundation for your Eternal Hopes, then the whole thing is a mistake.

Jesus, the Christ, Must be the Foundation and Inspiration of Your Lives.

These wonderful words apply to us in Zion individually and collectively.

Each one must find in the Christ, and in the Christ alone, the Foundation for all his life.

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Each one must find in the Christ inspiration for all his life.

The springs which flow through you must be in Him, or else there is no power. This is true of the whole world.

One thing which God is doing in these latter days is causing me to dig a little deeper to find principles upon which alone God can bless Zion largely.

God's Command to Israel, "Thou Shalt Not Borrow."

In the Editorial Notes of the last issue of LEAVES OF HEALING, I have taken the people right back to the inspiration which God gave to Moses in the latter days of his life, when, facing the Judgment Seat himself, he caused the people to stand upon Mount Gerizim and Mount Ebal, and there in that Vale of Shechem, he gave them the Fundamentals of Life, the Blessings and the Cursings.

The people responded by going right down into it with him.

They saw that these were great Eternal Principles upon which alone blessing could come.

That generation obeyed, and in consequence was successful as no other generation was.

The generation which followed got away from that, for they did not obey.

The consequence was that they violated the sound financial principles, with all the other principles, upon which alone God could bless the Nation.

I have come back to those principles now.

Although I have said it before, I now say it again, much more strongly, that in Zion we must rely upon God; we dare not rely upon the world.

There Must be a Consecration of All Our Intellectual and Financial Powers.

Therefore we must appeal to God.

We must say to His people under our leadership: "Come, let us be one in God's work and let there be a consecration of all our intellectual and financial powers."

All the money in outside interests must be brought in.

You will then see, in the concentration of all these forces in Zion, such a power as the world has never known.

Money which God can bless is not money borrowed from the hands of the fleshly and devilish people who use it for the extension of the kingdom of the Devil, but money honestly earned by people who are living for God.

Money honestly used must make Zion in these latter days, and quickly too, the greatest and most powerful business force in the whole world.

You can see that the contest is now in part a financial struggle. Great financial and business men are endeavoring to bring the whole world under their yoke.

By means of trickery, fraud, chicanery, evasion of laws, and all the powers which they can use to get law-makers and judges on their side, they want to so arrange matters that the whole power of the world will be in their hands.

J. Pierpont Morgan controls affairs to such an extent that when he is absent from home, even a few hours, Wall street trembles.

It troubles the whole financial world; for what would happen if J. Pierpont Morgan died?

The most rickety foundation upon which you can build anything is the life of any one man.

Zion Must Not be Dependent upon the Life of Any Man, No Matter How Great.

If Zion were dependent upon my life, Zion would not be established by God.

The Christ Himself had to teach His Church that it was not dependent upon His visible presence, or the continuance of His life in that visible body.

He had to teach them that His Church had to go deeper.

It was to be founded upon Himself, and He was more than a mere presence in the flesh.

This Church must remember that the mere physical presence of him who now speaks is not the Rock upon which it is founded. We must realize that

The Strength of Zion Is in the Ever-present Reality of God Himself.

Nothing less than this is the power.

Although invisible, the Christ who was once on earth with His people is with us still in Spirit and in Power, and will be until the Consummation of the Age.

Let us in all things get down to the Rock.

Let us see that every hope that we have on earth, in time and for eternity, in every department of this work, is based upon God.

If there are persons in Zion who still say: "I would invest in Zion, and I would do this, and I would do that, if I were only sure that Dr. Dowie could live forever," they are in great error.

I cannot give you any assurance of my living forever in this little bit of clay.

Furthermore, I hope I will not.

I should be very much troubled if I thought that I would have to live forever in this two hundred pounds of flesh and blood.

I do not like that prospect.

I suppose that it is about as healthy a two hundred pounds as there is among the thousands here this morning in the house.

Nevertheless, it is a poor thing at the very best.

I have to sleep so much.

You may not think that I sleep very much when I tell you that I rose at 5 o'clock on Friday morning and went to bed at 7 o'clock on Saturday morning.

I did this so you could have LEAVES OF HEALING today.

This poor body has its limitations and one of them is that it must sleep.

The thing which Zion wants is that which has brought you here in thousands without seeing my face.

Zion's Power Spiritual.

It is the Spiritual Power of this work which draws its inspiration from the Christ Himself which alone can made it effectual.

It was the foundation upon the Eternal Rock that brought you here.

This inspiration will continue whether I continue in the flesh or not.

However, I believe that it is needed that I shall continue for a little while longer in the flesh.

You must see, however, that if you are depending upon my life, your hopes are not on the Rock.

Zion wants something stronger than a man's life.

A man's life in itself may pass away, but if that man has established good, sound principles of government, the work continues.

Some of the greatest enterprises in the world today have not the bodily presence of the man who founded them.

Nevertheless, they are going on.

They are even stronger, and are growing still stronger every day.

Why? Because the man who founded them left good, strong, sound principles, and these principles are being worked out by those who follow.

Remember that if you are not doing the Will of God, you will be swept away like that man who built his house upon the sand.

He that doeth the Will of God abideth forever.

If you cannot trust God, then Zion has no place for you.

We must trust God.

We must get down to the bed-rock, and having got there we must build continuously upon the Rock.

I Am Not Sorry That the Storms Have Come.

The winds will blow; the rain will fall; the tempest will come, and the darkness will gather.

The test for every one of us here must come.

I am not at all sorry that tests have come to Zion.

I am not sorry for the winds which have blown, and for dark clouds which have gathered a hundred times in Zion.

I am glad for these.

The World can see what the result has been.

The winds have blown, the storms have come, the great, swollen waters of all kinds of Iniquity have seethed around us, but when it has all passed and the rains have ceased our house is still standing. (Applause.)

Thank God!

This is true because it is founded upon the Rock.

I feel that

Zion stands by hills surrounded;
Zion kept by Power Divine;
All her foes shall be confounded,
Though the world in arms combine.

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It is not because of John Alexander Dowie, but it is because it is founded upon the Christ, the Rock of Eternal Ages. (Amen.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs. Help me truly to repent, to bring forth all the fruits meet for Repentance. Help me fully to believe and to continue to abide in Thee and to do Thy Will. Bless Zion everywhere. Bless us as we go out to do Thy Will. Some go to the home to take care of the little ones and to do the work which is needed to be done. Some go *into* the streets and lanes, from house to house, carrying the Message, "Peace be to this house." O God, let the Peace be in our hearts, and let the Peace come to all to whom we speak. Be with Thy people everywhere. Grant that Zion Restoration Host throughout the world may be the means of bringing multitudes to God. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Answer—"Yes."

General Overseer—Now live it.

Father, for Jesus' sake, bless and in Thine infinite Love and Wisdom be with those who are here as they go out to do their daily duty. Do not let those who have to tarry at home and care for the little ones imagine that they are not doing Zion Restoration work. It is the greatest of works. God restore the spirits of these children to Thyself, and let their whole lives be Thine. Restore these homes. Bless those who go from them into the homes of others. O God, the Message will come to thieves and harlots today; it will come to pleasure-lovers, and lovers of themselves. It will come to the self-righteous and the hypocrite. O God, wherever the Message of God from Zion comes today, let it be a Message of Peace, Purity and Power, for Jesus' sake. When the last storm comes we know that we shall be found in the morning of the Resurrection, resting upon the Eternal Rock. The day is passing by, Eternity draws nigh. Thy coming, O Christ, is not far away. Let us be ready. For Jesus' sake.

BENEDICTION.

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

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois
DEACON DANIEL SLOAN, Manager.

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
December 7, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

Unveiling the Apostasy of the Church of England and her Episcopal Daughters.

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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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

THE supplication of a righteous man availeth much in its working.—*James 5 : 16.*

THE power of the Holy Spirit in saving from Sin, healing Disease, and in cleansing and quickening, is daily being manifested in Zion.

After many years of sinful life, multitudes are finding in Zion the saving and quickening Power of the blessed Spirit sent from God the Father.

Furthermore they are being healed from the consequences of Sin.

A righteous man is teaching the Will of God, and praying the prayer of faith.

A merciful, loving and all-wise God is hearing and answering prayer.

It is He who is sending the Spirit in great power into the spirits, souls and bodies of the believers in Zion.

We cannot tell how it is done, but our Father in Heaven knows. We only know it is done.

How very great is the compassion and love of God, our Father, in giving Jesus, the Christ, to die for our sins and their consequences.

How wonderful is the Atonement which has been made!

How good of God to give us a man who could be so taught of Him and filled with His Spirit, that he is able to pray the direct prayer of faith and be answered, in the power of the Holy Spirit.

Notes of Thanksgiving? Yes; page after page can be found in Zion.

As often as possible we like to send forth on the wings of the "Little White Dove," in printed words, telling the story, as best we can, of how the prayers of a righteous man in Zion, our General Overseer, are availing with God.

It was because he faithfully taught the Word of God and thus inspired the prayer of faith, that words like the brief testimonies which now follow can be written:

Mrs. Louise M. Gillette, of Zion City, writing under date of November 16th, says:

DEAR GENERAL OVERSEER:—We came here from the Hawaiian Islands, where we had charge of the Hilo Salvation Army corps for six months.

We had been Salvation Army officers for eight years and a half, but from reading LEAVES OF HEALING we became convinced that there was a higher platform than the one on which the Salvation Army stood, and we decided to cast in our lot with Zion and trust God as our Healer.

It cost nearly all we had to get here and get settled, but God has blessed us richly since we came here, over two months ago.

Our daughter of eleven was healed of a severe attack of the grip in answer to your prayer.

I have been healed of a tumor, and my husband, who has had consumption and had a very bad cough for two weeks after coming here, has been healed.

To God be all the glory!

ZION CITY, ILLINOIS, November 3, 1902.

DEAR GENERAL OVERSEER:—Peace to thee!

I will write you a few lines to thank you for your prayers for me.

Saturday evening, October 25th, I stepped on a big, rusty nail, wounding my heel.

I jerked the nail out, prayed for my healing, and put a clean cloth on my heel.

On Monday it was red and swollen and very painful.

Elder Dinius prayed for me, but I could not walk except on my toes.

Tuesday I came to the Divine Healing meeting.

You laid on hands and prayed for me.

Five minutes later I could put my foot down and walk home.

The next day I put on my shoe and went to work.

My foot has not troubled me any more.

Praise God for the healing!

I thank you very much for your prayers.

Praying God's richest blessings upon you and your family, I am,

Your brother in the Christ,

THEODORE JENSKY.

ZION CITY, ILLINOIS, November 26, 1902.

DEAR GENERAL OVERSEER:—Mother says she has great reasons for thanking God today.

She has had no pain in her hand since Monday evening.

The pus which had accumulated, making her hand of such enormous size, is now discharging very freely.

She thanks you, General Overseer, for your prayers, and praises God for her healing.

Praying God's blessing upon you and Zion everywhere, we remain,

Yours faithfully, H. W. POTTER.

God has given the General Overseer a most faithful companion, who enters heartily into sympathy with him in the teaching, and loyally fills her place in Zion.

She, too, prays the prayer of faith.

The teaching which the General Overseer has given concerning the command of God in connection with tithes and offerings has been effectual.

In almost every mail testimonies come, telling how God has fulfilled His promises and blessed those who have obeyed the command.

KAUKAUNA, WISCONSIN, November 7, 1902.

DEAR OVERSEER JANE DOWIE:—I thank you for your prayers in my behalf and your kind letter to me.

I was entirely healed of the terrible cough at the time I wrote you to pray for me.

Later I was healed of cramps at the hour set for Zion to pray for me.

We have also been greatly blessed in paying tithes.

When we began paying tithes Mr. Buckman was sick and out of work and we only possessed fifty cents and were greatly in debt.

We tithed our fifty cents, and when that was gone we had another fifty cents.

We never got lower than that.

Mr. Buckman soon got well and went to work for $1.50 per day, which was more than he had earned for some time.

Now he is making from $80 to $84 per month, and we are almost out of debt.

God has been good to us and blessed us greatly.

I do thank Him for the healings and blessings we have received.

Your sister in the Christ,

(MRS.) H. H. BUCKMAN.

Wonderful is it to read words like those in the following letter, which tells the story of how evil spirits have been cast out in answer to the prayers of the General Overseer, although the person be many thousands of miles away.

To God be all the glory, but we thank Him for His faithful servant.

SEEBACH, ZÜRICH, SWITZERLAND, October 28, 1902.

BELOVED GENERAL OVERSEER:—My heart is filled with praise to God for what He has done for me.

It is now four weeks since He delivered me from the oppression of a demon, which had made my life a torture for many years.

It was not a common demoniacal possession, but much worse than that, a real embodiment of a demon.

In 1884, after I had passed the final examination from the Theological Seminary, I gave my heart to God, and sought the association of Christian people.

Soon after that I was seized with convulsions, which returned every time I attended a prayer-meeting or prayed alone.

A man of God, a believer in Divine Healing, told me then I was possessed of a demon.

I knew that I was a child of God, but that "convulsion demon" had me wholly in his power, and was determined not to let me go.

Yet through all those innumerable, terrible spells I never lost consciousness, and knew what was going on about me and what was being said.

In November, 1901, the disease advanced to a new stage, for the demon from that time on not only tormented me with the convulsions, but continually spoke out of me, also making the most horrible noises, such as barking, howling and puffing.

Yet I never doubted one moment in God's Power to heal and deliver me, and I held on to His Promises.

It often looked as if the Devil would get complete victory.

I was losing strength physically and spiritually, being misunderstood by many of those who knew me.

Requests for prayer were sent to you, and four of our Zion members here united in praying for

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my deliverance, determined not to give up until the demon was cast out.

God heard, and in answer to yours and their prayers I am set free from the terrible oppression.

Thanking you and Zion heartily, and praying God to bless you, I am,

Your brother in the Christ, ERNST KAUFMANN.

The telegrams come pouring in every week.

Just a few words tell of how many are dying, and the prayers of the righteous man are sought, that the hand of death may be stayed.

The General Overseer enters into the presence of God through the prayer of faith, and a few days later a letter comes back which tells of how the unseen Power of God has worked and Satan's power has been destroyed.

STROUDSBURG, PENNSYLVANIA, November 6, 1902.

DEAR GENERAL OVERSEER:—Your letter of November 1st received this evening.

In answer to your prayer, George E. Laury was healed by the Power of God.

Praise His Name!

I went to see Mr. Laury in his home Sunday morning, surrounded by his wife and five bright and happy children, and a happier man could not have been found in Stroudsburg.

Your explanations of God's Word have done wonders for that family.

I thank God every time I think of you and your words, that He sent you to tell us of these wonderful Promises.

The Word is a satisfying portion to me in these days.

Eight weeks ago a little daughter was born to us and we have given her the name of Esther.

We are looking forward to the time when we can make our home in Zion City and be in closer fellowship with Zion.

Yours in love, CHAS. G. MOTT.

GREENFIELD, SOUTH DAKOTA, November 14, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to our Heavenly Father that I write these few lines.

We have so much for which to thank God.

Our little boy, Henry, four years of age, has been healed.

He began to grow better after we sent you the telegram, and slept well.

He was weak for a couple of days, but the disease had left him.

We do not know what the sickness was, for we do not have doctors. Nevertheless, our Physician understood all about it, and healed him, and we praise Him for it.

Our dear little son is only four years old, but he knows where to go when he gets sick.

We prayed for him, and he himself asked Jesus to come and make him better.

We thank you for your prayers.

May God continue to bless you in the work you have before you, and may many be brought to the Christ.

Yours in the Christ, (MRS.) S. A. BENSON.

How many times we read the words of testimony which record the mercy of God in sparing mothers to their families, when just at the point of death—doctors and their medicines and operations having utterly failed to do anything other than work a worse injury.

Zion rejoices in the words of the following letter:

2218 OAKLAND AVENUE, MINNEAPOLIS, MINNESOTA, November 16, 1902.

DEAR GENERAL OVERSEER:—Our little Helen is one year old today, and my wife and I wish to testify to our Heavenly Father's goodness to His children.

My wife had a wonderful deliverance, and we have a healthy child, for which we thank and praise God.

We think it a wonderful deliverance because four years ago, with the help of a doctor, we lost a child, and my wife would have died but for your prayers.

She was unconscious more than two hours and the doctor said that he had done all he could, and that there was no hope of her recovery.

Her mother sent a request to you for prayer, and at the moment you prayed the Lord answered, and she regained consciousness.

We praise God for faith to trust Him in all things, and for His keeping power.

Thanking you for your prayers, and asking God to bless and strengthen you in your labors, I am

Your brother in the Christ, W. B. CLAUSEN.

The world rushes on, forgetting, to a terrible extent, to call upon God for His protecting, overruling and delivering Power.

Nevertheless Zion is working. Little by little the truth is being spread, and more and more the people are understanding God and His will.

Every day is adding to the number of those who in all parts of the earth are turning to God with "true hearts" and with a "full assurance of faith."

They pray for themselves in many cases, and are answered.

When they do not receive a direct answer to their own prayers, they seek the coöperation of those of like faith, or they call upon the Church and its officers.

And so the work of God goes on in their hearts and lives.

Beautiful is the story of regeneration and of sanctification which Zion, in its faithful teaching, is making it possible to be recorded.

It is not so much the telling of these things which counts, but it is the living it day by day, which is making a deep impression upon all the world.

Child Healed of Chills and Fever in Answer to Prayer.

CITY POINT, IOWA, October 28, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write a testimony of God's goodness in healing my little son of a very bad spell of chills and fever, when I sent you a request for prayer.

I received your letter saying you had prayed October 21st, which was Tuesday.

On Wednesday the 22d, he had the worst chill he had ever had.

In the evening he said he was well enough to get up, and ate a hearty meal, the only one he had eaten in a week.

He has been improving ever since.

One of my neighbors said he was not having chills or he could not have gotten well without taking medicine.

I thank God for the Great Physician, and you for your prayers and teaching. May God bless you.

Your sister in the Christ, MATTIE F. BAILEY.

Healed by the Great Physician.

NOBLESVILLE, INDIANA, November 7, 1902.

BELOVED GENERAL OVERSEER:—I received your kind letter of the 23d instant in answer to my request for prayer.

I was severely afflicted with a carbuncle under my left arm.

I wrote you on Friday, October 17th, asking you to pray for me.

On Friday night I was somewhat relieved and slept some.

The next day I was completely delivered, and I did not use any poultices or filthy swine's flesh on it.

I thank God and give Him the praise, and thank you for your prayers and teaching.

May the Lord continue to bless and keep you, and all Zion everywhere.

Faithfully yours in Jesus' Name, JAMES L. CLARK.

Satan's Work Destroyed by the Power of God.

VIOLA, ILLINOIS, November 14, 1902.

DEAR GENERAL OVERSEER:—I wrote you on the 5th of this month to pray for my mother, Mrs. Mary Davis, who was suffering from bronchial and bowel trouble.

As soon as I had written the request for prayer she began to improve, and is now able to be about her work.

Although I had persecutions to bear I left it with God, and He knew and understood my heart.

I am truly thankful that His Power is stronger than Satan's.

I thank you for your prayers, and give God all the glory and praise.

May you be spared many years to work in the Master's service, is my daily prayer.

Your sister in the Christ. REBECCA FRIEND.

Baby Healed in Answer to Prayer.

WINDOM, MINNESOTA, November 12, 1902.

DEAR GENERAL OVERSEER:—I am glad to write you of the complete recovery of my baby.

She began getting better soon after I wrote you for prayers.

She is now well and hearty. Praise God!

I do thank you for the interest you have taken so many times in praying and in writing encouraging words to me

I praise God for His Prophet.

Your sister in the Christ, LETTIE G. WARD.

"If They Drink Any Deadly Thing, It Shall in No Wise Hurt Them."

HAVRE, MONTANA, October 13, 1902.

DEAR GENERAL OVERSEER:—The Lord has been very good to us all the way and I cannot praise Him enough.

About two months ago my little girl, Pansy, drank some deadly poison.

I found her just as she set it down.

Her father and a neighbor woman were near but I did not tell them anything about it, as I knew they would want to give her an emetic.

I took her to God and asked Him to deliver her.

Praise His Name! in about twenty minutes she began vomiting.

Although she did not appear to be sick, she vomited at intervals for an hour or two and then was all right again.

Oh, if all mothers would only take their children to God, what a blessed world this might be!

May God bless and keep you, dear General Overseer, and give you especial wisdom in the direction of the great Host you are sending forth.

May God bless and strengthen Zion everywhere.

Your sister in the Christ, our coming King, (MRS.) MATT. S. WEAVER.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, DECEMBER 24th or 25th.

Rules for Tithing.

1. *The tithe is to be used for God's ministry.*—Numbers 18:20-24.
   This is to maintain the servants of God.
   The laborer is worthy of his hire.
   God's command assures that the tithe is for their use.
2. *The tithe is to be used for God's house.*—Deuteronomy 14:22-27.
   God's house has no lack when His people tithe.
   It is to be a regular thing year by year.
   It precedes a better knowledge of God.
3. *The tithe is to be used for God's poor.*—Deuteronomy 14:26-29.
   God cannot forget the poor, even if others do.
   Poverty often destroys the poor.
   God intends the poor should be cared for.
4. *It is to be a tenth of all God has given you.*—Genesis 28:16-22.
   God gives all and you give back one-tenth.
   All the sources of income are to be tithed.
   One ought to vow and then keep the vow.
5. *It is to be a tenth of all increase God has given.*—2 Chronicles 31:5-10.
   The income may be of salary.
   The income may be of profits.
   The income may be farm products.
6. *It is to be a tenth of all unexpected gains.*—Genesis 14:17-24.
   A share in an estate may come.
   A gift for some service may be realized.
   A share in some undertaking may be divided.
7. *The tithing of small stuff and garden edibles is not rigidly exacted.* Matthew 23:16-24.
   A person is not to tithe his table viands.
   God does not want to trifle and be small in service.
   The broad principle of tithing is only one of many duties.
8. *When tithes are withheld and afterward paid, a fifth is to be added.* Leviticus 27:30-34.
   There is a penalty for withholding tithes.
   The curse of God is on all thieves.
   Procrastinators are to add twenty per cent. for every dollar they hold back.

The Lord our God is a Tithe-demanding God.

SUNDAY BIBLE CLASS LESSON, DECEMBER 28th.

The Common Practice of Tithing.

1. *In the Antediluvian age.*—Genesis 4:3-8.
   The first-fruits belong to God.
   Men must give, and it will be given unto them.
   The heart must go to God with the gift.
2. *In the Patriarchal age.*—Genesis 28:16-22.
   We owe much to God for His benefits.
   We must give all within our power.
   The Tenth has been the practice for ages.
3. *In the Priestly age.*—Nehemiah 10:35-39.
   This was not a neglected command.
   They were heard of God because they did this.
   The House of God was their chief delight.
4. *In the Kingly age.*—2 Chronicles 31:5-10.
   God's work never then lacked for means.
   The people then were consecrated to God.
   They all rejoiced in God's goodness.
5. *In the Prophetic age.*—Amos 4:1-5.
   The rule was to pay the tithe.
   Even when backslidden they tithed.
   The tithe ought to be a privilege, not a duty.
6. *In the Jewish age.*—Matthew 23:23, 24.
   Those who killed the Christ tithed.
   They never left this undone.
   Even hypocrites should tithe.
7. *In the Apocalyptic age.*—Malachi 3:8-12.
   God has a Covenant with His people.
   Misfortune comes through disobedience.
   When people obey in all things, blessings come.
8. *And until Jesus comes.*—Hebrews 7:7-25.
   Ministers are to pay tithes, also.
   The Christ, our High Priest, expects tithes from all.
   When Jesus comes, such obedience will have a full reward.

God's Holy People are a Tithe-practicing 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.

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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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Single Volumes, each
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THE TEN 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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OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Five Hundred Thirty-two Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Five Hundred Thirty-two 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	5113	
Total Baptized outside of Headquarters		5754
Total Baptized in five years and six months		13,955

Baptized since September 14, 1902:

Baptized in Zion City by the General Overseer	41		
Baptized in Zion City by Overseer Speicher	78		
Baptized in Zion City by Elder Brasefield	15		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	46		
Baptized in Zion City by Elder Excell	33		
Baptized in Chicago by Elder Farr	49	328	
Baptized in Australia by Overseer Voliva	29		
Baptized in Australia by C. F. Hawkins	8		
Baptized in Canada by Elder Brooks	1		
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	24		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	51		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Deacon Cook	4		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	4		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	6		
Baptized in New Zealand by Deacon Wilhide	4		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Ohio by Deacon Yerger	6		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	24		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Scotland by Evangelist Cantel	6		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	249	577
Total Baptized since March 14, 1897			14,532

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 30, 1902, by Elder G. E. Farr:

Riddell, Newton N.....6328 Eggleston avenue, Chicago, Illinois

The following-named forty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, December 3, 1902, by the General Overseer:

Adams, Rinald.....Zion City, Illinois
Bash, J. A.....Zion City, Illinois
Bash, Mary F.....Zion City, Illinois
Bennewate, Charles.....Zion City, Illinois
Bennewate, Oscar Roy.....Zion City, Illinois
Bibly, Charles B.....Zion City, Illinois
Bok, Miss Dora.....Zion City, Illinois
Coppins, Ruth.....Zion City, Illinois
Crisman, Dollie.....Zion City, Illinois
Duekering, Hazel.....Zion City, Illinois
Edward, Richard.....Drayton, North Dakota
Greenhelgh, Miss Sarah Jane.....Zion City, Illinois
Gyures, Rosa.....Zion City, Illinois
Holst, Martha.....Zion City, Illinois
Hoyt, Newton Arthur.....Acme Lodging House, Chicago, Illinois
Jones, Sarah.....Cambridge, Ohio
Kauffman, John F. B.....Zion City, Illinois
Kauffman, Mrs. Amy E.....Zion City, Illinois
Kauffman, Mattie.....Zion City, Illinois
Kraus, Jacob F.....Zion City, Illinois
Lackey, Gertie.....Barnard, Indiana
Liebenberg, Mrs. Dora.....Zion City, Illinois
Liebenberg, Emma A.....Zion City, Illinois
Luther, Harry.....Zion City, Illinois
McNeil, Angus.....Zion City, Illinois
Mann, Mrs. Carrie.....Zion City, Illinois
Miller, James M.....Zion City, Illinois
Morgan, Annie.....Zion City, Illinois
Rains, Amanda.....Zion City, Illinois
Rains, Bertha E.....Zion City, Illinois
Seruatinger, Martha.....480 Blue Island avenue, Chicago, Illinois
Tobias, Matthre.....Lesueur, Minnesota
Thompson, William Albert.....6824 LaFayette avenue, Chicago, Illinois
Thramer, Jacob.....Zion City, Illinois
Tyson, Mary.....Zion City, Illinois
Tyson, George.....Zion City, Illinois
Voaden, Thomas.....Zion City, Illinois
Voaden, Sarah Helena.....Zion City, Illinois
Webb, B. M.....Zion City, Illinois
West, Ernest E.....Zion City, Illinois
Zeller, Amanda L.....Zion City, Illinois

Subscribers, Read This!

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

Thus, should your label number happen to be 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.

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 November 2, 1902.

NORTH BOUND TO ZION CITY. Leave	Arrive	SOUTH BOUND FROM ZION CITY. Leave	Arrive	SUNDAYS NORTH BOUND. Leave	Arrive
7.00 a.m.	8.25 a.m.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.14 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.40 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.	*†2.34 p.m.	*†4.00 p.m.	SOUTH BOUND.	
4.15 p.m.	5.30 p.m.	5.08 p.m.	6.20 p.m.	*8.19 a.m.	*9.45 a.m.
*5.20 p.m.	*6.56 p.m.	*8.04 p.m.	*9.30 p.m.	*11.44 a.m.	*1.15 p.m.
*8.00 p.m.	*9.11 p.m.			5.08 p.m.	6.20 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.

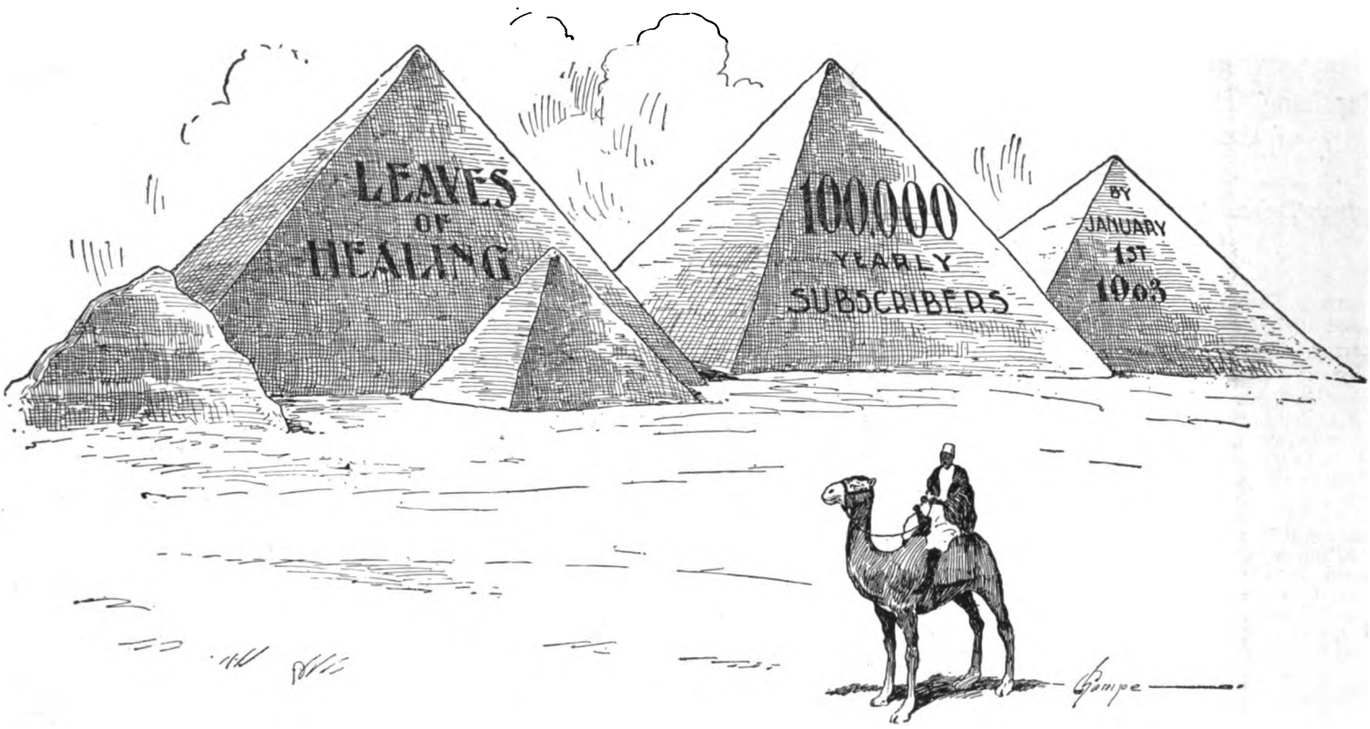
To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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100,000 SUBSCRIBERS

ARE VERY EASY TO OBTAIN

If each member and friend of Zion does his little part. **It ought not to be hard to get THREE SUBSCRIBERS,** and if each present subscriber to LEAVES OF HEALING will get only that many in the month of December, we will get many Thousand more than the ONE HUNDRED THOUSAND

IT IS ONLY A QUESTION OF YOUR DOING YOUR PART

Let all PRAY, WORK, and GIVE, that Zion may rejoice, at the All-Night With God in Shiloh Tabernacle, that the WATCHWORD HAS BEEN FULLY REALIZED

LEAVES of HEALING

One Hundred Thousand Yearly Subscribers by January 1, 1903

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

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 XII. NUMBER 8. CHICAGO, DECEMBER 13, 1902. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

SAVED AND QUICKLY HEALED OF A TERRIBLE TUMOR; INSTANTLY HEALED OF INFLAMMATORY RHEUMATISM.

BY FAITH IN HIS NAME HATH HIS NAME MADE THIS MAN STRONG.

This is a story of the Power of Jesus' Name.

How wonderful is that Name!

How precious to those who know Him!

In that Name the worlds were created.

In that Name the lowliest and most sinful of God's wandering children may be saved, healed, cleansed and blessed.

With the Name of Jesus on their lips, martyrs have calmly and joyfully faced death by fire and sword.

In His Name, multitudes have lived their lives of service, cheerfully doing the daily round of common duties.

In the Name of Jesus the first lisping prayers of infant hearts arise.

In His Name, the aged sing their evening song of praise.

The Name of Jesus has comforted and sustained broken, bleeding hearts in hours of darkest sorrow.

In His Name, the most glorious victories of Faith have been won. The Name of Jesus is all-conquering. It is the "Name which is above every name; that in the Name of Jesus every knee should bow." That Name is called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. It was in that mighty Name that this man received the blessing of which he so simply and truthfully tells. He had not made his peace with God.



GEORGE SEEGER.

His body was terribly afflicted.

Under his right arm a huge tumor throbbed with indescribable pain.

In the Name of Jesus and by the Power of the Holy Spirit, he was convicted of sin.

In His Name he repented, confessed his sin and made wrongs right.

Through faith in Jesus, he received Salvation for his sins, and there entered into his heart that Peace "which passeth All Understanding."

In obedience to the command of Jesus, the Christ, he was baptized "into the Name of the Father and of the Son and of the Holy Spirit," by a Triune Immersion.

He had then fulfilled all of God's conditions: Repentance, Confession and Restoration, Faith and Obedience.

Prayer was offered for him in the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God his Heavenly

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Father. Quickly the terrible tumor, which had been sapping his very life, opened and discharged nearly four gallons of pus.

With that filthy matter his ailment passed away, and he was soon perfectly healed.

Soon, however, the Devil, who is the author of disease, as well as all other evil, attacked him again.

He was bound hand and foot by the excruciating agony of inflammatory rheumatism.

His swollen, tortured body was carried by four men into the prayer-room.

There God's Messenger laid hands upon him and prayed once more to the Father, in the Name of Jesus.

Then, in that All-conquering Name, the man of God commanded him to arise and walk.

Instantly the Power of the Holy Spirit passed like an electric current through that diseased body.

With prompt obedience the Witness arose and walked.

He leaped!

With heart overflowing with joy, he praised God His Father, in the Name of Jesus.

He has been walking and working and serving faithfully as a Zion Guard and praising God ever since.

In the Name of Jesus we send forth his wonderful Story to all the ends of the earth.

That story tells the sinful, the sick and the sorrowing everywhere that Jesus' Name avails also for them; for God is no respecter of persons.

He is a loving Father.

It is His joy to save and to heal all who fulfil His conditions and trust Him in Jesus' Name. A. W. N.

WRITTEN TESTIMONY OF GEORGE SEEGER.

ZION CITY, ILLINOIS, December 2, 1902.

DEAR GENERAL OVERSEER:—I feel that it is my duty to tell how I came to Zion and began to live for God, and how I was blessed in trusting Jesus as my Savior and my Healer for spirit, soul and body.

I thank you and the Elders and all members of Zion for your kind prayers.

In September, 1898, I was hurt by overlifting.

I strained and broke a blood vessel under my right arm so that a lump formed into a very large tumor.

On Tuesday night, April 30, 1901, I took sick with very severe pains in the tumor, and began to have chills.

After supper, my father, Lewis Seeger, who was so remarkably healed some years ago, came to my room and prayed with me and I felt some better.

On Wednesday and Thursday, I was worse.

On Friday, May 3d, I sent a request for prayer to the General Overseer, that I might be able to come to Zion Home on Saturday, May 4th.

God answered that prayer and strengthened me so that Saturday I was able to come to Zion Home.

I attended the meetings in Central Zion Tabernacle on May 5th, and received deep conviction for my sins.

I saw that I must repent before the Christ could heal me.

I gave myself over to the Christ before the meeting was over, and felt that I was forgiven.

I returned to Zion Home.

After supper, Elder Excell came to my room and prayed with me, and I received more spiritual blessing.

On Wednesday evening, May 15th, I was baptized in Central Zion Tabernacle.

On the following morning, at 4:30 o'clock, the tumor opened and discharged about three and one-half to four gallons of pus.

In a short time I was fully healed.

During the first two weeks at Zion Home I could not sleep at all on account of the severe pain in the tumor; but God heard and answered prayer so that I was able to sleep.

I also thank Elder Dietrich for his kindness in coming to my room and praying with me; for God heard and answered his prayers and gave me immediate relief from pain.

After I had been at home two weeks, I took another severe chill and was taken down sick with inflammatory rheumatism.

My father then again sent another request for prayer down to the General Overseer, asking him to pray for me again, that I might be able to come to Zion's First Feast of Tabernacles.

My hands and my feet were swollen so that I could not put on my shoes, nor could I walk.

I was taken to the Feast.

Four men carried me on a cot, down to a Divine Healing meeting.

After the meeting I was taken into the prayer-room, and the General Overseer prayed and laid hands upon me.

He told me to walk in the Name of the Lord Jesus.

I immediately began to walk and jump, and went home rejoicing, thanking our Heavenly Father for all His wonderful goodness and mercy.

I pray that He may bless you and your wife, and keep you in this good work for many years to come.

Pray for me that I may be faithful in His service. Your brother in the Christ,

GEORGE SEEGER.

Healed and Blessed in Spirit, Soul and Body.

MEAFORD, ONTARIO, CANADA, October 23, 1902.

DEAR GENERAL OVERSEER:—I have received your letter of October 3d and most sincerely thank you for your prayers.

I thank God for His healing Power through Jesus, our Lord.

I received healing for spirit, soul and body about the time you prayed and such a joy filled my soul, praise His holy Name!

I received strength in my body and have been able to work since.

I give God all the praise.

I pray Him to give you and Overseer Jane Dowie every needed blessing.

Faithfully yours in the Christ,

(MRS.) JANE MCCONNELL.

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.*

ZION IN CHICAGO

REV. JOHN ALEX. DOWIE

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

WILL CONDUCT DIVINE SERVICES

LORD'S DAY AFTERNOON, DEC. 14, 1902

AT THE

CHICAGO AUDITORIUM

Doors Open at 2:30 p. m. Services at 3:00 p. m.

Prelude: LIES OF THE *RECORD-HERALD*

Elijah's Restoration Message: UNVEILING THE APOSTASY OF THE CHURCH OF ENGLAND AND HER EPISCOPAL DAUGHTERS

ALL WELCOME ✿✿ SEATS FREE ✿✿ FREE-WILL OFFERING

CHRIST IS ALL AND IN ALL

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ALL-NIGHT WITH GOD IN ZION, 1902-3

The Christian Catholic Church
Rev. John Alex. Dowie, General Overseer.

GENERAL OVERSEER'S OFFICE,
ADMINISTRATION BUILDING,
ELIJAH AVENUE,
ZION CITY, ILLINOIS, U. S. A., December 6, 1902.

TO THE OFFICERS, MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION—BELOVED BROTHERS AND SISTERS IN THE CHRIST:

PEACE TO THEE!

Once more God gives to me the joyful privilege of sending forth my Annual Call to spend the ALL-NIGHT with God, and with all ZION, in Communion, Praise, Prayer, Teaching, Conference and Testimony, from Ten o'clock on the Night of Wednesday, December 31, 1902, until Seven o'clock on the Morning of New Year's Day, 1903.

The Second Year of the Twentieth Century has been one of great Progress in Zion throughout the world, and especially in the beautiful City of Zion, which God has enabled us to establish on the shores of Lake Michigan.

Amongst the Blessings of the year are:

(1) ZION'S GREAT DELIVERANCE FROM THE HANDS OF AN UNJUST JUDGE, who aided a perjured villain in his attempt to destroy ZION'S LACE INDUSTRIES. We never lost their control for a moment.

(2) THE OPENING OF SHILOH TABERNACLE, at ZION CITY on March 31st, which is ordinarily seated for Five Thousand, Two Hundred persons, and can accommodate Six Thousand on occasion. The building has often been too small for the numbers attending.

(3) THE FORMATION OF THE THEOCRATIC PARTY on Monday Evening, April 7th, whose Motto is

WHERE GOD RULES MAN PROSPERS.

(4) THE LEGAL INCORPORATION OF THE CITY OF ZION on March 31st, and the ELECTION OF THE FIRST MAYOR, ALDERMEN and CITY OFFICERS on April 23d.

(5) THE GREATEST PERSONAL SORROW OF OUR LIFE, in the sudden departure of our greatly beloved daughter, ESTHER A. DOWIE, on Wednesday, May 14th, and the BURIAL of her body in ZION CITY on Friday, May 16th, in the presence of a vast concourse of sympathetic friends, thousands of whom knew of the story of her beautiful life and her final Triumph.

> 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.

(6) THE GREATEST GATHERING OF GOD'S WITNESSES TO DIVINE HEALING ever recorded in the History of the CHURCH, when over Six Thousand persons gave Public Testimony on Lord's Day, May 25th, in the Chicago Auditorium.

(7) OUR SOLEMN DECLARATION ON THAT OCCASION, AS THE PROPHET FORETOLD BY MOSES, in Deuteronomy 18:15, and spoken of by the Apostle Peter in Acts 3:22.

(8) ZION'S SECOND FEAST OF TABERNACLES and GREAT ANNIVERSARY GATHERINGS from July 12th to 22d, which was accompanied by Wondrous Manifestations of the Divine Presence and Power of God.

(9) THE ORGANIZATION OF ZION RESTORATION HOST, amidst most impressive scenes, at SHILOH TABERNACLE on Lord's Day, September 21st, when Thousands took the RESTORATION VOW; followed by a splendid Series of Weekly Visits to Chicago, Illinois; Milwaukee and Madison, Wisconsin, and many other cities, by splendidly-organized Seventies, operating under Leaders, assisted by Captains of Tens.

Millions of persons throughout the World have been reached by specially prepared Zion Messages, and the Salutation of the fully Six Thousand Members of the Host, who go in twos from house to house with the Message of the Christ:

"PEACE BE TO THIS HOUSE!"

(10) THE WONDERFUL GROWTH OF THE CITY OF ZION, which has now an estimated population of about Eight Thousand, with large Public Buildings, and many hundreds of Private Houses, numbers of

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which are beautifully finished, and others in course of erection.

(11) THE VAST ASSEMBLIES, which continue to gather every Lord's Day afternoon in the Chicago Auditorium, to listen to our Messages as ELIJAH THE RESTORER, and their publication every week to all the world in the pages of LEAVES OF HEALING.

(12) THE ESTABLISHMENT OF THE ZION BANNER as a semi-weekly paper, THE VERY LARGE INCREASE IN OUR ISSUE OF LEAVES OF HEALING, BLATTER DER HEILUNG, VOICE FROM ZION, etc., by means of ZION PRINTING AND PUBLISHING HOUSE, and the sending forth, up to date, of over Two and a Half Millions of Rolls of ZION LITERATURE to all the World by means of ZION LITERATURE MISSION.

(13) THE VICTORY, after Months of Conflict with the Newspaper Press of the City of Chicago, which united with others in a desperate, sustained series of attacks upon ZION CITY and its FINANCIAL INSTITUTIONS.

The final result was to establish in the public mind the solidity of Zion's Financial Foundations, and the great value of ZION'S ESTATE, estimated at nearly Twenty-four Millions of Dollars.

All these things have combined to absolutely silence the Press.

It often has been said in business circles that no other Institution in America could have survived that ordeal.

(14) THE STEADY, WIDE-SPREAD GROWTH OF THE CHRISTIAN CATHOLIC CHURCH IN ZION by means of ZION MESSENGERS in EUROPE, ASIA, AFRICA and AUSTRALASIA.

(15) THE LARGE ADDITIONS ON EVERY CONTINENT to the Membership of the CHRISTIAN CATHOLIC CHURCH IN ZION.

(16) THE WORLD-WIDE PROGRESS made by ZION'S HOST of WOMEN, led by Overseer Jane Dowie, who, in Dorcas Work, and through Zion Maternity Deaconesses, has alleviated the poverty of many thousands of persons, and maintained ZION HOME OF HOPE FOR ERRING WOMEN, and has done good work of every description.

(17) THE SPLENDID PROGRESS made by ZION COLLEGE, ZION JUNIOR SCHOOLS, ZION KINDERGARTEN and EDUCATIONAL INSTITUTIONS generally, arrangements being made now for the care and education of over One Thousand, Two Hundred in the CITY of ZION alone.

(18) THE SPLENDID GROWTH OF ZION FINANCIAL AND COMMERCIAL INSTITUTIONS.

(19) THE PHENOMENAL GROWTH OF ZION LACE INDUSTRIES in the completion of a beautiful factory with more than Eight Acres of floor space, the placing of Zion Lace Products with more than Three Hundred of the largest houses in America, and the absolute success of this vast and profitable Industry, the proceeds of which, after due consideration to our employees, will be devoted to the EXTENSION OF THE KINGDOM OF GOD.

(20) THE UNITED PURITY, PEACE, STRENGTH AND STEADY PROGRESS OF ZION along all the lines of Christian Effort, and the Prospects of Immense Increase in the Coming Year, so that it is estimated that within One Year from this date the Population of the CITY OF ZION will be Twenty Thousand.

(21) THE HEARTY CO-OPERATION of the ENTIRE PEOPLE, and their loyalty and confidence in God and in us at all times.

(22) THESE, and many other Blessings more than we can number, call for our Gathering Together at this ALL-NIGHT WITH GOD, in a spirit of Gratitude and Wonder, and Love and Loyalty to God, so that we may present our Thanksgiving and Worship, recalling His Mighty Works, renewing our Vows to Him and to each other, and receiving Wisdom and Guidance and all needed Grace for the Coming Year.

Our Personal Sorrow has been "swallowed up in Victory!"

Death hath no Triumph where the Christ is Conqueror, and where His Faith and Hope and Love sustain the departed and the bereaved alike.

And so we rejoice with the Ransomed Host of the Redeemed in Heaven, that our Lovely One has entered into the Fulness of God's Life and Light and Endless Love.

We also rejoice in the Ever-present consciousness of His Presence, who said:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

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Conscious of the Guidance of the Holy Spirit, we raise our Prayers and Songs in grateful praise to Him who hath numbered all our Days, given us our Mission on earth, and will, in His own time, receive us into Heaven.

He will enable us to fulfil, as God's Messenger and Prophet, in the Spirit and Power of Elijah, the Glorious Ministry of the "Restoration of All Things whereof God spake by the mouth of His Holy Prophets which have been since the world began."

The Times of this Restoration have gloriously begun.

So once more we cry "HALLELUJAH!"

JESUS, THE CHRIST, is KING over ALL!

He is coming to receive from the World His Own, and then to return and establish His Kingdom, ushering in the Millennial Glory, towards which we are daily pressing Forward.

THY GOD REIGNETH was the Motto with which we entered into this Wonderful Year now closing, and it has been gloriously fulfilled in Zion.

Earnestly praying for you, one and all, on every Continent and Island of the Sea, wherever you are scattered, I am,

God's and Thine,



General Overseer of the Christian Catholic Church in Zion.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

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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.

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CHICAGO, ILLINOIS, SATURDAY, DECEMBER 13, 1902.

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EDITORIAL NOTES.

"O MY LORD, WHAT SHALL BE THE LATTER END OF THESE THINGS?"

AND HE SAID,
GO THY WAY, DANIEL:
FOR THE WORDS ARE SHUT UP AND SEALED
TILL THE TIME OF THE END.

THE WORDS OF GOD have been "shut up;" the Words of God have been "sealed," and are now being unfolded and revealed, for this is the beginning of the "Time of the End."

BUT "GO THOU thy way till the End be!" is still the Divine Message.

The promise to us, as to Daniel, is true:

For thou shalt Rest,
And shalt Stand in thy Lot,
At the End of the Days.

FROM EVERY LAND, well nigh, beneath the sun, there constantly pours into Zion City a vast correspondence.

From every part of the world voices are calling to Zion for help and for direction, in these days of unrest and impending world-wide conflict.

THE LONGING for a Salvation that *really* saves, a Healing that *really* heals, and a Cleansing that *really* cleanses spirit, soul and body, through faith in Jesus, the Christ, is becoming deeper and growing more intense every hour.

ONLY GOD CAN SATISFY!

IN THE beautiful words of Saint Augustine, we also say:

Thou awakest us to delight in Thy praise;
For Thou madest us for Thyself,
And our heart is restless, until it repose in Thee.

LIVING, AS WE DO, a life of incessant activity, it is our joy to know that every day God awakes us to praise Him.

Every hour and minute we find "repose" in Him for our otherwise restless spirit.

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IN COMMON with all who really love and serve God, whose lives are fully consecrated to His service, we are satisfied with the Divine Answer,

"GO THY WAY!"

God not only spake that word to Daniel, but Jesus loved so much to speak it when here on earth.

IT IS NOT God's Will that we should spend our time in asking questions concerning God's Purposes.

But it is God's Will that we should Go Forward and fulfil His Purposes until the Resting Place is reached, and we stand in our "Lot" at the Consummation of the Age.

ZION HAS BEEN going "through the Gates" of all the Earth and Sea continually during the year that is now closing.

We who are gathering here in this City of Zion have the joy of welcoming continually from all lands those who have come "through the Gates," East, West, North and South, into the City.

WE SHALL have several very important opportunities at the Close of the Year of reviewing the Way in which God has led us.

We have passed through many conflicts and have won many victories through faith in the Christ alone.

And, although it be with tears for loved ones gone before, we shall have great delight in answering the question:

"WHAT HATH GOD WROUGHT?"

We have many reasons for rejoicing in the Harvest which Zion has reaped and gathered "into the Storehouse," to be used in Divine Service in the days to come.

TIME FORBIDS our writing much at present concerning Present Conditions and Future Prospects.

But, since we began the Year with a great conflict with the Devil for the protection of Zion and her Industries, we rejoice to record that the Victory which we then snatched out of the hands of an "Unjust Judge" and a perjured Robber has been fully maintained at the close of the Year.

READERS OF LEAVES OF HEALING have no need for us to remind them that we are referring to the attack made for months upon Zion Lace Industries, at the close of last year and at the beginning of the present year, in the Court of Chancery.

SINCE THAT TIME the great factory buildings, with eight acres of floor space, have been finished, extensive machinery erected, and power from a large Power Plant has been continually produced.

Vast quantities of Beautiful Zion Lace have been produced.

But, better still, we have received Orders from more than Four Hundred First-class Houses in many parts of the United States, principally in the largest cities.

Two Hundred Forty (240) persons are now regularly employed in the factory.

THE PRESENT position of Zion Lace Industries is well put in the following report of the principal officers, which we have received this week:

ZION LACE INDUSTRIES.
INCORPORATED.

ZION CITY, LAKE CO., ILLINOIS, U. S. A., December 11, 1902.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—We desire to call your attention to the fact that the very rapid growth of the Zion Lace Industries, and the success which has crowned the efforts of the managers and salesmen in disposing of the laces, will compel us at once *to double the capacity of our factories.*

The orders taken by our travelers have been phenomenal.

In the short space of eight weeks we have taken hundreds of orders, and many of these have been given by very large dry-goods houses throughout the United States, representing nearly every state in the Union, and many large cities.

Many large buyers, on seeing our goods, have been convinced of their superior quality and finish.

We are having, at the present time, a large number of inquiries for lace curtains; nearly every letter asking us to send samples of the Zion lace curtains, which we are now manufacturing to our utmost capacity.

We have found it necessary to establish a New York Office, because of the many inquiries from large merchants who handle laces and lace curtains in large quantities.

The demand for laces and lace trimmings is enormous, as indicated by the success that has attended Zion in her Industry; and it is quite evident, if we are to secure our share of the lace trade of this country, WE MUST AT ONCE SECURE ADDITIONAL CAPITAL.

Praying that God will continue to crown your efforts in the extension of His Kingdom,

We are faithfully yours in the Christ's Service,

ARTHUR STEVENSON,
Manager.
HENRY STEVENSON,
Assistant Manager.
CHAS. J. BARNARD,
Treasurer.

THIS REPORT speaks for itself, since it contains:

First—Proof that our lace has been successful in competition with all foreign goods wherever it has been shown, as being superior in quality and finish to the imported article.

Second—That the orders already taken by our travelers, and in sight, will compel us, if we are to execute them, to *double the capacity of our factory.*

Third—That we are warranted in calling for Large Additional Capital.

WE THEREFORE now present our call, first to all Zion, and, second, to all who are in sympathy with Zion, for the Sub-

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scription to our Zion Lace Industries' stock of Several Hundred Thousand Dollars.

Details can be obtained upon application to Deacon Daniel Sloan, Zion City, who is in charge of the Department of Zion Stocks and Securities.

WE DESIRE to say that our highest expectations in connection with this Great Industry are being fully realized.

It is scarcely possible for us to imagine how it would have been possible for us to have done more within the time and with the resources at our disposal.

We congratulate our Manager, and all his Assistants in every department, from the Designer to the Finisher, on the excellent work they have done.

AS TO PROFITS, we can and do say that, large as is the interest which we guarantee on Zion Lace Industries' Preferred Stock, *we are much more than earning* it in profits upon the beautiful fabric which we manufacture.

THIS IS GOOD news to thousands of our friends who have stood by us nobly from the very beginning, and especially during this year of suffering, in connection with these great industries.

WE HAVE BEEN sorely tempted to borrow from the world, which has come to our door within the last few weeks with repeated offers to loan us very large sums upon the security of Zion's estate.

ONE OF THESE was a sum of Four Hundred Thousand Dollars, another of Seventy-five Thousand Dollars; and had we been willing to consider such offers, doubtless many others would have been made.

But it is well known that we have resolved, notwithstanding the stringency in the money market, to receive only from those who are in Zion, or in full sympathy with us, so that the Capital which we invest will produce large incomes for godly people, who will use God's Money in ways that He approves.

THE MEETINGS of the week have been large, notwithstanding the cold and stormy weather, with the thermometer as low as four degrees below zero.

Winter is now fully upon us.

BUILDING OPERATIONS, notwithstanding the cold, have gone forward in every part of the city; not only in the inside finishing, but also, in many cases, on outside walls.

IT HAS SIMPLY amazed us to see the capacity of our people for work.

ALL GOES FORWARD quietly and without any fuss.

The City builds up as if by unseen hands, and is an amazement to all who visit it.

BEST OF ALL is the fact that the activities of the members of Zion Restoration Host, living in Zion City and in all parts of the land, continue in such a way that we are able to reach Hundreds of Thousands of persons in their homes every Lord's Day morning, in Chicago and many other cities.

The result of this faithful work is being seen in many ways.

OVERSEER JANE DOWIE and her hundreds of Zion Deaconesses and Dorcas Workers have been fully employed in ministering to the wants of the poor, for whom they have prepared thousands of garments, boots, shoes, stockings, arctics, etc.

THE ZION MATERNITY DEACONESSES, at the head of whom Overseer Jane Dowie has placed Elder Abigail T. Speicher, have been doing splendid work.

GOOD NEWS from Far Countries continues to come.

We can truly say that, while we have many trials and conflicts, we have continuous Victories.

Therefore we cry from Zion's Watch-tower, to All the Earth:

"IT IS WELL!"

GOD WILLING, we shall conduct a Christmas Morning Service in Shiloh Tabernacle, Zion City, on Thursday, December 25th, at 9:30 a. m.

Officers and Choir will please to assemble in the Robing-room not later than 9 o'clock.

We are arranging some Happy Reminders of the Season for our dear children in Zion, and also an entertainment of an innocent, pleasing and profitable character, on Christmas night.

Concerning the All-Night with God, of which fuller mention is made in our General Letter, on pages 227 to 229, we are informed by Deacon James F. Peters, Superintendent of Zion Transportation Bureau, that several changes have been made by the North-Western Passenger Association for the All-Night Meeting on December 31st.

We therefore ask our readers to note the changes, which set forth additional advantages, especially for Canada, as far

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as Toronto, and an extension of time for the purchase of tickets.

Our friends who have read the announcement in our Editorial Notes of last week will please to let the following announcement supersede that of last week.

FRIENDS AT A DISTANCE will please to read carefully the following notice, which has been handed to us by Deacon James F. Peters, Superintendent of Transportation.

It will be seen that we have secured a one and one-third fare return rate to many parts of the country; but in order to secure advantage of these rates our friends must closely comply with the instructions of Deacon Peters:

RAILROAD RATES TO ZION'S ALL-NIGHT MEETING WITH GOD, DECEMBER 31, 1902, AT ZION CITY, LAKE COUNTY, ILLINOIS.

Tickets to Zion City may be purchased at any railway ticket-office in the territory of the Western and Central Passenger Association, which includes North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Wisconsin, Michigan, Illinois, Ohio, Indiana and Canada as far as Toronto, at the full fare one way, and may be purchased December 27th to 31st. Certificates are not likely to be honored for the reduced return rate if tickets are purchased after December 31st. Return tickets may be secured in Zion City at one-third of the full fare paid coming, any day after December 31st, up to and including January 5th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Zion City, ask the railroad agent for a Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted, at the rate of one fare and one-third to Zion City, by the above-named Association, which controls such rates, the one-fare rate to be paid coming to Zion City, and the one-third fare to be paid going home. All the railroad ticket-offices have the blank forms of their respective passenger offices to be filled out, signed and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph, if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but *insist* on having a Certificate, and see that it is stamped and signed in due form by the railroad agent. If they refuse to give such a certificate, then secure one of the officially stamped, ordinary receipts for purchase of ticket.

The first day, upon arriving at Zion City, present this Certificate to me in person, either at session of Convention, or bring it to my office, so that it can be arranged for proper indorsement.

Parties must call in person for their Certificates, January 1st, at my office, Administration Building, Zion City, between 3 and 6 p. m., and they will be given their Certificates, properly attested at the railroad depot, for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained. Correspondence and information concerning railroad rates should be addressed to

JAMES F. PETERS, Superintendent of Transportation.

WE ARE looking forward to Showers of Blessings upon the approaching All-Night with God in Zion.

All over the World similar Gatherings will be held, allowing for difference of time.

WE HAVE NEED, everywhere throughout the Christian Catholic Church in Zion, to come in Jesus' Name to our God and Father with a deeper Humility, a simpler Faith, a brighter Hope, and a purer Love. May He who alone can supply these Graces enable us to fulfil His Will, and to make such progress in the Divine Life as will give us power to receive, to retain and to use the Larger Resources of every kind which God is preparing for Zion in the Coming Years.

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 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 November 2, 1902.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.14 a.m
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m
*11.30 a.m.	*12.37 p.m.	*11.40 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.	*†2.34 p.m.	*†4.00 p.m.	SOUTH BOUND.	
4.15 p.m.	5.30 p.m.	5.08 p.m.	6.20 p.m.	*8.19 a.m.	*9.45 a.m.
*5.20 p.m.	*6.56 p.m.	*8.04 p.m.	*9.30 p.m.	*11.44 a.m.	*1.15 p.m.
*8.00 p.m.	*9.11 p.m.			5.08 p.m.	6.20 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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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The Church of England is, to a large extent, a mere political machine run in the interests of the dominant party, whatever party that may be. If it is Tory, it is a Tory Church; if it is Whig, it is a Whig Church; if it is Liberal, it is a Liberal Church; if it is Radical, it is a Radical Church, so far as each can make it whilst they are in control of the Machinery of Government. . . . Now, what is the fact today?

Speaking, for the moment, solely from the political point of view, no words can too severely condemn the shamefulness of that Church pretending to be a Divinely-authorized organization.

The fact is that in all its highest offices it is an organization that simply represents the predominant political power of the period, but in its lower offices there is scarcely a single living in the Church of England today that is not a reward for political or personal services or preferences, or that cannot be bought for money.

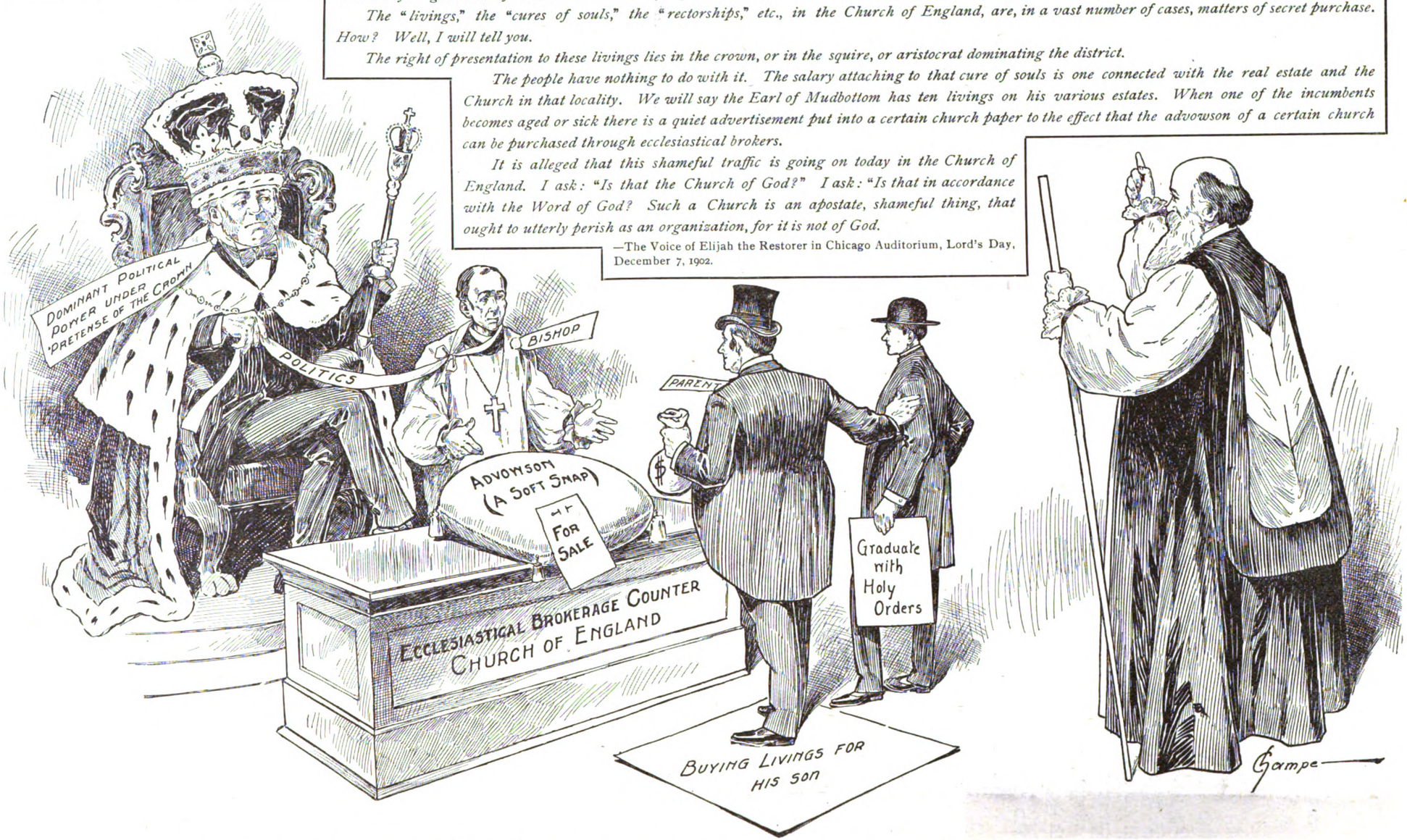
The "livings," the "cures of souls," the "rectorships," etc., in the Church of England, are, in a vast number of cases, matters of secret purchase. How? Well, I will tell you.

The right of presentation to these livings lies in the crown, or in the squire, or aristocrat dominating the district.

The people have nothing to do with it. The salary attaching to that cure of souls is one connected with the real estate and the Church in that locality. We will say the Earl of Mudbottom has ten livings on his various estates. When one of the incumbents becomes aged or sick there is a quiet advertisement put into a certain church paper to the effect that the advowson of a certain church can be purchased through ecclesiastical brokers.

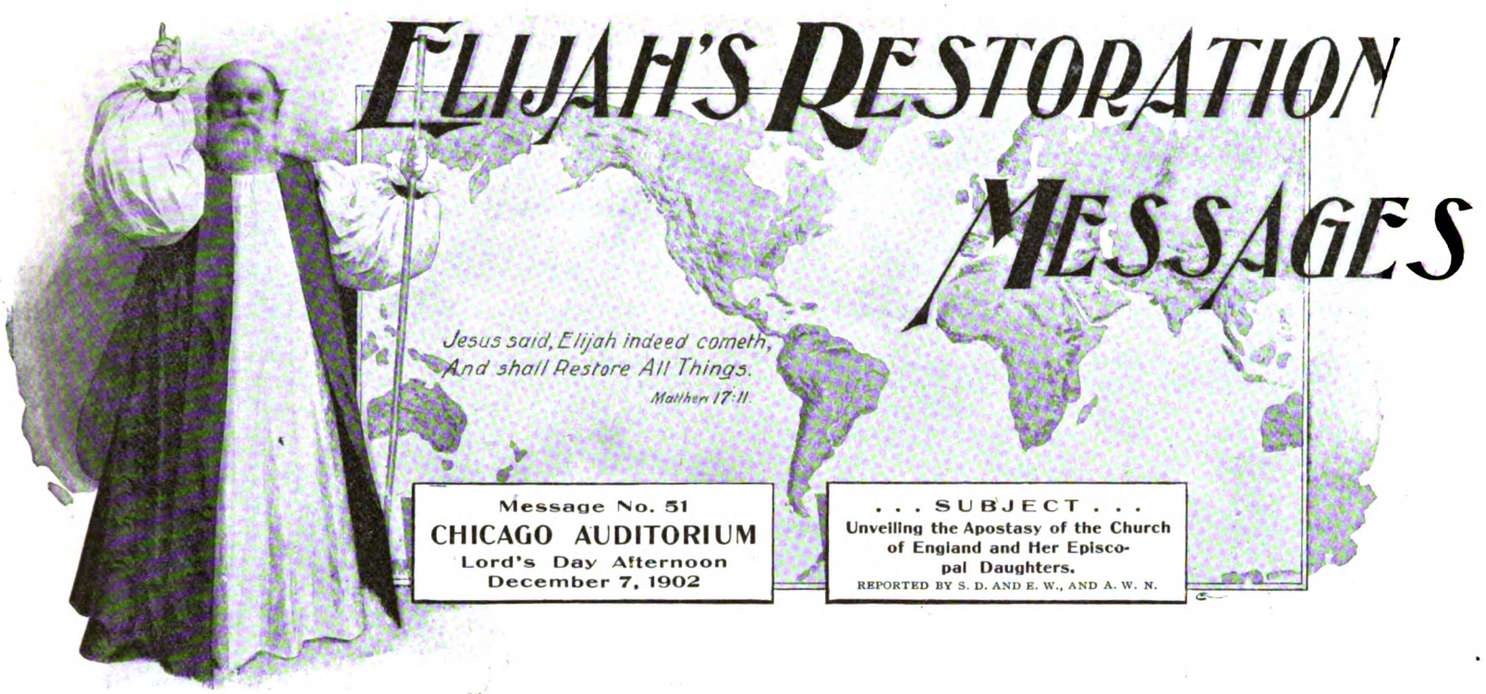
It is alleged that this shameful traffic is going on today in the Church of England. I ask: "Is that the Church of God?" I ask: "Is that in accordance with the Word of God? Such a Church is an apostate, shameful thing, that ought to utterly perish as an organization, for it is not of God.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, December 7, 1902.



ELIJAH THE RESTORER UNVEILS THE POLITICAL METHODS OF THE APOSTATE CHURCH OF ENGLAND.

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ONE by one various so-called "Defenders of the Faith" and "Heads of the Church" of England were made to pass under the search-light of historical truth at the Chicago Auditorium, Lord's Day afternoon, December 7, 1902.

One by one, from the adulterous and murderous Henry VIII. to his profligate descendant, Edward VII., their records were laid bare.

They were, for the most part, records of unutterable shame.

As the procession of royal knaves and weaklings passed by, their characters portrayed by the vigorous and vivid word-paintin of God's Messenger, the blasphemous absurdity of that apostate organization, the Church of England, in bowing at their feet, was shown with such convincing power that righteous indignation burned in the hearts of honest men and women who saw and heard.

Having thus unveiled the terrible apostasy of this church in its external forms and government and having promised on the next Lord's Day to lay bare its diabolically false doctrines, God's Messenger spoke briefly, but with a conciseness which covered a vast field of truth, of the scope and character of the True Church, a Church in the Kingdom of God.

As a prelude to this discourse, the Man of God had read and commented upon the 4th chapter of the Epistle of Paul to the Ephesians, dealing especially with the subjects of Baptism, the Gifts of the Spirit and the Offices of the Church.

But it was in the Communion of the Lord's Supper that the thousands of Zion found their richest, deepest and most wonderful blessing of the day.

The time was far spent, night had fallen and but a few moments remained for the Ordinance.

But in that few moments there were crowded an outpouring of Spiritual Power; a mighty drawing together of the people by the irresistible cords of Love and of Unity of Purpose in the greatest work God ever gave any people to do; a realization of intimate communion with God, and with His prophet, and with one another; a deepening of Humility, a brightening of Hope, an increase of Faith, a renewing of Courage, a Gift of Divine Wisdom and Strength; a fuller and more complete Consecration to God, and a determination to Go Forward, whatever the cost, in the way in which His Messenger should lead.

Spiritual events silently transpired in individuals who participated in that memorable service, the influence of which will never cease to act in time or throughout all the endless cycles of Eternity.

The little company of three thousand people, gathered together in the holy calm of that Lord's Day evening, was a company of men and women living the Christ-life, working faithfully with hand and brain in their daily labors; but, above all, watching and praying and laboring for the Consummation of the Age, and the coming of the Christ to reign as King.

It was such a company, gathered about a leader sent by God Himself, that, after the parting hymn had been sung, and the parting salutation given, went from that place to their homes, to go forth in the days and weeks to come, to carry, wherever they go, the Message given them by Elijah the Restorer for all men everywhere, "Return ye unto God; the King is coming."

Chicago Auditorium, Lord's Day Afternoon, December 7, 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.

Rise, crowned with light, imperial Salem, rise;
Exalt thy towering head and lift thine eyes;
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spacious courts adorn:
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
While every land its joyous tribute brings.

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realms shall last, thy own Messiah reigns.

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

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us:
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.

All then joined in singing Hymn No. 213:

Jesus shall reign wher'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 Apostle's Creed.

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 said:

***Scripture Reading and Exposition.**

Let us read in the Inspired Word of God, a portion of the epistle to the Ephesians, 4th chapter:

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called.
With all lowliness and meekness, with longsuffering, forbearing one another in love;
Giving diligence to keep the unity of the Spirit in the bond of peace.
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 Lord, One Faith, One Baptism.

A Triune God, a Triune Faith, a Triune Baptism; Father, Son and Holy Spirit! One God!

Salvation, Healing and Holy Living! One great Triune Faith!

One Baptism into the Name of the Father, and of the Son, and of the Holy Spirit! A Triune Immersion.

The first council in the Church that ever permitted sprinkling was that miserable Council of Ravena in the beginning of the fourteenth century, if I remember correctly, 1311.

The man is not a scholar; he is not historically honest who denies the assertion that I make now, that up to that date there never was any authoritative recognition of any other form of Baptism for the whole Church than that by a Triune Immersion.

Sprinkling is an innovation.

One immersion is an innovation.

The Early Fathers, without exception, both in the eastern and western churches—Greek and Latin Fathers—knew of no other Baptism but by a Triune Immersion.

Any other form of baptism is not Baptism.

Sprinkling is not Baptism.

One immersion is not Baptism.

There is only one Baptism.

The spiritual signification of that Baptism, while its outward form must always be remembered, is not into the death of the Christ and remaining there.

Triune Signification of Baptism.

Some little time ago, in this Auditorium, I spoke somewhat earnestly on this subject.

A certain Baptist minister, a one-eyed joker, who has departed from this city, told an inquirer that if the Lord Jesus, the Christ, had died and been buried three times, it would be all right to immerse three times, because Baptism was a symbol of burial into His death, quoting from Romans, "Are ye ignorant that all we who were baptized into the Christ Jesus were baptized into His death?"

"You can tell Dr. Dowie," he said, "that that is how we baptize: into His death, and there we stay."

I said: "That is exactly true. They do stay dead. That is just about it. A deader people than the Baptists do not exist."

Baptists know less about Real Baptism than any other denomination.

*The Prelude has not been revised by the General Overseer.

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Why did my critic not remember that he only quoted a part of the passage?

"Are ye ignorant that all we who were baptized into the Christ Jesus were baptized into His death?"—but that is not the end of it.

The most wicked kind of a lie that can ever be told is a half truth, and that is only one-third of a truth.

Or are ye ignorant that all we who were baptized into the Christ Jesus were baptized into His death?

We were buried therefore with Him through Baptism into death: that like as the 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.

Do you not see the Three Things: planted into His death; into His Resurrection, and into the Spirit of His power; dead to sin, alive to God, and endowed with Power for Service?

There are the Three Things in Baptism.

Better a Living God than a Dead Baptism.

Better some Life than to rest content with Death.

If the Christ had died only, where would we be?

The Three Things are linked, and it is simply the meanest kind of a sham to cut off all but the death.

The Triune Spiritual Power of a Triune Baptism lies just there with those who have truly believed and been truly regenerated.

The analogy is clear; the historic fact is there, too.

Those who fight on the other side have to remember that the Church has a history.

Historical Testimony to Triune Immersion.

For century after century there was no other form of Baptism known or permitted, except in such cases as Eunomius, the heretic, in the fourth century, who, in order to show his contempt for the Triune nature of God, declared that Jesus, the Christ, and the Holy Spirit were not parts of the Divine Being.

Therefore he baptized by one immersion.

He was expelled from the Church, not merely for that, but for that which nearly always goes with erroneous doctrine, sooner or late, immoral practice. He was a bad man.

Dr. Marriott writes plainly in the "Dictionary of Christian Antiquities," edited by Sir William Smith, and Canon Cheetham.

There are no greater authorities on Christian Antiquities in existence than these men.

Dr. Marriott 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 Cappadocia. 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.

Who Are the Innovators in Baptism.

When you talk of me as an innovator, I throw it back and say: No, I am going back to primitive practice; you innovate.

Sprinkling is an innovation.

One immersion is innovation.

The ancient apostolic practice, and the practice for thirteen centuries was Baptism by Triune Immersion.

Pope Gregory the Great declared he would excommunicate any archbishop or priest who dared to baptize in any other way, and the famous apostolic canons said the same thing.

I say this now because I heard last week of a discussion among theologs on this subject. They declared that Triune Immersion was an innovation, thus showing their ignorance.

The theologs of this part of the country, and a good many others, know very little about the History of the Church, or they would not talk the nonsense they do about Baptism and many other things.

One Lord? Yes, in three persons.

One Faith? Yes, covering Salvation, Healing and Holy Living.

One Baptism? Yes, Triune Baptism, into the Name of the Father, and of the Son, and of the Holy Spirit.

That is a triune act by the very nature of the language.

The Christ's Command Means Three Dippings.

I take that handkerchief and say here are three vats—black, blue and yellow, and I will immerse that into the black, into the blue, and into the yellow.

I cannot do it without three dippings; and if there is to be a Baptism, and the form that the Lord Jesus, the Christ, commanded is to be maintained, "into the Name of the Father, and of the Son, and of the Holy Spirit," it must be by three dippings.

It is just simply quibbling with words to say that one immersion fulfils the requirements of the Divine command.

It takes a Triune God to baptize us into a Triune Faith; because a real Baptism is not the form only, but the Death to Sin, and the Life in God, and the Power for Service.

I hold that

Baptism is One of the Seals of the Living God upon a Living Church.

May God give it back to the Church. (Amen.)

I thank God that we have baptized more than 14,000 persons within five and a half years by Triune Immersion.

I also thank God that in this Church there has not been five per cent. of backsliders.

Those who received the Ordinance got a Real Baptism.

They meant it, and they have received what has come.

A Real Baptism has a Real Power.

A sham baptism, in the Episcopalian, Greek, Roman Catholic and Lutheran churches teaches the lie of Baptismal Regeneration.

One Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all.

But unto each one of us was the grace given according to the measure of the gift of the Christ.

Wherefore he saith,
When He ascended on high, He led captivity captive,
And gave gifts unto men.

The Gifts of the Spirit.

I would like to know how many Gifts He gave.

In that same conference of which I have been hearing this last week, one eminent theolog said about me: "And, you know, he talks as if the Gifts of Healings were a present-day reality. We all know they are not."

Yes, they do, every last one of them.

They have had no experience.

They remind me of another minister in this city who said: "That man Dowie talks as if the Lord Jesus Christ were here in Chicago, and in this church we know He is not." (Laughter.)

Yes, that is true. Nobody ever found Him there.

But He who said "Lo, I am with you All the Days even unto the Consummation of the Age" is with us all the days.

As for the Gifts, they are perpetual; 1 Corinthians, 12th chapter, makes that plain.

That chapter begins:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

At a conference of ministers which I addressed a few years ago, I said: "You know, brethren, you are absolutely ignorant of the Gifts. How many of you can tell me of all the Gifts mentioned in 1 Corinthians, 12th chapter?

There was not one out of several hundred ministers who could tell me the Nine Gifts of the Spirit, nor their order.

The Gifts are plainly set forth:

The Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Tongues, and Interpretation of Tongues.

There are Nine Gifts. When did God repent of them?

The Gifts of the Spirit Without Repentance.

I well remember when, in a great theological school in Edinburgh, a very learned Protestant, the late Dr. Lindsey Alexander coolly told us that a number of these Gifts had ceased to be; that the necessity for them had ceased, and so they were withdrawn.

I thought that a man, no matter how great and amiable and powerful he was—and he was all that—who knew so little

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Bible, could not be very much of a theologian. I asked leave to enter my caveat, and I entered it.

He had especially spoken against the Gifts of Healings as being in the church.

I said: "First Corinthians, 12th chapter, says that the Gift of Healing is one of the Gifts of the Spirit."

"Admitted."

"The Holy Spirit is in the Church, and all these Gifts are in the Spirit.

"Ergo! The Gifts must be in the Church still, because the Spirit is here still."

There is no getting around so simple a syllogism as that.

Everything that Jesus, the Christ, obtained for His Church is with His Church still.

The question is simply a question of the Consecration and Purity of Life and Faith.

We can call upon God and can qualify the man for the exercise of the Gift.

You will never get it by quibbling, by being afraid to speak out.

What God has said is set in the Church, built into it, is part of it, and is perpetual, just as the offices are perpetual.

Now this, He ascended, what is it but that He also descended into the lower parts of the earth?

He that descended is the same also that ascended far above all the heavens, that He might fill all things.

The Christ Fills All Things.

Remember that the Christ with whom we have to do fills all things.

Do not forget that He is the Eternal Logos.

All things came into being by means of Him, and without Him came not into being anything that has come into being.

Of Him, and through Him are all things, and He filleth all things.

Do not bother too much about this babe in the manger business.

Do not bother too much about the dead Christ upon a cross business.

I am glad He was a baby.

I like the Sweet Story of Bethlehem, the loveliest kind of a story; but I am glad He did not stay a baby.

I am glad He died, but I am glad He did not stay dead.

The Christ Not a Babe, a Dead Man or a Bit of Bread.

Oh, what a miserable simulacrum is a church that only has a Christ in three forms: a babe in the manger, an image of that baby in a mother's arms, or a dead man on a crucifix; or, worst of all, a bit of bread.

If it is not idolatry to bow before that bread and say that is God, what is?

That is not the Christ we worship.

He has ascended up on high.

He has received Gifts for men.

He fills All Things.

All Authority in heaven and on earth has been given unto Him.

He will come and sweep this miserable, dirty little earth clean and reign over it.

He will clean up all things. I would like to have a hand in it, too.

What a delight it will be when the Christ comes to reign in Chicago and clean out that dirty nest in the city hall!

What a delight it will be for Him to get down there to Washington, and send somebody to clean out those people who are drinking, smoking, stinking—doing everything but thinking.

I never was so disgusted in my life as at an opening of the Congress some years ago.

I was expecting to see an august and impressive sight.

I went in a little early and found a crowd of men tilted up in their chairs.

I was almost inclined to call the fire brigade to put out the fire. They were all smoking and spitting around the hall of the legislature.

Make no mistake about this, He filleth All Things.

Perpetuity of the Apostolic Office.

And He gave some to be apostles.

"Oh, yes," you will say, "He gave twelve Apostles, and they are all dead. There are no more. There never were any more than twelve."

Some of these theologs said that I was teaching that the apostolic office must be restored, and that there were only twelve apostles, and they had all died.

Such ignorance gets over me!

Only twelve apostles!

I can prove twenty-one without any difficulty at all.

After Judas Iscariot passed away, did not the Church meet together, and did not the Holy Spirit approve of the election of Matthias, and did not the Holy Spirit come upon Matthias?

Was not he added to the twelve?

The Book says so.

When some other apostles died, can you not see that James, the brother of our Lord, became an apostle? Paul says so.

He was not an apostle while Jesus lived, for he was not a believer.

Strange thing, that Jesus had four brothers, James, Joseph, Simon and Jude, and sisters, and none of them were believers until after His death and resurrection, when we find His brethren with His mother, with the one hundred and twenty.

James, the brother of our Lord, is found by Paul three years after his conversion.

After he had been in Arabia he comes up to Jerusalem, and he finds Peter, and James, the brother of our Lord; no other apostles did he see.

Was not Paul an apostle?

Voices—"Yes."

Barnabas and Saul Made Apostles.

General Overseer—We had counted fourteen now; so we will put him in as the fifteenth; but you cannot put him in first, for the Acts of the Apostles says:

Now there were at Antioch, in the Church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, the fosterbrother of Herod the tetrarch, and Saul.

And as they ministered to the Lord and fasted, the Holy Spirit said: Separate Me Barnabas and Saul.

Barnabas came first.

They were separated, and they were ordained, and they became Apostles from that time, eleven years after Paul's conversion.

Barnabas was an Apostle. The Book says it.

Now, you have sixteen.

Then you have Apollos, whom Paul calls an apostle.

He also calls Epaphroditus an apostle; it is translated Messenger, but the word is apostle. There are two more.

Then you have two more mentioned in the last chapter of the Epistle to the Romans, where Paul says:

Apostleship of Andronicus and Junias.

"Salute Andronicus and Junias."

What are they?

He says they are his kinsmen, and fellow-sufferers with him.

He says that they were in the Christ before him.

He says they are of note among the apostles.

If I said you were of note among the architects, or of note among the engineers, I would not mean that you were butchers. I would mean that you were architects or engineers.

If I said you were of note among them, I would mean you were one of them. There is no other meaning for it.

"Oh, but," you say, "we do not read much about them."

Do you ever read much about Nathaniel?

Do you ever read anything about Bartholomew?

Do you ever read anything about Thaddeus?

What do you read about the great majority of the apostles?

There is not a single word about them, not even in the Acts of the Apostles; but you do read about Andronicus and Junias.

You do read about Epaphroditus and his noble work as an apostle.

"Why do they not put it in Apostle, and not stick in the word 'Messenger?'"

It is *apostolos* (ἀπόστολος), and was not so translated because these miserable translators were afraid of that miserable King James I., who would unfrock them, stand them on their heads, and perhaps take their heads off if they did not do exactly as he liked.

He was the Head of the Church, you know, you miserable Episcopalians.

The Apostolic Office is perpetual.

God has always had apostles, but the Church did not recognize them.

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God will have to restore the Apostolic Office before the Church can be restored to its full powers.

First, apostles; secondly, prophets; thirdly, teachers.

This Epistle is just on the same line as that to the Corinthians.

And He gave some to be apostles, and some, prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, unto the work of ministering, unto the building up of the body of the Christ:

Till we all attain unto the unity of the Faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of the Christ:

That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight men, in craftiness, after the wiles of error;

But speaking truth in love, may grow up in all things into Him, which is the Head, even the Christ;

From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;

Who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

But ye did not so learn the Christ.

If so be that ye heard Him, and were taught in Him, even as truth is in Jesus.

That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit.

And that ye be renewed in the spirit of your mind,

And put on the new man, which after God hath been created in righteousness and holiness of truth.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

The Truth Must be Fearlessly Spoken.

That is a command.

If there is any man to whom it applies with overwhelming force, it is the teacher who stands where he is demanded of conscience and of God to speak the truth, impugn it who so lists.

He must speak it.

It is on his peril if he does not.

A Christian and honest man will never be afraid to hear the truth, no matter how it hurts him.

It is a good thing to be hurt.

We need to be hurt.

A great many truths hurt us because we need hurting. They go counter to our life perhaps.

Be ye angry, and sin not: let not the sun go down upon your wrath.
Neither give place to the Devil.

The Righteousness of Divine Anger.

I think that is a mighty good thing.

Be angry.

Be sure you get angry.

Do not sin, though.

Let the sun never go down upon your wrath.

Let it shine on your wrath until the bad thing is exterminated.

Keep on being angry. That is how I read that.

Be angry!

Some of you never get angry.

You can see the Devil stealing the money and the lives of men, selling Liquid Fire and Distilled Damnation, selling nicotine poison, doing the most horrible things, and you never get angry.

"Oh," you say, "let them alone."

That is the way for the Devil to triumph.

If you are going to do any good, you have to get angry with yourself, too.

You are such a mean, poor, pitiful kind of a coward that you can see all kinds of bad things done—widows robbed, thieves and robbers abounding, iniquitous laws, shameful public administration and never get angry.

You say: "But an amiable person never gets angry."

The Devil and you agree very well, do you not? It seems to me you do.

But God does not agree with you.

Be ye angry! The Christ was angry.

"Oh, He was so gentle," you say.

Was He?

Did you ever see that whip of small cords He made?

Did you ever see Him use it? Did you ever see Him go into the Temple, and lay it on the backs of the money-changers, kicking over their tables and driving them out, saying: "Get ye hence! My Father's House shall be called a House of Prayer, but ye have made it a den of thieves?"

The Christ is the greatest Destructive Power this world has ever seen, or will see.

He was manifested to destroy the works of the Devil.

He just went on smashing them all the time.

That is what He is doing now.

That is what a True Church will do.

You cannot do that and not be angry.

You have to get angry.

You have to get angry with sin and then you will not sin.

You have to get angry with disease.

You have to get angry with death.

You have to get angry with the Devil.

You have to get angry with all the powers of hell, or you will never be a good fighter.

Some of You Have Never Been Angry.

You do like to have things easy.

Your

> Willing soul would sit in such a frame as this,
> And sit and sing itself away to everlasting bliss.

I would like to take a stick to you. (Laughter.)

Who wants you to "sit and sing yourself away to everlasting bliss"?

Why do you not get up and do something?

Get angry! Get angry with the Devil!

Do not be angry with the poor sinner.

Just remember that it is the Devil that is in him.

You can take the sinner, grip him very hard, and pound the Devil in him. Then you get the Devil out.

That was the only way I could ever do anything with you.

I remember you when you had a great deal of Devil in you. You have some still, (laughter) some of you.

You have to get out the Devil of Laziness sometimes.

Only from twelve to fifteen hundred people were at prayers this morning at half past six.

We have had three thousand up to this time; but it was cold this morning.

You will find it warm next Wednesday night. (Applause. Laughter.)

That will be the first chance I get.

I Do Not Propose to Have You Sleep Lord's Day Morning.

You have nothing to do but to get to sleep early on Saturday night in Zion City.

There are no saloons, no theaters, no gambling hells, no goats to ride (laughter), no Hiram Abiffs to murder.

You all go to bed by 9 o'clock, and if you do not get enough sleep by 5 you will hear about it.

I believe in people being alive.

Let me be buried when my usefulness is over. I do not want to stay here.

Be ye angry, angry.

The Apostle Paul went about knocking things to pieces everywhere. That is the only way to do.

There is plenty of Devil around. You have to knock the Devil out.

You cannot make war on the Devil with *eau de Cologne* or rose-water.

You have to make war on the Devil with a Sword sharper than steel.

> Sharper than steel is the Sword of the Spirit.

Divine Anger is Pure Love.

There is no love so perfect as that which is angry with sin.

The truth-speaker loves his fellow men too much to fear them, and will speak the truth.

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of Redemption.

Oh, that is the saddest thing of all; that a child of God shall grieve the Holy Dove, the Spirit of Infinite Love, and Purity, and Power, until He departs.

Quench not the Holy Fire within.

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Gird your armor on and fight well.

Speak the truth in love, and fight the thing out with the Devil every chance.

Wherever you see evil raising its head, hit it.

Never Stand upon Ceremony with a Snake.

When I lived in countries where there were lots of snakes, I never stood upon ceremony.

One day while riding in the Australian bush, I met my first death-adder.

In a moment the horse was on his haunches and whirled around with me. If I had not had a tolerably good seat I would have been smashed.

The perspiration burst out upon that horse and ran down it as I beheld it trembling in every limb.

What was it?

I reined it up again, and it would not face it; jumped back again.

Then I saw a death-adder in the dust of the track in the forest, and I got my horse away.

I got a stout stick, and I stood upon no ceremony with the death-adder.

I smashed its head and hung it up there for everybody to see; to warn them to find out the nest if they could.

Do not stand upon ceremony with the Devil. Give him a lick every time he lifts his head. That is the Christian spirit.

Resist the Devil. Fight him.

Fight lies, no matter where they are.

Fight the Good Fight of Faith.

Faith is not junketing, beer and skittles.

The Divine Faith, the Faith of God, means a fight, a Good Fight.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice.

There is a Divine Anger and a Devilish Anger.

A Divine Anger never hurts anybody, but helps them. It smashes their sin.

And be ye kind one to another, tender-hearted, forgiving each other, even as God also in the Christ forgave you.

Fighting Sin Does Not Mean Cruelty to the Sinner.

We fight the sin of vice, but we take the wanderer into Zion Home of Hope for Erring Women.

For years and years we have cared for scores and hundreds; sent them back to parents and cared for their poor babes, nameless babes; got them names and homes.

We hate the sin.

A man sitting close to me now was a saloon-keeper.

I hate the saloon and made him hate it, too.

He went out and closed up.

That man did what he was told. Now he is happy

There is no happiness outside of obeying.

Obey God.

Christianity is not a thing to play with.

You have to do it; you have to live it.

You have to do the thing God wants you to do.

May God bless His Word, for Jesus' sake. (Amen.)

Prayer was offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

The tithes and offerings were received.

UNVEILING THE APOSTASY OF THE CHURCH OF ENGLAND AND HER EPISCOPAL DAUGHTERS.

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 comes. Amen.

The words that I put in the front of each discourse are these in connection with the Unveiling of the Apostasy in the 2d Epistle of Paul to the Thessalonians, 2d chapter and at the 3d verse.

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.

Last Lord's Day I spoke concerning the Falling Away in England in connection with the Church of England, and after very briefly sketching the origin of the Church of England, I called attention to the facts which proved that it was born in sin; that it was conceived in iniquity.

I spoke of the most shameful travesty of religion that was ever perpetrated upon humanity, when that horrible monster of iniquity, Henry VIII., formed the Church of England.

Crimes of the First "Head" of the Church of England.

Henry VIII. had six wives.

Four of them he divorced, and two of these were beheaded by his orders.

Of the other two, one died, and the other survived him.

Ah! it is a horrible story! a shameful story!

Pope Clement VII. did right in refusing the divorce which Henry wanted from Catherine of Aragon, against whose character he never even uttered one word of reproach, because he could not.

She loved him with a wonderful devotion.

With a mass of pretentious falsehood, he sought for a divorce that he might marry the strumpet, Anne Boleyn.

He very soon got tired of Anne Boleyn, too, and got a Court to find her guilty of adultery.

He got another court to declare she had never been his wife, and he sent her to the block because she had been his wife and unfaithful.

Look at these shameful contradictions on the part of the Head of the Church and the Defender of the Faith!

The Church of England Must and Will Fall.

I have been taking pains to read into that period again; and I say, before God and man, that that horrible Apostasy must come to pieces; it must fall. It will fall ere many years have passed away.

If the Church of England does not apply to the Parliament of Great Britain for dissolution it will be dissolved; and, perhaps, in the throes of a revolution. Disestablishment could be effected upon better terms now than in a few years hence.

I have said that the one thing above all others, that made it apparent, that the Church of England was apostate in the sight of God was that it was born apostate, and, immediately after its birth, it proclaimed itself as "the Church of England, established by law," a law of the British Parliament, which is a very different thing from a law of God.

At that time Parliament was practically whatever the King made it.

There was no representation of the people by voting, such as you have today.

A few squires practically settled the whole question of representation.

The King's command and the squires and nobility settled the question as to what Parliament was—a Parliament that would do anything the King wanted. If it did not, he would take care that their tongues would no longer wag in their heads; for Henry VIII. settled spiritual and intellectual difficulties by cutting off the heads of those whose brains did not work as he decreed, and by separating body, soul and spirit when men's spirits did not obey the murderous and lecherous spirits who possessed that monster of iniquity.

The Beginning of the Apostasy in Royal Supremacy.

Think of that horrible travesty of Royal Supremacy!

The Apostasy began in Royal Supremacy in the time of Constantine the Great, so-called.

There were some things in which he was great. He was more sensible than most of the bishops at the first Council of Nice, in 325.

The first thing that they did was to send in complaints against one another. They were so numerous that the Emperor was disgusted, and would not read one of them.

When the Council convened he brought in a brazier, had a fire lit in it, took all the complaints, unopened, put them right into the fire before the Council, and swore before the gods that he had never read one of them.

Then he besought the ecclesiastics to have some sense and to agree together as to what Christianity was.

Thereupon the Athanasian and Arian parties went tearing at each other just as if it had been a Quadrennial Methodist Conference in Chicago, with Judge Horton calling for order,

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and threatening the delegates with the special attentions of the Police, as was the case on a recent occasion. (Laughter.)

The Absurdity of the Royal Title, "Defender of the Faith."

Let us say a few more words about the Royal Supremacy, before we leave it.

It began in the Church of England, by Henry VIII. being recognized by Parliament as the "Defender of the Faith."

Leo X. gave him that title; that Leo X. who sent out Friar Tetzel to sell indulgences; that Leo X. who outraged the conscience of the whole world by sending out a man to sell indulgences not only to poor sinners who had sinned, but to people who intended to sin.

He made the Church the laughing-stock of the whole earth.

That wicked Pope gave Henry VIII. the title of Defender of the Faith, because of his ferocious attack upon Martin Luther and the reformation.

Martin Luther got back at him.

Luther says: "The King's book has been put forth to his everlasting disgrace. He was a fool for . . . . stuffing his book with lies and virulence, reminding the world of nothing more than of Leo or his shadow, and of such fat swine as are mewed in the sty of St. Thomas. . . . . Damnable rottenness and worm as he is—he knowingly and wilfully sets himself to compose lies against the Majesty of my King in Heaven."

Pope Clement, his successor, who confirmed the title of Defender of the Faith, was the very Pope who uttered the Bull of Deposition and took away the title.

Royal Title, "Defender of the Faith," Perpetuated by British Parliament.

Parliament, however, voted him the title, independent of the Pope.

If any of you have studied the documents of that time, you have seen the ignorance of not only ordinary representatives to the House of Commons, but the ignorance of Peers of the Realm, like the Duke of Suffolk, who could neither spell nor write properly. As for their logic and good sense, it was about on a par with their orthography.

That Parliament was looking out for the spoils. The Church of Rome was being spoiled at the time.

That work of Cobbett's, wicked as it is, is a work that will have to be reckoned with yet.

He shows what the spoliation was—a terrible story!

That foolish, ignorant Parliament established the Church by law, and declared that Henry VIII. was the Divinely-commissioned "Supreme Head" of the Church of God.

Such was the origin of the Church of England!

Its establishment was the work of a thief, a liar, a murderer, an adulterer, a villain of the deepest dye.

Because the Pope would not brand with shame a woman who had been true to him, he tore the Church of England from its mother, the Church of Rome.

In the very matter in which he asked the divorce, on the ground that he could not legally marry her because she had been already married to his brother, the king well knew that the marriage had never been consummated and that he himself had applied to the Pope for the dispensation which made that marriage with Catherine of Aragon.

Henry Willing to Have the Pope Give Him Two Wives.

And there is a worse piece of hypocrisy in addition to all this. King Henry VIII. delegated William Knight to get a *dispensation* from the Pope to marry again, *constante matrimonio* (that is, without any divorce from Catherine). Brewer in his history of this period brings out that fact, by the aid of secret correspondence to which he had access, and he adds these words: "Comment is needless." If the Pope would have allowed Henry *to marry two wives*, . . . what then is to be thought of Henry's conscientious scruples?"

Shocking! Horrible! Shameful!

Just think of a Church that has come down from Henry VIII. to Edward VII., and all the head it has ever had has been the monarch of the time. And what kind of "heads" were they? Think of it!

Farce of Edward VI. Being Defender of the Faith and Supreme Head of the Church.

Henry VIII. was succeeded in 1547 by his poor son, Edward VI., in whose name a great many things were done that he knew nothing at all about. He was only nine years old when he began to reign.

He was a sickly boy, and died in 1553, when he was only sixteen years old.

How could he be a defender of the Faith?

How could he be a Supreme Head for the Church?

However simple and beautiful his private character might have been, how could he rule the Church of God?

When you get away from him what have you?

You have Mary, well called Bloody Queen Mary.

Reestablishment of the Roman Catholic Church in England by Bloody Mary.

She began her reign by beheading Lady Jane Grey, who had been proclaimed Queen by her friends. Young, innocent, beautiful and of high character, she was the first victim of Mary's thirst for blood.

But do not forget that Mary was Defender of the Faith and Supreme Head of the Church according to English Law.

You know, if you know anything about the history of the period, how within a few days of her accession, the Roman Catholic Church was reëstablished.

At every gate of the city of London there was a gallows erected, and it was kept busy.

The fires of Smithfield were lit. They were kept busy.

The Tower of London was filled with the best blood of the noblest and purest men and women of England.

London and many other cities ran red with the blood of those who died for the Christ, denying the superstitious lies of Rome.

Mary married Philip of Spain.

It was through her that the Armada to invade England took shape, because Philip claimed his right as King afterwards, in the reign of Mary's sister.

She brought about a revival of all the old persecuting nobles and bishops, and King Henry's Church of England very quickly became the Church of Rome.

It had never been really reformed, and nearly all its clergy were eager to submit to Cardinal Pole, do penance, and recognize the supremacy of the Pope and Church of Rome.

There has never been any reformation in the Church of England.

During the five years of Mary's reign—1553 to 1558—the Church of England was conducted on Roman Catholic principles.

Where is the boasted continuity of the Church of England?

She sent Bishops Latimer and Ridley, and Cranmer, Archbishop of Canterbury, to be burned to death at Smithfield.

During her brief reign, about three hundred persons were burned to death at the stake, and Burleigh says: "By imprisonment, by torment, by famine, by fire, almost the number of four hundred were lamentably destroyed."

She destroyed the Church of England; but she was "Defender of the Faith." She was "Supreme Head" of the Church by law established.

What shameful lies these assertions of the Church of England are, and yet, if they do not, in effect, make them, they destroy the "apostolic continuity" upon which they so much rely!

Elizabeth, as "Head" of the Church, an Unutterable Disgrace.

When Mary died, that Amazonian, Elizabeth, an able woman, took the throne.

She was a daughter of Anne Boleyn, declared a bastard by law, on the demand of the king; for her mother was declared never to have been legally married to him.

Yet, when Elizabeth became queen she was "Defender of the Faith," and the "Supreme Head" of the Church.

Are you not ashamed to think of it, Episcopalians in America, who draw your direct existence from the Church of England?

You glory in being a part of the Church of England.

Take the responsibility of it. Are you not ashamed?

Think of Elizabeth's reign, from a religious point of view.

Crimes of Elizabeth.

Think of that woman who cursed and swore, cuffed a bishop of the time and told him that she could frock him, and she could unfrock him. She reigned from 1558 to 1603.

"Supreme Head" of the Church, was she not?

Froude says of her, and he is also her admirer and apologist

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as well as accuser, that "she was often insincere, often dishonest, often mean." He sums her up in these words:

Elizabeth never chose a straight road when a crooked was open to her. . . . For Protestantism Elizabeth never concealed her dislike and contempt. . . . She represented herself to foreign ambassadors as a [Roman] Catholic in everything except in allegiance to the Papacy. Even for the Church of England, of which she was the supreme governor, she affected no particular respect. . . . As to the bishops, if they disputed her pleasure she threatened to unfrock them. . . . Obligations of honor were not only occasionally forgotten by her, but she did not seem to understand what honor meant.

Think of the woman who could lure Mary, Queen of Scots, to England, by deceit and lying, and then send her to the block!

Mary was not under her government. She had no rights over her at all.

Mary was Queen of the Scots, and should have been dealt with in her own country, if there was to be any dealing with her.

Murderess!

Elizabeth hypocritically pretended that she was sorry that her secretary had sent the warrant for her execution, although she could not deny she signed it.

Take the whole story of that horrible reign, splendid from a business point of view, splendid in many ways; a reign when a great many rose and great progress was made. Elizabeth had no more to do with it, however, than President Roosevelt has to do with the last harvest.

The whole of Elizabeth's reign was that of a subdued Catherine of Russia.

She was not openly vicious, as Catherine was, but any one who knows the history of the times must be ashamed to think of her as a Protestant and religious Queen.

But, Church of England people, she was "the Supreme Head" of your Church and "Defender of the Faith."

James the First, a Royal Fool.

When she died, the most conceited creature that ever sat upon a throne followed her—James I. of England and VI. of Scotland.

Do you know anything about him? Have you ever gone into his reign? He reigned from 1603 to 1625.

One of the saddest things is to read that dedication, printed with every copy of the so-called Authorized Version of the Bible.

The translation, full of shameful flattery, is dedicated to James I. by the translators, and they speak of that "bright Occidental Star, Queen Elizabeth."

It is a shame to talk about King James.

We in Scotland know a little about him.

We in Scotland know what a murderous villain he was, wanting to impose his unreformed Church of England upon Scotland at the cost of civil and religious liberty, property and life itself.

He imposed it by force and fraud, making it a crime to worship God in any other way than with a Church of England prayer-book in your hand. This bore terrible fruit in later reigns.

Yet it also claimed that he was the "Supreme Head" of the Church, and the "Defender of the Faith."

The Utter Unreliability of Charles I.

When you get beyond him there is Charles I. who reigned from 1625 to 1649. Can any one who knows the facts imagine that man as really "Head" of the Church and Defender of the Faith?

Oliver Cromwell said truly, and many of the king's own supporters said it, that you could not believe one thing that that king said. He broke his word to his Parliament and to his people, to his courtiers and to his God.

Tribute to Oliver Cromwell.

Take old Oliver Cromwell if you want an active Defender of the Faith, according to his light, but who recognized the Christ alone as the true Supreme Head of the Church.

You have a man there!

If you want good reading, read Carlyle's "Life and Speeches and Letters and State Papers of Oliver Cromwell," and you will get something worth reading.

That is a glorious book.

Forever and ever it has rehabilitated Cromwell.

His majestic figure stands up amidst all the wretched, miserable simulacrae of kings and queens, as a man who knew how to rule in the fear of God. He was a true Protector.

For centuries the Church of England covered his name with obloquy.

It took that hard-headed thinker, that tremendously powerful, intellectual and patient historian, with a keenness of analysis, and a patience in research that has never been surpassed, to give the world a true estimate of Oliver Cromwell.

Young men who want historical reading for these winter nights, get Carlyle's Oliver Cromwell, and you will be enthused as you read the story of a mighty man, not without many faults. He ruled England from 1649 to 1658.

He was no king. He was lord protector for the time being.

Then, who came? Who came next to be Defender of the Faith?

The Unspeakable Debauchery of Charles II.

Are you not ashamed to think of it?

Charles II. and Nell Gwynn; Charles II. and a bevy of harlots at Whitehall; Charles II., whose name is a synonym for everything that is unclean and unwise.

He claimed to be "Defender of the Faith," and "Supreme Head" of the Church of England, whilst he lived like a lecherous villain and brute, an open adulterer, a traitor to his country, and an irreligious hypocrite. On his death-bed he received the sacrament from Roman Catholic priests, and he left two papers, in his own hand, avowing his rejection of the Church of England of which he pretended to be the Head and Defender.

Are you not ashamed to think of it?

I will not enter into his life; it is too shameful; it is too horrible.

His vices are unmentionable.

His degradation was so deep that all the waters of the Atlantic cannot wash the stain away.

His reign, from 1660 to 1685, was not so bloody as it was filthy, but there was blood with it, too. Scotland can tell you that.

Another Break in the Continuity of the Church of England.

Next came another Roman Catholic who reigned from 1685 until he was driven from his throne in 1689.

James II., a shameful, evil liver, a debauchee, came to the throne.

Was he "Defender of the Faith" and "Head" of the Church?

William of Orange had to come over and settle him.

Horrible! Disgusting!

"Head" of the Church! "Defender of the Faith!"

He was ready to hand over England, bound hand and foot, to Rome again; but a Revolution drove him from England and his throne.

Then Came William III. and Mary.

They reigned from 1689 to 1702.

As compared with many of the Stuarts, William of Orange was a good man.

Of course he would never have been on the throne, but for Mary, who was a Stuart.

You have no need for me to go into William and Mary's reign, if you know anything of the history of the times.

As for real, practical, spiritual religion, he did not pretend to have any.

Wickedness and Folly of Anne and the Georges.

Then you come to that extraordinary Queen Anne, who reigned from 1702 to 1714. I do not want to say much about her.

There is not much use bringing out the scandals of that reign. There were many in the Marlborough times.

And she was "Defender of the Faith," "Head" of the Church!

The Four Georges and William IV.

Then you come to the Georges.

What a mess you have there!

My time does not permit me to enter fully into the Hanoverian dynasty, which extended from 1714 to 1830.

George I. never knew any English, yet he was the "Defender of the Faith," in the English tongue.

George II. was never accused of any piety.

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George III. was the best of the lot, and he was insane! (Laughter.)

George IV., a Liar and Debauchee.

George IV. was possibly the biggest liar that ever sat upon a throne. (Laughter.)

George IV. used to tell how he had led a charge of the Guards at the Battle of Waterloo, when the fact was he had never been there.

He created that fable, however, and it grew, and grew, and grew.

He was such an unconscionable liar, that he would go into it in great minutiæ.

Then he would turn to the Duke of Wellington and say: "Now, Arthur, is that not true?"

That old general would slyly say: "I have often heard your majesty say so."

You know what he was. His history is too recent for you not to know what a debauchee and ruffian he was.

Surely the histories tell enough of the manner in which he treated Queen Charlotte.

And he was "Head" of the Church and "Defender of the Faith!"

Then you come to William IV., that old sailor.

No one ever accused him of having any piety. It was a thing he never had much use for. He was a jolly old sailor, a very short time upon the throne.

Good Queen Victoria—But Not a "Head" of the Church.

Then you have the best queen that ever sat upon a throne in any age, Victoria the Good, who reigned from 1837 to 1901.

But was that poor little girl, not out of her teens when she ascended the throne, "Defender of the Faith" and "Head" of the Church?

Did she have the power from God Almighty to rule the Church of God?

What a sham!

You all know, if you know the history of that reign, that the Church was in no sense ruled by her.

The Officers in the Church of England Appointed by Politicians.

The offices are matters of political appointment.

Although perhaps she sometimes exercised a personal pressure, as she was able to do, yet when Gladstone was in power, as Premier, he would select one class of men; but when Disraeli was in power, he would select another class.

The Premier of the day was the real, practical "Head" of the Church of England! What a farce it is!

The Church of England Now a Political Machine.

The Church of England is, to a large extent, a mere political machine, run in the interests of the dominant party, whatever party that may be.

If it is Tory, it is a Tory Church; if it is Whig, it is a Whig Church; if it is Liberal, it is a Liberal Church; if it is Radical, it is a Radical Church, as far as each can make it whilst they are in control of the machinery of government.

The story I have told of the Vicar of Bray is just the thing that covers it all.

These men in the Church of England are all consistent, perfectly consistent.

They are as consistent as that Vicar of Bray.

He had been a Roman Catholic under Henry VIII.

When Henry VIII. quarreled with the Pope, and could not get his divorce, the Vicar of Bray acknowledged the Royal Supremacy and preached against the Pope.

When Mary came upon the throne, and Popery was restored, he pitched into Cranmer, of whom he had previously approved.

When Mary died, and Elizabeth became Queen, he pitched into everything that he had approved in the time of Mary.

Somebody said to him: "You inconsistent rascal! Have you no conscience or consistency?"

He said he had a good conscience and that he was perfectly consistent.

"How can you be consistent?"

"Well," he said, "I am consistent in this, that whoever is King or Pope, I am Vicar of Bray." (Laughter.)

A Conscience Never Used.

I think his conscience must have been like one of which I heard last week, a man in Salem, Massachusetts.

He was doing some wicked things, and he was asked if he had any conscience. He said, yes, he had a good conscience.

"How can you have a good conscience?" he was asked.

He admitted all his sins, all his wickedness, all his oppressions and meannesses, but he said, "I have a splendid conscience."

"What do you mean?"

"Well," he said, "it is a perfectly good conscience. It is as good as new because I have never used it." (Laughter.)

It strikes me that such is the ecclesiastical conscience these Church of England people have today; a splendid conscience, but they never use it, or consider the Apostasy of the Church.

The Shameless Purchase of Positions in the Church of England.

Now, what is the fact today?

Speaking, for the moment, solely from the political point of view, no words can too severely condemn the Shamefulness of that Church pretending to be a Divinely authorized organization.

The fact is that in all its highest offices it is an organization that simply represents the predominant political power of the period, but in its lower offices there is scarcely a single living in the Church of England today that is not a reward for political or personal services, or preferences, or that cannot be bought for money.

The "livings," the "cures of souls," the "rectorships," etc., in the Church of England are, in a vast number of cases, matters of secret purchase.

How?

Well, I will tell you.

The right of presentation to these livings lies in the crown, or in the squire, or aristocrat dominating the district.

The people have nothing to do with it.

The salary attaching to that cure of souls is one connected with the real estate and the Church in that locality.

We will say the Earl of Mudbottom has ten livings on his various estates.

When one of the incumbents becomes aged or sick, there is a quiet advertisement put into a certain church paper to the effect that the advowson of a certain church can be purchased through ecclesiastical brokers.

I desire now to speak carefully.

I know what I am talking about. I looked it up again lately when in London.

There is scarce a living in the Church of England that is not a matter of purchase.

You can go to a broker and purchase a living in advance of the impending death of the vicar, curate or rector.

Ministers of the Church of England Who Seldom Preach.

You can buy curacies for a young man who has been sent to Oxford, and who has taken holy orders, as they are called, although he may be a graceless scamp, as many of them are who take holy orders; graceless scamps that can scarcely get through their examinations.

In England, when there are four or five sons, the oldest one gets all the property, and the next one they get into the army; the next one they get into the navy, and if there is a fourth, the last one, the fool of the family, they put him into the Church. (Laughter.)

He is educated at Oxford or Cambridge, and gets so-called holy orders.

That young man's parents or guardians can buy for him a living of souls, and he can become rector of Mudbottom at an income of five or ten thousand dollars a year. The people to whom he is to minister have nothing to say about it.

He can put in a curate at a hundred dollars a year, and start off on his travels.

He can shoot, or hunt, or travel, or do anything he likes, and never preach a sermon.

He draws the salary, nevertheless.

You meet these "clergymen" all over the world.

You meet them aboard ship, in trains, in hotels.

These rectors and vicars never preach a sermon, or very, very seldom.

If they do, their sermon is cribbed.

Cribbing of Sermons by Church of England Clergy.

By the way, there are plenty of places in England where sermons are written and paid for by the men who preach them. Sometimes they are too ignorant not to know that these sermons

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have been copied out of the Judicious Hooker or Bishop Beveridge's works. It is alleged that this shameful traffic of the buying and selling of the livings of souls is going on today in the Church of England.

I ask: Is that the Church of God?

I ask: Is that in accordance with the Word of God?

Such a Church is an apostate, shameful thing, that ought to utterly perish as an organization, for it is not of God.

I will not go much further today with the outward and political phase of the case.

I desire, however, before I close, to say that next week I will deal with the fundamental errors of doctrine of the Church of England, as expressed in its own words, in its own formulas.

I will discuss the form of Baptism, the form of the visitation of the sick, and unveil the shameful lies that lie at the bottom of the whole system.

I will expose the error of declaring that a poor little babe, who is brought to the church by a sham godfather and a sham godmother and given a sham baptism by sprinkling a little water on its face, is regenerated by the act of a priest.

That falsehood lies at the bottom of the dishonesty and ungodliness which is the heritage of every Church of England child and man and woman.

May God defend the right!

May God help you to see just how far you American Episcopalians are in the same boat.

With very little alteration you are with the Church of England.

The Church of England Not Protestant.

I do not wonder that at a recent conference in one of the States they proposed to sweep away the word Protestant Episcopal.

The man who submitted that motion is right.

The Church of England has never been Protestant. It never had any Protestantism about it.

The Church of England never protested against Roman Catholic errors.

Henry VIII. protested against Luther and maintained the Pope, and the Church of England has never been reformed.

The Ritualistic or Romanizing party of the Church of England is the more consistent.

The people of England have no alternative. If they want to get a Protestant Church they will simply have to disestablish the Church of England.

Although they pretend to be Protestant, they have no right to the name.

They never protested against anything, in their beginning, except against the Pope's rejection of Henry's demand for an illegal divorce, and that protest was a disgrace.

I say these plain, simple words, because in America you have to deal with this church.

Every Episcopal Church in America is really a part of the Church of England.

Every Episcopal Church which owns the motherhood of the Church of England is a part of that Apostasy.

The fundamental, doctrinal errors which I intend to point out next week belong as much to the Protestant Episcopal Church in America as to the Church of England in the British Empire.

Recognition of Sincerity of Many in the Church of England.

Remember I am not fighting men. I am fighting systems.

I recognize, and I appeal to you to remember that I recognize, the scholarship, the Christianity, the integrity and the thorough honesty, up to a certain point, of large numbers of persons in the Church of England.

They were born in it. They know nothing else. They have never considered the serious, shameful crimes that lay at its beginning, and the errors that are now in existence within it.

There are, as in the Church of Rome, multitudes in the Church of England who are seeking and finding God, and are endeavoring to live the life of God within these communions.

I am striking at systems, and praying God to destroy every organization that impedes the progress of the Kingdom of God. (Amen.)

If we should impede it, may God destroy our organization.

I am praying that God will help me to make this point clear.

I owe a great debt to the scholarship of many in the Church of England.

None of us who are readers of the great theological works of the past but are greatly indebted to the able translators and able investigators who have put before us the splendid result of their researches.

I am thinking now, especially, of the magnificent scholarship shown both by the Church of England and the Church of Scotland in connection with such work as the translation of the antenicene and postnicene fathers.

I think that alone constitutes a great debt, for which they are to be most highly commended.

All men must thank God for the great and splendid Christian scholarship of many in the Church of England, and their undoubted piety according to their light.

They are victims of a system into which they came by inheritance.

"The times of ignorance," however, "God overlooked, but now He commandeth" the Church everywhere to repent, to get out of evil organizations and to be honest.

Organizations and Systems May Perish; Principles Endure.

You cannot reach the people in any other way than by honesty.

Last week Zion spoke, through her various Elders and myself, to more than sixteen thousand people, and visited in the homes of nearly two hundred thousand.

At least a hundred thousand persons were reached in their homes today by Zion Restoration Host.

I heartily thank God for our organization, but I am not wedded to it.

I do not care a snap about the organization, no matter how good it may be, if it does not effect the purposes for which the organization exists.

"That form of government is best which is best administered."

You may have splendid results in very defective organizations.

Of course, the nearer an organization approximates the Christ's own command and the apostolic practice, the better; but the man who would lead the people today to do the work of God must be no slave to past methods.

Principles are eternal; Modes of Operation change.

We now have powers to do what they never could have thought of doing in the olden time. We can carry that Message to the people by the printing press—and soon by the phonograph, and in a thousand ways.

I believe that these are the days when the Hidings of God's Power are being brought forth in many ways.

I will not be trammeled by any modes or forms that would weaken power.

Forms of Godliness that have no power are a curse.

Into every form we must put the Power; the Power that does the work and reaches the people.

The people must be saved. A people must be prepared for the coming of the King.

The Kingdom Is Greater Than the Church.

The Church of the Living God must remember that it is not the whole thing; that the Kingdom of God is greater than the Church; that the Church is, after all, only an *ecclesia*, that is a people gathered out of the Kingdom.

You cannot bring into the Church those who have not been brought into God's Kingdom, but the Kingdom is greater than the Church.

I thank God that there are multitudes of honest men who fear God and work Righteousness who are in God's Kingdom, as was Cornelius, and yet have never known of Jesus. The Power of the Gospel is coming to them, however, and men who are desirous to live in God's Kingdom and be under God's Rule are to be found in millions in this world.

Broad Scope of the Church.

The Christian Catholic Church in Zion must reach them.

This Church must show them that those who belong to the Kingdom may likewise enter into the Church and share in the blessings that have come to us, who have entered into the Kingdom by Repentance, by Faith, by Holy Living.

Then let the Church be broader than ever it has been before; taking part not only in ecclesiastical, not only in the spiritual life that affects the family and the individual conscience and spirit, but carrying its activities into education, into commerce, into politics.

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Let it be remembered that the Kingdom of God has to cover the necessities of man in every way and at every point. This we shall do, if God permit.

*These are the Times of the Restoration of All Things, when the Kingdom of God is to be established.

Before that Kingdom, everything else must go.

A Pure Church can be the outcome only of the Restoration of the Kingdom of God.

The Gospel of the Kingdom of God is the great thing: Repentance, Faith, Holy Living.

People can come into the Church which teaches and lives that Gospel, and be powerful.

Then they can go forth into the great fighting hosts of the Church.

The Christ Came to Establish the Kingdom; the Church Is Secondary.

Great and powerful as the Church is, the Christ made little of it, compared to the Kingdom.

He came to establish the Kingdom.

In all of the Gospel according to John the word Church is not once used.

In all of the Gospel according to Luke, the word Church is not once used.

In all of the Gospel according to Mark, the Word Church is not once used, and it is only twice used in the Gospel according to Matthew. There it is used in the sense of the *ecclesia*, "gathered out" of something, the gathering out of the Kingdom of God of those who are founded upon the Rock, Jesus, the Christ.

The Christ's parables and His teachings were all connected with the establishment of the Kingdom of God, the Kingdom of Heaven.

The Church idea, great as it is, is narrow and small compared to that of the Kingdom of God.

We are a Church, but we are a Church in Zion, the Christian Catholic Church in Zion.

Never forget that the word Zion stands, in all the prophetic Word, for the Kingdom of God.

We are a Church within the Kingdom, but the Kingdom is greater than the Church.

May God bring us all into His Kingdom.

All who desire to enter into His Kingdom, or, being there, desire to grow in His Kingdom, stand and tell Him 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 power to do right, no matter what it costs. Give me Thy Holy Spirit that I may trust Thee, love Thee, serve Thee; in Jesus' Name. Amen.

Now, did you mean it?

Audience—"Yes."

General Overseer—Now, you must live it.

The audience was then dismissed, and those who wished to partake of the Lord's Supper gathered on the ground floor of the Auditorium.

About three thousand Christians had thus gathered about the Table of the Lord, when the General Overseer, after a season of silent prayer and the soft singing of the hymn, "Close to Thee," took up the Sacred Elements, and spoke as follows, while the people listened with the deepest emotion:

Unique Character of the Christian Catholic Church in Zion.

I dare say, truthfully, that no more remarkable religious movement has marked the close of the nineteenth century or the beginning of the twentieth than that of the Christian Catholic Church in Zion.

We have reason to thank God.

Yet with a Deeper Humility, with a Purer Faith, with a Brighter Hope, with Increased Wisdom, with Larger Knowledge, with Greater Tenderness and Consideration for all who sin and sorrow and suffer, and for all who are the victims of the Apostasy, let us Go Forward.

While we smite the wrong, may God impress it deeply upon the world that we want to win and bring children to their fathers, and fathers to their children, and to unite the Home with the Nation into Loving Obedience to God.

Effect of a Rejection of Elijah's Message.

If this Last Message is rejected, then Jehovah comes with the Ban; with the Curse.

I have nothing to do with the consequences, out I want to make my Message plain.

I am laboring to lay, in these Unveilings of the Apostasies, the foundation for many things that can only be said, if I prove my case: that Christendom, as a whole, is apostate.

If that is fairly proved by historical facts in the past and in the present; by sound reason; by the Scriptures; by that which appeals to all men, the voice of unanswerable Truth, then, I will have the right to call the Nations to Repentance.

Then I will have a right to command the rulers of the world to bow at the feet of the Christ, the King, and prepare the way for His coming.

That we will do most surely, and we will not be content with doing it upon this Continent.

We will do it wherever we can get a footing with Zion Literature, and with our workers.

When the time has come and Zion City is well established, I desire in person to

Carry that Message to All the Great Capitals of the World.

Oh, that God might help us to die to sin, and die to self, and anywhere any of us can better extend the Kingdom of God by our life or by our death, let us be ready at any moment.

May this spirit be in all the homes in all Zion everywhere. May God bless you all.

PRAYER BY GENERAL OVERSEER.

Father, we present to Thee our dear people. They are Thine. Thou gavest them to us out of the world. They have come from the east and from the west, and from the north and from the south, and they are only the forerunners of thousands and tens of thousands to follow.

O God, Thou art shaking the very foundations of thrones and of dominions.

O God, there is so much to do! Help us at this Ordinance today, the last of this year, excepting at the midnight supper. O God, help us to consecrate ourselves afresh in the dying year, the last hour of the twelve, while the sands of time are running out.

O God, help Zion to reach the people in Chicago, in the world.

O God, send forth Thy Light and Thy Truth. Send it forth in the pages of LEAVES OF HEALING.

Make us a self-denying people, willing to obey Thee, that many may get the blessing.

Now, Father, hear us. Bless us.

Bless those who have recently entered into our fellowship, whom we shall receive formally at an early date. O God, greatly bless them.

Bless Zion everywhere throughout the world, in all the lands.

Let sin be put away. Let power to overcome be given.

Make our young men and maidens, sons and daughters of Zion, as the Word of God has said, comparable to fine gold.

God bless them.

Make us a pure people.

Accept gratitude for the broken body of our Blessed Redeemer, broken for us; for the blood shed, and shed for us, and for the sins of the whole world.

Oh, what a love! that brought the Son of God into the son of man to bleed and die for sinners such as we!

We praise Thee for that Love.

Let it ever increasingly reach our hearts and make us to be willing to love as He loves; to live as He lives; and, if need be, to die as He died. For Jesus' sake.

Beloved Brothers and Sisters, I thank God for the privilege of ministering to you today.

I hope God will bless the discourse of this afternoon.

I believe He will.

I am delivering these discourses, not merely for you, but for that wide audience throughout the world, which reads them in LEAVES OF HEALING.

The Ordinance was then administered by the General Overseer, the Overseers, Elders, Evangelists, Deacons and Deaconesses, the leader reading appropriate portions of the Word of God and leading the congregation in the singing of the hymns which Zion loves to sing on such occasions.

After a few brief words in closing, the General Overseer and his people sang the parting Hymn, "God be with you till we meet again," and this never-to-be-forgotten service was brought to an end by Zion's Salutation and Response and 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.

*The remainder of this Report has not been revised by the General Overseer.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., E. S. AND A. W. N.

FOR the first time during the season the frost had left his icy breath on field and forest, and covered with white the ground; had shaken down the vagrant leaves and stilled the upspringing flowers; and skies seemed gray and cold and heavy with their portent of coming winter, as the people of God gathered in the early dawn of Lord's Day morning, November 23, 1902.

From every point of the compass they came, first singly, then in twos and threes, and then in groups, and finally a steady stream of people flowed into Shiloh Tabernacle, a thousand alone of Zion Restoration Host being present when the beloved leader of this multitude began the delivery of his Message.

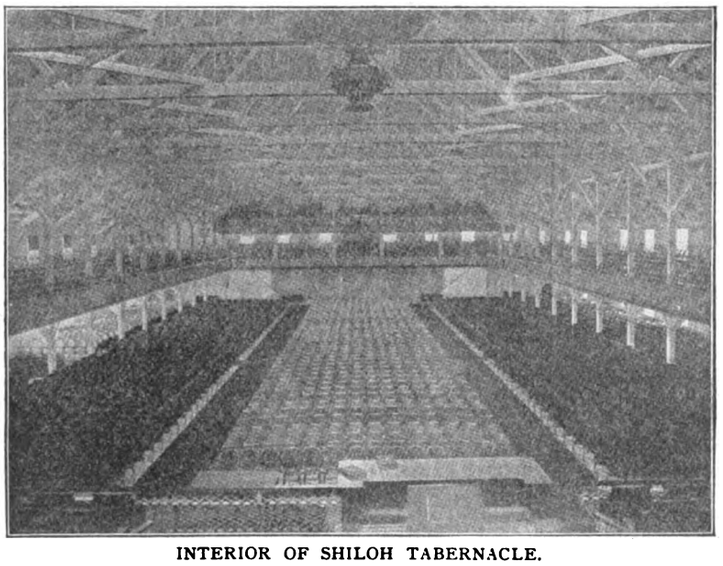
And the sunshine in the hearts of these children of God, as reflected in their faces, seemed all the brighter because of the grayness outside.

"The frost has its message, as well as the sunshine," said the beloved General Overseer, seeming to look into the hearts of his people and reading them as one does an open book; and the happy "Peace to thee" was as cheery as when summer brightness flooded the earth.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 23, 1902.

Service opened by the Congregation singing Hymn No. 4.

Praise Him, praise Him, Jesus our blessed Redeemer!
Sing, O Earth, His wonderful love proclaim!
Hail Him! hail Him! highest archangels in glory;
Strength and honor give to His holy Name!
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long;
Praise Him, praise Him, tell of His excellent greatness,
Praise Him, praise Him, ever in joyful song!



INTERIOR OF SHILOH TABERNACLE.

The General Overseer then read from the 7th chapter of Matthew.

After prayer had been offered, a number of testimonies were given, following which the General Overseer delivered the morning discourse.

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.

I desire to say something in addition to that which I have previously said in connection with the closing words of the teaching of our Lord Jesus.

The teachings of Jesus on the Mount were summed up in the wonderful, though simple parable of the two builders.

Luke's Gospel Throws Light upon the Parable of the Two Builders.

I am glad that we have light thrown upon it by Luke.

In all these discourses of Jesus we have but the briefest outline.

While the outline of Luke is even briefer than Matthew, there are several points in connection with that parable that are differently and in some respects better expressed in Luke's Gospel.

For one thing, the building upon the rock is not represented as if the rock were visible.

The Master said that the man who built his house upon the rock "digged deep."

These two houses might have been side by side.

The one built upon the sand and the other upon the rock.

The sand was over the rock.

The wise man wanted a foundation and digged deep, that it might rest upon the rock, while his neighbor, the foolish man, mocking at his labor and pains, simply built upon the sand.

Digging Deep.

Digging deep is the thing I desire to talk about this morning.

You will not find the Rock on the surface.

You will have to dig deep in your own heart and life.

Digging deep represents a true Repentance and a bringing forth of fruits meet for Repentance.

One form of it is getting below the falseness and the sins of a past life.

If you are to get to the Rock, you have to go deeper than the philosophies and religious systems which abound around us.

For the most part, very little is demanded of Christians in the majority of organizations calling themselves churches.

These are content with professions, and exceedingly slack in connection with practice.

I tell you frankly that there are a vast number of men in the world today whose morality is a great deal better than the Christianity of nine-tenths of the professing Christians.

There are men in the world who would scorn to do the things that are commonly done by professing Christians.

Persistent Liars Who Profess Christianity.

There are bishops, for instance, in that Methodist church, who have told the most shameful and abominable lies about me, who pose as men of the highest piety.

Take, for an example, Bishop Thoburn, who recently told the most disgraceful lies concerning Zion and myself, and keeps repeating them, although he has been informed again and again, and knows perfectly well that they are lies.

The callousness of conscience of a large number of professors upon the question of Truth is something amazing.

It is the spirit of falsehood that lies at the bottom of all Evil.

It includes the spirit of deceit which causes you to attempt to deceive yourselves and to lead you to believe that after you are Christians you can do evil things and then obtain forgiveness.

Fate of Hypocritical Men, Institutions and Nations.

"Be not deceived. God is not mocked."

The man who wilfully sins after he has received the knowledge of God, stands in a terrible condition, in awful peril.

If that man is saved, he is saved as by fire.

Usually a man who does that goes down, down, down, although he is still maintaining his outward profession of Christianity, until one day the profession goes, and it is found that his house has been upon the sand.

One awful night of destruction the perilous floods came, the storms beat upon his house, and the great fabric passed away.

It was founded upon the sand.

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Empires and churches have risen and passed away, for they were not founded upon the Rock.

Religious systems have been established and have gone, and all that you can find of them now is a few miserable, wretched monuments left in the deserts.

Nothing will abide except that which is true.

That only is eternal which is true.

The thing that is false must perish.

The man who tells lies must be damned.

No man can go on in a life of lying and be saved.

If it were so, then God would be the protector of liars.

Peter said truly:

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is acceptable to Him.

That truth which our Lord Jesus, the Christ, spoke at the well of Sychar, He reiterates today.

God is a Spirit; and they that worship Him must worship in spirit and truth.
For such doth the Father seek to be His worshipers.

Seven Things God Hates.

There are seven things which God hates.

I have put them in a very prominent place at the head of the editorials in yesterday's issue of LEAVES OF HEALING.

There be six things which Jehovah hateth;
Yea, seven which are an abomination unto Him:
Haughty Eyes;
A Lying Tongue;
Hands that shed Innocent Blood;
An Heart that deviseth Wicked Imaginations;
Feet that be Swift in Running to Mischief;
A False Witness that Uttereth Lies;
And he that Soweth Discord among Brethren.

Solomon never invented that.

Solomon, Divinely-inspired, wrote that, and it is true.

Remember these seven things, which are an abomination to the Lord, and see to it that none of them are to be found in your life.

You will see that there are six of these things which are common among professing Christians.

However, no people can be guilty of these six, and the seventh, the shedding of innocent blood, not follow in one form or another.

Be Sure You Are upon the Rock.

My warning to you this morning is this, be quite sure where your house rests.

You cannot rest short of the Rock.

If your house is not upon the Rock, you had better let the house which you have built go, and start afresh.

You had better reëstablish your Christian character upon a foundation which is Divine, and get rid of the last bit of falsehood.

I am perfectly persuaded that Zion's strength has never rested in anything but in God and in His Truth.

The strength of this movement has been its essential truth. God has shown to the people that here truth was spoken and lived.

I would not care if everything in connection with Zion were unveiled and opened to the whole world.

I have done right according to my light.

Truth is never afraid of investigation.

I have carefully preserved, in connection with Zion's business, those things which are right.

Necessity of Concealing Plans from the Devil.

If I were going to establish another city in any part of this continent, do you think that I would be like General Booth, and in every city into which I went drive first to the press club and tell them my plans, and ask them to coöperate with me?

Why, the thing is a perfect farce.

If a man is going to accomplish much, he has to conceal his plans from the Devil oftentimes.

I do not propose to let the Devil know a single plan until I spring it upon him.

I am going to let the Devil know my plans by putting them into operation.

Not until then will I let him know.

God's plans are not revealed because it is Divinely wise that they should not be.

One of the foolish things is the idea of letting the world know your plans.

A man is a fool who tells his enemies his plans.

The Devil is our enemy, and all his children are our enemies.

They are very numerous. There are some of them in Zion City this morning.

If I had known it last night, they would not be here now.

They are nosing around with an idea of finding out Zion's plans.

You cannot find out Zion's plans by going to Elijah Hospice or Zion Administration Building.

You have got to find Zion's plans right down here in this heart, and in this head, and you can only do that when I tell them to you. (Laughter. Applause.)

Some of these reporters are around this morning, thinking they can pick up Zion's plans by talking to night-clerks in Elijah Hospice.

There is this one thing about Zion's plans; everything that Zion is doing is as open as the light; but the things which Zion is going to do are locked up in this breast.

I am glad that the plans which God has for us are locked up in His breast.

Let us be true.

I do not believe for a single moment that any man is true who goes about the world, driving to press clubs and saying he is going to tell them all his plans.

He is false, because there are many things which he does not tell the press clubs.

My Attitude Toward the Lying Press Is One of Open Hostility.

There is no man in business anywhere who would tell the press clubs all his plans, not even William Booth.

Do not tell lies.

I never shrink from stating my attitude to the press.

I will tell them to their face that they are the worst and vilest institution in America.

The Daily *News* hit it exactly when it said: "When Dowie gets his commission most of us will have to get off this earth."

That is right.

Unless they repent, they will have to get off the earth.

If I had known that one of them was in the City last night, I would have gotten him off Zion's earth very quickly.

We have no Hospices for stinkpots and beerpots.

They can find them in Waukegan, Chicago and Milwaukee.

We have no place at all in Zion City for people who do not serve God, no matter how wealthy they may be.

People who want to do right and are sincerely desirous of doing right are welcome.

Zion City is for God's people.

There is not a foot of it in which I will allow a devil to rest for one single night, if I can help it.

Foundation Rock of Christianity Is Jesus, the Christ, the Truth.

The great thing in connection with this foundation is Truth.

Our Lord Jesus, the Christ, said:

For such doth the Father seek to be His worshipers. God is a Spirit, and they that worship Him must worship in spirit and truth.

He said that the way to the Father was the Christ, who is the Truth and the Life.

No liar can get to the Father, because Truth bars the way.

He must repent.

He must come to the Christ, who is the Way, truthfully opening his heart, confessing his sin.

The man who wants to conceal anything has his way barred.

The Christ is the Way, the Truth and the Life, and you cannot get the Life until you have come to the Truth.

Beloved friends, let us get Truth deeper into our hearts every day, which makes us sure of being on the Rock and sets us free.

Ye shall know the Truth, and the Truth shall make you free.

There Is Bondage Wherever a Man Is False to God.

Wherever a man is false to God he will be false to his neighbor.

You cannot be true to God and false to your neighbor.

If you are false to God you will be false to every one.

This is what I want you to carry with you today.

Ask God to make it quite clear where you are.

Get right down to the naked Rock.

There are some of you who are not sure of your position.

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The fact that you are not sure makes you to be seekers after other things.

When a man is sure, he does no running about the world searching for the thing he has.

Those Who Have the Truth Have no Time for Liars.

If you have the Truth, hold on to it, live it, and do not fool around with liars.

You will find that that has a very practical application.

Any one who has time to fool around with liars had better employ that time somewhere else than in Zion.

God claims from you and from me the consecration of all our time, and all our talents for Himself.

He will not have us spending our time and our talents in fooling with the Devil, or in fooling around places where men tell lies. Men who go and deliberately listen to teachers whom they know tell lies, I class with those teachers, unless I can find some reason to the contrary.

It makes me exceedingly dubious of any in Zion who, knowing where they were going, went to hear a man whom they knew had lied, and lied about Zion.

He that is not with Me is against Me; and he that gathereth not with Me scattereth.

He that thinks he can be with me and spends time with my enemy, I do not trust.

I am that kind of soldier that if I find that any of my soldiers have crossed the line during the night, and have been hobnobbing and getting tobacco from the rebels, they do not fight in my ranks the next morning.

When I find that any of my people have gone across the line and have been hobnobbing with the enemy, I want them to stay on that side of the line.

You may be true, but you have no right to be found with those who are false.

And they were astonished at His teaching: for He taught them as having authority, and not as the Scribes.

I teach you as one having authority today.

May God bless you.

The congregation rose and repeated after the General Overseer the following

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be, in spirit, in soul, in body. Give us power to do right, no matter what it costs. Give us Thy Holy Spirit that we may be separate from sin and separate from sinners; that we may live lives of truth, and have no fellowship with the unfruitful works of Darkness. O God, we have plenty to do without going into such paths. Give us power to do our work. Bless Zion Restoration Host today and those who tarry at home, attending to duty there. 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.

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.

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois.
DEACON DANIEL SLOAN, Manager.

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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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HE SENDETH His Word, and healeth them, and delivereth them from their destruction.—*Psalm 107:20.*

THE sick are here told how to obtain healing.

They are not told to send for physicians or drugs for healing.

The Psalmist had been speaking of some who waited until they were at the gates of death before they sought God, who declares Himself the Healer of the people. (Psalm 107:19; Exodus 15:26.)

Then they cry unto Jehovah in their trouble, and He saveth them out of their distresses: He sendeth His Word and healeth them.

Multitudes in Zion have been carried to the gates of death by the physicians and their medicines, and while waiting for the gates to open they have cried unto God, confessing their sins, and He has healed them.

Today these form a part of Zion's great Restoration Host, which is going forth, carrying the Word, which shall restore men to their right relations with God, with themselves, their families and the world.

The Scriptures are full of God's promises for healing, yet few comparatively know the life-giving power there is in the Word of God.

Jesus said:

The Words that I have spoken unto you are Spirit and are Life. (John 6:63.)

Jesus is called, in the Scriptures, the Word of God, and, because He puts His Life and Spirit into His words, it is difficult to separate Him from His words.

The centurion who came to our Lord knew something of the power in His words when he said to our Lord: "Only say the word and my servant shall be healed." (Matthew 8:8.)

And his servant was healed in that same hour.

It is through God's promise that we are made partakers of the Divine nature, and that means health. (2 Peter 1:4.)

There is no disease in God.

It is against the laws of His Being to make any one sick.

Sickness is the work of the Devil.

Jesus healed multitudes, and they were all oppressed by the Devil. (Acts 10:38.)

If God makes people sick for their good, as some say, then they have no right to try to get well.

How wrong it is for such to send for the doctor to undo the Word of God.

Tertullian, one of the early Christian Fathers, says:

The demons set themselves up as the rivals of the true God, while they steal His divinations. Very kind, too, no doubt they are, in regard to healing diseases. For, first of all, *they make you ill;* then, to get a miracle out of it, they command the application of remedies, either altogether new or contrary to those in use, and straightway *withdrawing hurtful influence*, they are supposed to have wrought a cure. (Antenicene Christian Library, Vol. xi.; Writings of Tertullian, Vol. i., page 28.)

The history of medicine traces its origin back to the worship of demons.

The sign found on medical prescriptions was originally placed there as a symbolic prayer to Jupiter, the supreme god of the Romans, for healing. (See Webster's Dictionary, page 1926; Worcester's Dictionary, page 1775.)

After the world has for centuries groped for healing in the darkness of pagan methods, the Sun of Righteousness has again arisen, with Healing in His wings, and His light is spreading over the earth through the teaching of God's Prophet, Elijah the Restorer. (Malachi 2:4, 5.)

We ask you, dear Reader, to help Zion Literature Mission to send Zion Literature forth to carry the Word of God to "the whole creation," as our Lord commands you.

Blessed by Walking in the Light of Zion.

Mrs. Elizabeth Jane Gatzke of Pretoria, South Africa, writing under date of October 2d, says:

DEAR GENERAL OVERSEER:—I feel that I must write to you to tell you that I have also been blessed through reading LEAVES OF HEALING, through a dear friend and sister, Miss Roux, who first told us about Divine Healing.

First, my mother, Mrs. Passmore, accepted this truth, and a little later I also got this light.

I was a member of the Salvation Army at that time, although I seldom attended the meetings since my marriage, which is now seven and one-half years.

At first some of the officers came to see me, but lately (that is, for three years or more), they never came near me.

I was not right with God all this time; nay, I was very far from Him at the time I first met Miss Roux, but since I read LEAVES OF HEALING, I have seen things in a better light.

I have repented of and confessed my sin to God, and I believe He has forgiven me, and I am now trying, by His grace, to live right.

I have never had a doctor since my first child was born, and God has always been very good to me.

It is now about ten months that I have not used any drugs for myself or children, and I do thank God for sending us the light, for I have proved it to be worth having.

May God bless you and all Zion.

Healed by God When Medicine Was Thrown Away.

Miss Sarah M. Roux, writing from Pretoria, South Africa, says:

DEAR GENERAL OVERSEER:—A few weeks ago a woman went with a medicine bottle to a chemist to have it filled again as usual.

On her way she passed the house of the friend of mine with whom I am staying, and God directed her to come in.

I was out then, but came in shortly afterwards, and told her all about Divine Healing (as far as I could), and that there were Divine conditions to be fulfilled before we could receive the blessing.

I noticed her earnest eyes while I spoke to her.

Then all at once she got up and sent the bottle flying into the street.

She accepted the Lord and promised to put things straight.

A few days later we went to see her. She asked us then to pray for her, which we did, and God graciously answered and healed her.

She had been suffering for five years.

The other night she told me that she is now able to scrub and wash, without even getting tired.

Physician Healed of Cancer of the Stomach.

Deaconess Rosa Schlup, Zion German correspondent, writes:

God is wonderfully blessing BLÄTTER DER HEILUNG and the work of Zion's messengers in Switzerland.

A physician in Berlin who was dying of cancer of the stomach accepted Zion's Message in BLÄTTER DER HEILUNG and God healed him in answer to the prayer of Elijah the Restorer.

Mr. Arnold Taft, writing from Spencerville, Ohio, under date of November 16th, says:

DEAR GENERAL OVERSEER:—God has blessed this old brother in Salvation and victory over the use of tobacco, since LEAVES OF HEALING came into the house two years ago.

His wife has been cleaned up of the tobacco filth, and the grace of God entered into her life.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending December 6, 1902.

1823 Rolls to..Hotels of Europe, Asia and Africa
1541 Rolls to.....the Hotels of the United States
1198 Rolls to.....Various States of the Union
Number of rolls for the week.....4,562
Number of rolls reported to Dec. 6, 1902..2,505,227

Report of Free Literature distributed by Zion Restoration Host since March 1, 1902:
Number of Messages.....2,640,000
Number of LEAVES OF HEALING.....24,074
Total number of pieces.....2,664,074

This I believe to be below the actual amount distributed, but it is all we have a record of.

A. F. LEE,
Recorder of Zion Restoration Host.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

JEHOVAH will give strength unto His people; Jehovah will bless His people with peace.—*Psalm 29:11.*

WEEK after week, Zion continues her ministry throughout the world. The commands go forth to the sinner: "Repent," "Confess," "Believe," "Obey!"

It is with Divine Authority and in the Power of the Holy Spirit that the Messages are sent out. They are, therefore, effective in bringing the hearts of the sinful and hypocritical to repentance.

These Messages are also accompanied by words which tell of God's tender love and compassion to those who obey, and of His willingness to save, heal, cleanse and keep them.

These Messages create a condition in the hearts of those who receive and obey, which makes it possible for God to work in them the Salvation and the Healing which is needed.

The petitions come into Zion, and the General Overseer, those whom he has ordained, and even all the Church, are besought to pray the prayer of faith. Gladly this request is complied with, and the great God and Father of all delights to hear and answer.

Not only do the testimonies come back in the written pages of letters, but from lip to lip it is passed along that God has graciously regarded this and that sinful, sick and sorrowing one, and has blessed them in spiritual, physical and even temporal matters.

Sitting in the General Overseer's room the other day, we heard him tell a very brief story of how much blessing one man had received who came to Zion a comparatively poor man. Not only had salvation been given, but faithful and diligent work and careful investment in Zion, had enabled him to realize many hundreds of dollars within a very short time.

This story was confirmed later by a letter, which cannot well be given to the public.

Again, sitting in our office a day or two ago, in a little conversation with a brother in the Christ, he incidentally mentioned the healing of one who had attended Zion's Second Feast of Tabernacles last summer and had received the healing of a cancer in the neck.

This story had never been printed, and the writer had never heard it until these words were spoken.

In a short time we hope to publish the story of how this man received the healing at the time of prayer by the General Overseer.

The cancer began to dry up immediately, and now the word comes that the last bit of it is about to fall from the neck of the one who was afflicted with it.

This same brother in the Christ said that his heart was overflowing with gratitude to God, because he had been enabled, during the summer and fall, to labor continuously and at such good wages that he was now well able to go through the winter, even if he did not have any more work.

The brother said that this condition had never existed before with him at any time previous in his life.

So, little fragments here and there can be picked up.

If the story could be fully told, it alone would fill the pages of LEAVES OF HEALING with testimonies from week to week.

We trust that the testimonies which go forth will bring inspiration and blessing into the lives of all who read them.

The peace and the strength which God is giving to His people in Zion is very real.

Instantly Healed of a Troublesome, Obstinate Cough.

H. E. Haggard, of 153 South Western avenue, Chicago, writing under date of November 27th, says:

DEAR GENERAL OVERSEER:—Some time ago I came to you, Doctor, and asked your prayers for a trouble that baffled quite a few of our so-called professors of medicine.

Some called it catarrh trouble, and some stomach trouble, and some said it was a cough that was brought on by exposure; and none of them did me any good.

You prayed and laid hands on me.

I have never had any cough since, and I am a well man today.

I thank God for it, and for the many, many truths I have learned in Zion.

I thank God for our much-loved leader, our General Overseer; and I pray that you may be protected and spared to us for many years to come.

God bless you.

Badly Sprained Ankle Quickly Made Strong in Answer to Prayer.

ZION CITY, ILLINOIS, November 24, 1902.

DEAR GENERAL OVERSEER:—I wish to testify to the healing of a very badly sprained ankle.

On November 1st a friend and I had been out for the evening, and coming home I made a misstep, as it was very dark, and sprained my ankle.

We both prayed, and I got home with very little pain, but when I pulled off my shoe, my ankle began to hurt a little more.

I went to bed and went to sleep, but soon awoke with a pain so great that I had a hard chill, and it seemed as if I could not endure it

Two of the ladies in the house got up and we all prayed, and the pain ceased so that I could lie down.

Early in the morning they sent for an Elder It was Sunday morning, and I felt very sad because I could not go with the Host, as I had been accustomed to do.

Deacon Klein came and prayed with the laying on of hands.

The soreness was so great that I could hardly get my foot to the front of the bed, but after he prayed I could move it back under the covers much better.

I soon fell asleep and slept nearly all day and night.

They brought me food, but I could eat only a little, as it seemed that I needed sleep and rest.

Monday morning I felt so well and thankful for all God had done for me.

About 8 o'clock I got up and dressed and came out of my room. I limped a little, but went from from one room to another very well.

About that time Deacon Opperman came in on an errand and I asked him to pray for me.

He prayed with the laying on of hands, and I went on about my work.

In the afternoon I lay down about an hour.

It felt a little weak at night, but I was up early in the morning, and should hardly have known that my ankle was ever sprained.

I give my dear Heavenly Father all the glory and praise, and I thank all who prayed for me.

Yours in the Lord,

(MRS.) AMANDA LOOKER.

Healed at Zion's Hour of Prayer.

CHICAGO, ILLINOIS, November 20, 1902.

DEAR GENERAL OVERSEER:—In reply to your recent letter acknowledging receipt of telegram, requesting prayer for my mother, I wish to express my gratitude to God for speedy deliverance.

Mother was very sick, unable to be about, when I sent you the telegram on the 5th instant, but on the following morning, about the hour of prayer in Zion City, she began to go about and became as strong as ever; for which we praise God.

Yours truly, ALLEN STUTENROTH.

Immediately Healed of Smallpox.

SEDRO WOOLLEY, WASHINGTON, November 29, 1902.

DEAR GENERAL OVERSEER:—I have thought for some time that I ought to let you know about God's goodness to me.

Early last spring I was taken sick with some disease. Others had the same thing. The doctors called it smallpox.

I did not break out, but it went to my lungs, and I had a bad cough.

I wrote to you for prayer and was healed immediately.

God has greatly blessed me in paying tithes.

I thank God that He has spared my life till these days of Restoration.

May God bless and keep you and your family till Jesus comes.

Yours in Christian love, B. F. HATHAWAY.

MARANATHA, PRESTWICK, AYRSHIRE, N. B., EUROPE, September 30, 1902.

DEAR GENERAL OVERSEER:—God has healed me of constipation and chilblains, which I asked you to pray for

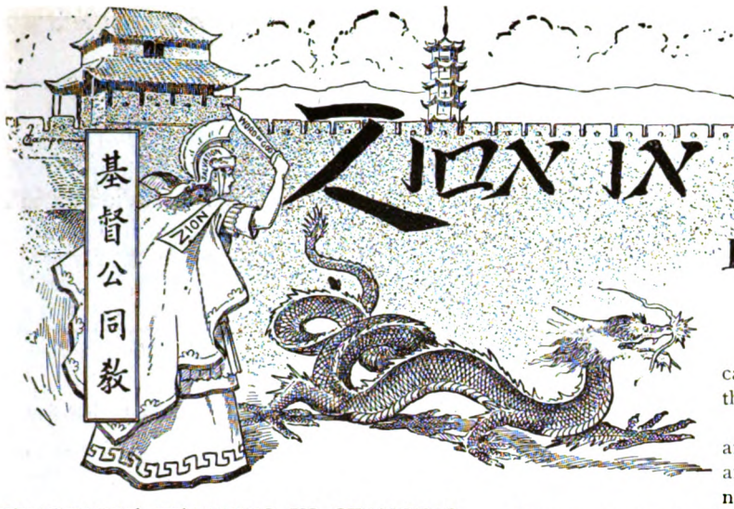
Your brother in the Christ,

ANTHONY C HERRING-COOPER.

C. M. Caulkins, of Auburn, Wisconsin, writing under date of October 24th, says:

DEAR BROTHER IN THE CHRIST:—I was healed of constipation when I gave up pork and prayed to the good Father, two and a half years ago.

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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.

REMARKABLE HEALINGS IN SHANGHAI

THE ZION Elders in China have had wisdom from God in laying foundations.

Many applications for membership have been rejected because the applicants were probably only after the loaves and fishes.

The Elders have not published testimonies of healing until time enough had passed to show that the healings were real.

In the cases recorded below the reader will notice how the predictions and diagnoses of the physicians failed.

The "foreign" physician is usually an American or European.

Some are in private practice; others are hired by missionary societies to prepare the way of the Lord with poisons and cruel knives.

Most of them become angry when God heals without drugs, in answer to prayer.

Testimony to Healings of Fever, Dysentery, Crooked Back and Stiff Arm—Persecuted Because of Obedience to God in Baptism.

(Translated from the Mandarin Dialect.)

SHANGHAI, CHINA, April 3, 1902.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—From the time I first heard Elder Viking explain the doctrines of the Christian Catholic Church in Zion, and also heard testimonies to healing from LEAVES OF HEALING, I received the teaching with gladness.

Afterward I experienced God's Healing Power in my own body.

I am now praising God because He has sent you at the close of this Dispensation to preach a Full Gospel.

I also thank you for sending officers to China to give us the truth, which has entered my heart and made me a true disciple and willing to tell others what the Lord commands.

Soon after Elder Viking arrived in Shanghai, I, together with another friend, went to call on him.

I asked him to explain Psalm 103:3 and Acts 10:38.

The truth entered my heart, and from this time I came often to Elder Viking's place to receive more teaching.

But, as I was a teacher in a Methodist college, I was not ready to obey or freely testify to the truth.

In the autumn of 1900, I took very sick with fever.

My temperature rose to 105 degrees.

Then many friends came to see me, among these some missionaries.

But I did not receive any peace in my heart, and their prayers were not answered.

My youngest brother is a physician.

He gave me medicine to heal me, but without any success. When all at once I thought of the Zion Elder having the doctrine of Healing, so I sent my wife to invite him to come.

Elder Viking came, and, before prayer, the following conversation occurred between us:

"Have you any sins?"

"I have."

"Are you willing to repent?"

"I am."

"Are you willing to give up medicine?"

"I am."

"Are you willing to throw out your medicine, so as not to have any in the house?"

"I am."

"Are you willing to eat food?"

"I am."

"Do you believe that God is able to heal you?"

"I believe; yes."

Then the Elder put his hands on my body and prayed.

All at once I felt relief in my stomach; things began moving, and I wanted to eat.

The fever left me, and from that time until now my body has been well.

When people criticized me I was able to say, like the blind man of old: "Whether he be a sinner, I know not; one thing I know, that, whereas I was blind, now I see."

INSTANTANEOUS STRAIGHTENING OF BACK.

My brother's son, about eleven years old, was very sick of dysentery in its worst form.

He also had a fall six months previously, hurting his spine.

His back stood out like a hunchback.

He could not lie on his back, and the dysentery reduced him to skin and bone.

Five physicians saw him, three Chinese and two foreign.

They said that when the disease reached his brain he would die.

The child, having heard about Zion, requested his father to send for the Zion Elder to come and pray.

The moment Elder Viking prayed for him his back became straight, *the bones came down with a snap*, and the next day all dysentery was gone.

He could then lie on his back and roll about in bed with ease.

ANGER OF THE DRUG DEVIL.

Another case is that of my own mother.

Her upper arm and shoulder were very badly injured by a collision with a carriage.

A foreign physician said the bone was broken.

It was very painful.

She could not move her arm, and both physician and friends said the arm would be stiff as long as she lived, she being sixty-seven years of age.

But she had heard the Gospel of Healing in the Zion Tabernacle at Shanghai, and so, one evening, she herself asked God for healing.

She wanted to comb her hair and could not. The only other woman in the house had been called away for a few days.

My mother prayed and could then move her arm a little.

She prayed again, and moved her arm a little higher.

She got courage to ask for more, and continued to pray far into the night, and raise her arm until she could move the hand freely over her head, and, to her great delight, in the morning she could comb her own hair.

In this way she got victory.

The physician became very angry because my mother said God had healed her.

I have from my youth believed God.

I had for years been an ordained minister in the Presbyterian church in Shanghai, but I never before witnessed such manifestations of the Power of God as these in the Christian Catholic Church in Zion.

I believe that you are ordained of God to come before the Lord Jesus comes, and that you are here as the Old Testament Elijah and the New Testament John the Baptist.

Your name is John, and, like John the Baptist, you are preaching Repentance.

The Apostle John preached the Gospel of Love. John Alexander Dowie is preaching the Gospel of Repentance, with a heart full of Love.

Other men may be called John, but they do not come up to the Bible Johns as you do.

God gives you power, patience and works, and the Devil gives you persecutions such as they suffered.

In January, 1901, I obeyed in Triune Immersion, together with nine others.

Brother Cossum was one among them.

Before the day for Baptism came, the denominational churches were trying their best to hinder me from being baptized.

Bishops, pastors, elders and members came or sent persons to me, to persuade me to give it up.

Some even went so far as to shed tears!

Some became angry with me, but up to the last, by the help of God, I stood firm.

At this time I was a teacher in the Anglo-Chinese college of the Methodist Episcopal church in Shanghai.

Two of my sons were students in the same school.

Because of uniting with the Christian Catholic Church, I was dismissed from the school of the Methodists, in which I had, *as a Presbyterian*, been a teacher for some time.

My two sons were also dismissed.

But, thanks be to God, He has given me courage.

I do not fear.

Elder Cossum (now at Zion Headquarters) was here at the time and is able to testify to these things.

My daughter and son-in-law have also entered Zion.

I have several brothers who are preachers and teachers in the Methodist church. Pray for them.

I praise God for all these blessings.

Take my regards to all in Zion. PETER SZ.

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DEMON CAST OUT—Mr. Tsiu (whose testimony was published last week) and Mr. Dzin have recently made a trip of several hundred miles into the interior, being absent several months from Shanghai.

They report many earnestly inquiring about the Restoration.

They sold Zion tracts and preached in many towns and cities.

They report conversions and healings, and, in one case, they declare that God, in answer to prayer, delivered from demon-possession.

LITERATURE WORK—Elder Viking writes:

I visit other towns and go through Shanghai (native city) systematically.

Mr. Pun goes with me.

Sometimes other members follow on for half a day.

We go in the morning and come back late in the afternoon, get our supper and then hold the evening Zion Tabernacle meeting for every one.

As a rule, we take two days a week for outside tract-selling.

In three weeks we have sold 10,000 Zion tracts.

They are now printing 20,000 or more of "He Is Just the Same Today," in Chinese, and an edition of Zion Calendars for 1903.

A printing-press, the gift of Elder M. Hayden, has already been shipped. But we must buy a larger press, on which to print LEAVES OF HEALING in Chinese.

SAVED FROM DRUG HOSPITAL.—In a letter dated September 26th, Elder Viking writes that they had paid the bill of a very sick woman at a hospital, and thus got her out and brought her to Zion Tabernacle.

The physicians were angry, saying that the woman would die the next day.

But she is greatly improved and will soon be well. Praise the Lord!

PRAISE AND TESTIMONY

Thanksgiving for Teaching, Prayer and Healing.

Mrs. Hannah Sherk McCord, Walloon Lake, Michigan, writing under date of November 19th, says:

DEAR GENERAL OVERSEER:—I, too, with thousands of others, thank God daily for Zion and Zion teaching and for LEAVES OF HEALING.

I thank God for dear Mrs. Elizabeth Wilhide, who first told me of Zion and God's healing power, which was manifested there.

I also thank God for Mr. and Mrs. Carl F. Stern, who so faithfully answered my letters and thereby helped me on my way to God and healing.

I am very thankful for the many requests for prayer which the General Overseer so many times and so patiently presented to God in my behalf.

I could not begin to enumerate the many blessings I have received, both spiritually and physically.

Again I thank God for sending us some one to show us how to live, how to pray and how to receive healing.

God Answers Prayer for All our Needs.

PLANKINTON, SOUTH DAKOTA, November 2, 1902.

DEAR GENERAL OVERSEER:—Just after harvest the weather set in very wet and our grain began to spoil in the stack very badly.

I wrote to you, requesting you to pray that the rain might cease, and that God might give us fair weather.

In less than two days the weather cleared up, and it has not rained any since to hurt anything.

On October 1st I sent you a request asking you to pray for our little son Dewey, who had a very bad attack of the ear-ache.

Before I got back from the postoffice he was entirely well, for which we give God all the praise, and thank you very much for your prayers in his behalf.

Yours in the Master's service,

WADE H. PETERSON.

Healed of Many Serious Ailments.

ZION HOSPICE NO. 1, CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—I desire to add my testimony to the many thousands recorded in LEAVES OF HEALING.

In the spring of 1900 I had a very severe attack of grip.

A friend of mine wrote to you, asking for prayer, that I might be healed.

From about the time you received the letter I began to improve, and was at work in a day or two.

In May of this year, while in Zion City, I became quite ill.

I had such severe pain in my lungs that to lie down caused intense suffering.

Added to this, I suffered from night-sweats, and became so weak as to be almost unable to move around.

Elder Brock prayed for me, and God gave deliverance.

God has also healed me of a severe cough, which I had for months, of abscesses on my eyelids, and several other ailments.

I thank Him for all of these healings and the many other blessings which I have received through Zion's teaching and prayers.

Praying that God may bless and keep you,

Faithfully yours in Jesus,

(MISS) RACHEL DEY.

Rain Ceases and Crops Are Saved in Answer to Prayer.

MCCUNE, KANSAS, October 17, 1902.

DEAR GENERAL OVERSEER:—Peace to all Zion.

I write to acknowledge our Father's answer to your prayers for fair weather.

It stopped raining here the night of the 4th of October, the day you received my letter.

The farmers have nearly finished seeding.

I give God all the glory for manifesting Himself to the sons of men as He promised.

The grace of our Lord and Saviour, Jesus, the Christ, be with you all.

JOHN EDMISTON.

The Prayer of Faith Brings Speedy Relief.

432 WEST FIFTH STREET, JUNCTION CITY, KANSAS, November 10, 1902.

DEAR GENERAL OVERSEER:—On October 27th we got in a stock of leather.

I laid hold on a bunch of sole leather, and drew it into the shop. It was very heavy.

I did not feel any pain in my back at that time, but helped to unpack goods.

In a few days I began to realize that I had sprained my back.

Friday evening I told my son to send a request for prayer to you,

That night I had great pain.

Then the Devil came to rob me of my faith in God, and said: "That's what you get for trusting in God."

My wife heard me and said: "Can I do something for you?" I replied: "Only pray."

Saturday night—I cannot tell at what time—I fell asleep, and the assurance came that prayer had been offered for me.

Sunday I got up, and Monday I went to the shop.

The next day I was at work again.

When your letter came I saw these words: "We trust that you have received healing; that the life of God has come into you."

I do heartily thank you for your prayers in my behalf.

Zion is of God, and the Devil will have to depart.

Your brother in the Christ, JAMES RIEBE.

Healed of Hemorrhages.

WASHINGTON COURT HOUSE, OHIO, September 28, 1902.

DEAR GENERAL OVERSEER:—I am most happy to tell you that our dear sister was cured of the hemorrhage the third morning after my letter had gone to you.

She has been well ever since.

(MRS.) W. C. GOULD.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

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Notice.

The Christian Catholic Church in Philadelphia will observe the customary all-night meeting, December 31, 1902-January 1, 1903. Let all friends within reach, as far as possible, meet with the Philadelphia Branch in this All-night with God. The Ordinance of Baptism by Triune Immersion and the Lord's Supper will be observed after midnight.

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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, Five Hundred Forty-three Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Five Hundred Forty-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	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	5113		
Total Baptized outside of Headquarters			5754
Total Baptized in five years and six months			13,955

Baptized since September 14, 1902:

Baptized in Zion City by the General Overseer	41		
Baptized in Zion City by Overseer Speicher	78		
Baptized in Zion City by Elder Brasefield	15		
Baptized in Zion City by Elder Dinius	66		
Baptized in Zion City by Elder Graves	46		
Baptized in Zion City by Elder Excell	33		
Baptized in Chicago by Elder Farr	49	328	
Baptized in Australia by Overseer Voliva	29		
Baptized in Australia by C. F. Hawkins	8		
Baptized in Canada by Elder Brooks	1		
Baptized in Canada by Deacon Close	9		
Baptized in Canada by Elder Simmons	3		
Baptized in California by Elder Taylor	24		
Baptized in Colorado by Deacon Cook	5		
Baptized in England by Evangelist Cantel	51		
Baptized in Illinois by Elder Graves	1		
Baptized in Kansas by Deacon Cook	4		
Baptized in Kansas by Elder Reed	3		
Baptized in Michigan by Elder Brooks	4		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Nebraska by Deacon Gallant	1		
Baptized in Nebraska by Elder Hoy	3		
Baptized in New Hampshire by Elder Bryant	4		
Baptized in New Jersey by Elder Leonard	1		
Baptized in New York by Deacon Cook	6		
Baptized in New Zealand by Deacon Wilhide	4		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Basinger	1		
Baptized in Ohio by Elder Cossum	3		
Baptized in Ohio by Elder Fockler	9		
Baptized in Ohio by Deacon Yerger	6		
Baptized in Pennsylvania by Deacon Cook	1		
Baptized in Pennsylvania by Elder Hammond	24		
Baptized in Pennsylvania by Deacon Kelchner	1		
Baptized in Scotland by Evangelist Cantel	6		
Baptized in Switzerland by Evangelist Hertrich	11		
Baptized in Switzerland by Elder Hodler	15		
Baptized in Tennessee by Deacon Gay	2		
Baptized in Texas by Evangelist Samuel	7		
Baptized in Vermont by Elder Bryant	5		
Baptized in Washington by Elder Ernst	5		
Baptized in Wisconsin by Deacon Lake	4	260	588
Total Baptized since March 14, 1897			14,543

The following-named six believers were baptized at Oceola, Ohio, Lord's Day, November 23, 1902, by Elder C. B. Fockler:

Cross, Henry ..... Nevada, Ohio
Feddersmith, Miss Anna Barbra ..... Oceola, Ohio
Steiner, Mrs. Margaret Jennie ..... Oceola, Ohio
Yost, Mrs. Annetta ..... Oceola, Ohio
Yost, Miss Hazel ..... Oceola, Ohio
Yost, Mrs. Ida May ..... Oceola, Ohio

The following-named three believers were baptized at Oceola, Ohio, Monday, November 24, 1902, by Elder C. B. Fockler:

Cristee, Frank ..... Oceola, Ohio
Phillips, Albert N. ..... Oceola, Ohio
Phillips, Mrs. Mary Allice ..... Oceola, Ohio

The following-named two believers were baptized at Memphis, Tennessee, Monday, October 13, 1902, by Deacon William Gay:

Spicer, Middleton ..... Memphis, Tennessee
Wilson, Mrs. S. G ..... Binghamton, Tennessee

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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 BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, DEC. 31st or JAN. 1st.

The Christ Is All and in All.

1. *He is the bright Star of Hope that animates one.*—Revelation 22.16-21.
   No night so dark but He can brighten it.
   He comes when men's hearts fail for fear.
   He opens the gates of the city for His pilgrims.
2. *He is the Stone that brings material conquest.*—Daniel 2:31-35.
   No man sent Him on this conquest.
   That Stone is laid in Zion.
   Nations shall tremble under His power.
3. *He is the Light that conquers disease.*—Isaiah 9:1-7.
   The shadow of death is sickness.
   Where there is no night there is no death.
   Doubt shuts out the Light of Life.
4. *He is the Pearl that fills with joy.*—Matthew 13:44-46.
   He makes one give up all else for Him.
   He who has the Christ is rich.
   To give up all for the Christ is to get all from Him.
5. *He is the Bread that overcomes death.*—John 6:39-46.
   He who feeds on Him lives forever.
   The man who eats the Christ does not die.
   Those who feed on the Christ will rise with Him.
6. *He is the Seed that will be magnified before all.*—Matthew 13:31-35.
   How He grows into one's life and thought!
   He becomes a stock, and then many branches.
   Healing, blessing and keeping power come from Him.
7. *He is the Water that quenches every thirst.*—1 Corinthians 10:1-11.
   He makes a dry life to be springs of water.
   The Christ is the Water from the Throne of God.
   The Christ is the Water of Life.

   The Lord our God is a Christ-honoring God.

SUNDAY BIBLE CLASS LESSON, JANUARY 4th.

All Things Are in the Christ.

1. *Life in the Christ.*—John 1:1-5.
   He is the Author of life.
   He is the Fountain of life.
   He is Life itself.
2. *Forgiveness in the Christ.*—Ephesians 1:3-9.
   His mercy is the basis of it.
   His love is the motive of it.
   His blood is the channel of it.
3. *Peace in the Christ.*—John 16:28-33.
   Peace that is multiplied.
   Peace that is undisturbed.
   Peace that is unfailing.
4. *Security in the Christ.*—John 10:26-33.
   All losses turn to gain.
   No power can equal His.
   No foe can ever overcome.
5. *Fruitfulness in the Christ.*—John 15:1-5.
   He gives the Word of Life.
   He causes the ear to hear.
   He makes the heart rejoice.
6. *Triumphs in the Christ.*—2 Corinthians 2:12-17.
   He opens the door of effort.
   He gives the utterance that avails.
   He makes one efficient in entreaties.
7. *Perfection in the Christ.*—Colossians 1:25-29.
   We are to be like Him.
   We are to be known as we are known.
   We are to see Him as He is.

   God's Holy People are a Christ-honoring People.

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.

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.

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.

Notice to Officers and Members of the Christian Catholic Church.

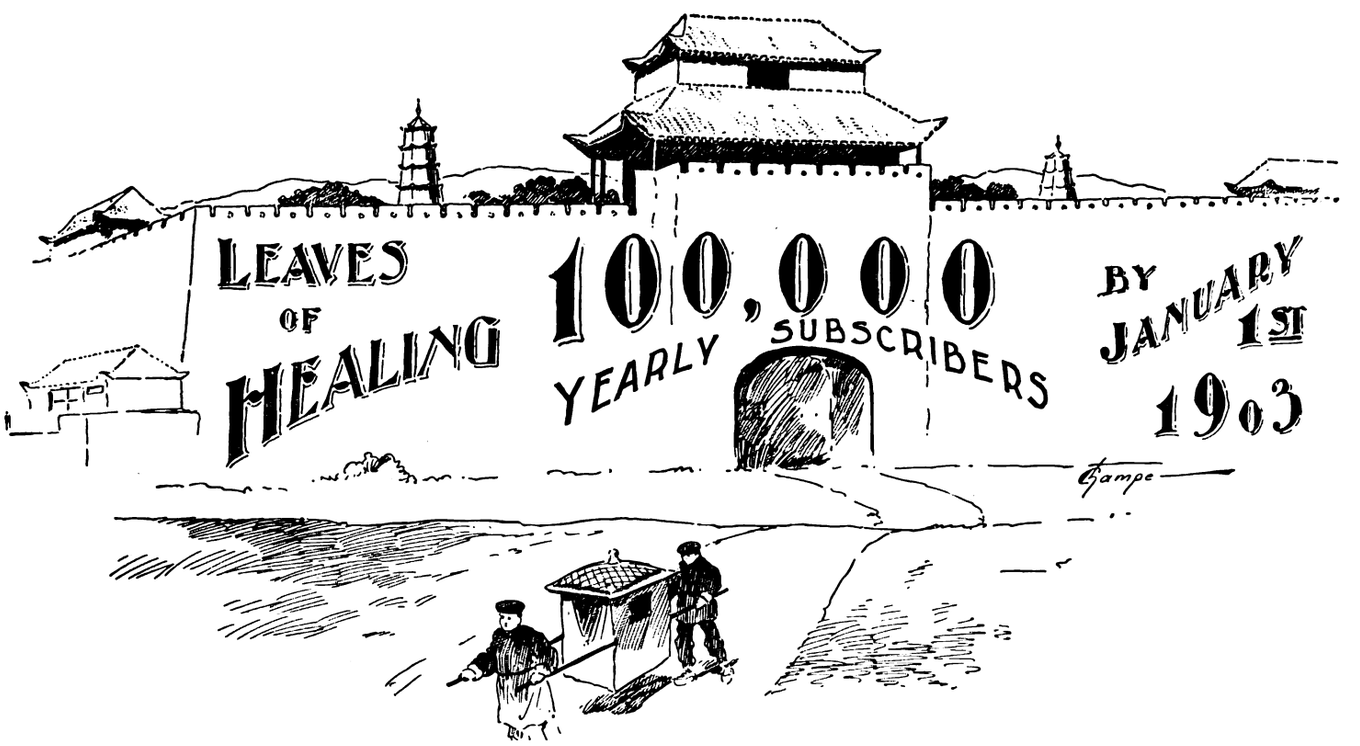
Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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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 XII. NUMBER 9. CHICAGO, DECEMBER 20, 1902. PRICE FIVE CENTS.

ZION IN JAPAN

By ELDER T. ALEX. CAIRNS, Ph. B., B. D.

ZION in Japan to Zion throughout the world: "Peace to thee." We rejoice to greet you again through the columns of LEAVES OF HEALING, and to tell you that we are going forward in joy and victory.

The picture of Zion in Yokohama which we herewith present is the latest photo of our people there, and contains the faces of those whom God has called to go forward in the groundwork of the establishment of His Kingdom in the Land of the Rising Sun.

You have doubtless begun to recognize, by this time, our amiable and esteemed brother, D. Tokida, whom God called from the ministry of an apostate Methodism, who has been wonderfully blessed and healed and used in Zion, and who is now the faithful conductor of the Gathering in Yokohama. In the picture, he occupies the upper right-hand corner.

Next to him stands our loyal and beloved brother, K. Kageyama, an honored member of the Samurai class, the descendants of the feudal lords. No more interesting romance could be found anywhere than the rehearsal of this man's story. He stood his ground in the battles for the restoration of Japan some thirty years ago. I have heard him relate his story in his native tongue and it was a rare treat. The predominancy of the soldier class in the early days may be seen from this single incident, which I heard from the lips of Brother Kageyama.



ZION IN YOKOHAMA.

In the town where he resided when a young man, there was a very brutal, dishonest and shameful saloon-keeper. At last Mr. Kageyama and his soldier comrades became disgusted with the vile deeds of the saloon-keeper and concluded to punish him. So they went to his saloon and took the man out of the house and off to a neighboring forest. There they stripped him naked, poured whisky over his body to attract the insects, and, having tied him to a tree, they went off and left him to be eaten by mosquitoes all night. In the morning they found him nearly dead and they relieved him of his miseries by drawing a sword and cutting off his head. No one attempted to punish

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the soldier boys for the act. This sounds like an American lynching story, but it is but a fair portrayal of the conditions which existed in Japan in those early days, and which have been practically wiped out by the introduction of the Gospel of Jesus, the Christ.

A short time ago, through a system of bribery and false witnessing, Brother Kageyama was deprived of his position as the head of the coal-yards of the Nippon Yusen Kaisha, the largest steamship company in the Orient. As we will need such a valuable man in the work of Zion in Japan, I presented the matter to the General Overseer and received his kind permission to employ Brother Kageyama and to send him some money right away. In answer to that message, the brother wrote me that he had been selling his goods to obtain a living, when help came from Zion, but that he believed God would help him when he got to the bottom, and that it was the greatest honor of his life to be helped by the General Overseer. And, in this connection, Brother Tokida spoke of our leader as the one "in whose heart the whole world finds sympathy."

Directly in front of Brother Tokida is his good wife, who is the able translator of many of the Zion tracts. She spent several years in Wellesley college here in America.

The lady with the darkest sash, in the center of the picture, directly back of the little girl, is our Zion business woman, Takagi San.

The gentleman at the extreme left is brother Yamada, the inventor of the balloons. Some time ago I mentioned him in my notes, and I may add now that I believe God has raised him up to be a financial and spiritual blessing to Zion in Japan.

I have recently received from him a descriptive catalogue and pictures of his balloons, and am in consultation now with a prominent Zion man here, who in turn is acquainted with all the balloon men of the country, who himself uses several balloons every year, and who is in an excellent position to introduce this balloon into America. And thus it is that Zion is one great family, and not only in the matter of Takagi San's drawn work and embroidery will a trade be opened up between Japan and America, but also in the balloon business, and, we believe in many other things.

In connection with the Yamada balloon just let me say that it has been twice tested by the official committee of the war department of the Japanese government, and their statement is that it is perfect in every respect, and is the best in the world today, not even excepting the balloons made in Europe. The navy department has placed orders for two balloons with our brother.

In conclusion, let me present the testimony of our brother, D. Nakano. This man was an ordained minister in the Baptist Mission. He attended the Baptist Theological Seminary in Yokohama, and knows his Bible as few people whom I have ever met. He is a sweet, simple Christian. Some years ago he offered himself to the Baptist Mission to go off to Formosa, an island of cannibals, and establish a mission. The Baptists took the matter into consideration, and decided that they could not at that time afford to support such a work.

Therefore, Mr. Nakano said he would go on his own responsibility. He did so, and suffered innumerable hardships among that barbarous people. In a short time he acquired their language, and did noble work among them.

Just before I left Japan he came into Zion and is doing good and faithful work.

In regard to selling Zion tracts, I may say that it is not always nor often so hard, for I have stood up in the Japanese trains, and after a few words have sold hundreds of the Zion tracts, and Brother Tokida and I have done the same on the streets.

Let me ask you all to pray for Japan. Pray for the success of Brother Yamada's balloon business. He has suffered the loss of thousands of dollars because he would not make balloons for unclean purposes.

The following letter was written by Mr. Nakano to Brother Tokida some months ago:

HACHINOHE, MUTSU, June 30, 1902.

DEAR MR. TOKIDA:—I thank God for His protecting care over you and your family, now that the weather is becoming warmer and warmer. I am thankful that I, too, am kept well.

I received the tracts you sent the other day.

I am selling them at the depot, and am also going around into the neighboring villages selling them.

Sometimes I preach to the people in the open air, and then sell the tracts.

But I cannot sell as many as I wish because there is not more than one in a hundred who can read such a tract. And they could not understand if they should read it, because they have never read any literature about Christianity.

Those who wish to inquire about Christianity buy them gladly, of course. Moreover, the people are in much trouble during these days, because there has been no rain for three or four months and it is greatly needed in order that they may plant the rice. The people are having frequent feasts in honor of the different idols and are imploring them for rain.

As a result of the drouth the price of rice has raised thirty or forty per cent., and the poor people are suffering on account of it. I believe this has had some effect upon my sale of the tracts.

I have now quite a number of inquirers in the neighboring villages, to whom I am distributing the Zion Bible Lessons which you send me weekly. When I moved to this place some time ago I distributed some tracts to the neighbors, and as a result some of them have become inquirers. I am now going through the villages each week selling the tracts. The five yen (a yen is 50 cents of United States money—T. A. C.) which you sent me some time ago was spent for traveling expenses.

Now that the people are suffering from the drouth, I thought it a good time to ask for God's power and to show forth His glory to the people, and at the same time to help them out of their calamity.

And so I prayed God bravely, without fear, for rain, telling the people at the same time that I was praying for rain and that I hoped to show them that God is a merciful and powerful God. God heard my prayer and sent rain immediately. The common people think that the idols to whom they prayed sent the rain, but those who heard my prayer and saw me praying and those who are enquiring believe firmly that the true God sent the rain. Thank God for it!

Many sick people are now seeking healing. I pray for them for healing and the Lord always hears my prayer. I prayed for a person a few days ago who was suffering from eczema which covered his whole body, and who was not a bit benefited by the doctors' medicine. God heard my prayer and he was healed in a few days.

Praise God! I thank Him.

Yours faithfully, D. NAKANO.

Praise and Testimony

Mother Safely Delivered in Childbirth. Healed of Nervous Prostration and Goiter.

538 MANNING AVENUE, TORONTO, CANADA, November 30, 1902.

DEAR GENERAL OVERSEER:—I thank God that I was safely delivered of a little son on September 24th last.

I was in hard labor only twenty-eight minutes.

I thank you for praying for me.

I have been healed of nervous prostration and goiter since coming into Zion.

I was a wreck, body, soul and spirit, three years ago.

I have been in the Christian Catholic Church in Zion for nearly three years, and have had many answers to prayers for myself and family

I praise God every day that He opened my eyes to this wonderful teaching.

I have four boys, and I would like very much to have them in Zion City schools.

You have my sympathy and prayers in this noble work of Restoration.

Your sister in His service,

HATTIE SHIELDS.

Quickly Healed in Answer to Prayer.

GENESEO, ILLINOIS, October 17, 1902.

REV. J. G. SPEICHER, ZION CITY, ILLINOIS.

Dear Overseer:—I wrote to you some three weeks ago, asking you to pray for me that I might be healed of a breaking out on my knees and elbows.

When I wrote, it had become so bad and was spreading so rapidly that I could hardly rest nights.

I desire to say, to God's glory, that from the time you prayed it began to heal.

Inside of a week there was not a trace of it left on my elbows.

My knees are also entirely free from it.

I give God all the praise and glory.

I also thank you, dear Overseer, for your prayers.

I am sure God directed me to write to you.

Thanking you again, I will close, praying that God's richest blessing may rest upon all Zion.

Your sister in the Christ,

BERNICE B. LUTHER.

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ALL-NIGHT WITH GOD IN ZION, 1902-3

General Overseer's Office,
Administration Building,
Elijah Avenue,
Zion City, Illinois, U. S. A., December 6, 1902.

TO THE OFFICERS, MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION—BELOVED BROTHERS AND SISTERS IN THE CHRIST:

PEACE TO THEE!

Once more God gives to me the joyful privilege of sending forth my Annual Call to spend the ALL-NIGHT with God, and with all ZION, in Communion, Praise, Prayer, Teaching, Conference and Testimony, from Ten o'clock on the Night of Wednesday, December 31, 1902, until Seven o'clock on the Morning of New Year's Day, 1903.

The Second Year of the Twentieth Century has been one of great Progress in Zion throughout the world, and especially in the beautiful City of Zion, which God has enabled us to establish on the shores of Lake Michigan.

Amongst the Important Events of the year are:

(1) ZION'S GREAT DELIVERANCE FROM THE HANDS OF AN UNJUST JUDGE, who aided a perjured villain in his attempt to destroy ZION'S LACE INDUSTRIES. We never lost their control for a moment.

(2) THE OPENING OF SHILOH TABERNACLE, at ZION CITY on March 31st, which is ordinarily seated for Five Thousand, Two Hundred persons, and can accommodate Six Thousand on occasion. The building has often been too small for the numbers attending.

(3) THE FORMATION OF THE THEOCRATIC PARTY on Monday Evening, April 7th, whose Motto is

WHERE GOD RULES MAN PROSPERS.

(4) THE LEGAL INCORPORATION OF THE CITY OF ZION on March 31st, and the ELECTION OF THE FIRST MAYOR, ALDERMEN and CITY OFFICERS on April 23d.

(5) THE GREATEST PERSONAL SORROW OF OUR LIFE, in the sudden departure of our greatly beloved daughter, ESTHER A. DOWIE, on Wednesday, May 14th, and the BURIAL of her body in ZION CITY on Friday, May 16th, in the presence of a vast concourse of sympathetic friends, thousands of whom knew of the story of her beautiful life and her final Triumph.

> 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.

(6) THE GREATEST GATHERING OF GOD'S WITNESSES TO DIVINE HEALING ever recorded in the History of the CHURCH, when over Six Thousand persons gave Public Testimony on Lord's Day, May 25th, in the Chicago Auditorium.

(7) OUR SOLEMN DECLARATION ON THAT OCCASION, AS THE PROPHET FORETOLD BY MOSES, in Deuteronomy 18:15, and spoken of by the Apostle Peter in Acts 3:22.

(8) ZION'S SECOND FEAST OF TABERNACLES and GREAT ANNIVERSARY GATHERINGS from July 12th to 22d, which was accompanied by Wondrous Manifestations of the Divine Presence and Power of God.

(9) THE ORGANIZATION OF ZION RESTORATION HOST, amidst most impressive scenes, at SHILOH TABERNACLE on Lord's Day, September 21st, when Thousands took the RESTORATION VOW; followed by a splendid Series of Weekly Visits to Chicago, Illinois; Milwaukee and Madison, Wisconsin, and many other cities, by splendidly-organized Seventies, operating under Leaders, assisted by Captains of Tens.

Millions of persons throughout the World have been reached by specially prepared Zion Messages, and the Salutation of the fully Six Thousand Members of the Host, who go in twos from house to house with the Message of the Christ:

"PEACE BE TO THIS HOUSE!"

(10) THE WONDERFUL GROWTH OF THE CITY OF ZION, which has now an estimated population of about Eight Thousand, with large Public Buildings, and many hundreds of Private Houses, numbers of

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which are beautifully finished, and others in course of erection.

(11) THE VAST ASSEMBLIES, which continue to gather every Lord's Day afternoon in the Chicago Auditorium, to listen to our Messages as ELIJAH THE RESTORER, and their publication every week to all the world in the pages of LEAVES OF HEALING.

(12) THE ESTABLISHMENT OF THE ZION BANNER as a semi-weekly paper, THE VERY LARGE INCREASE IN OUR ISSUE OF LEAVES OF HEALING, BLATTER DER HEILUNG, VOICE FROM ZION, etc., by means of ZION PRINTING AND PUBLISHING HOUSE, and the sending forth, up to date, of over Two and a Half Millions of Rolls of ZION LITERATURE to all the World by means of ZION LITERATURE MISSION.

(13) THE VICTORY, after Months of Conflict with the Newspaper Press of the City of Chicago, which united with others in a desperate, sustained series of attacks upon ZION CITY and its FINANCIAL INSTITUTIONS.

The final result was to establish in the public mind the solidity of Zion's Financial Foundations, and the great value of ZION'S ESTATE, estimated at nearly Twenty-four Millions of Dollars.

All these things have combined to absolutely silence the Press.

It often has been said in business circles that no other Institution in America could have survived that ordeal.

(14) THE STEADY, WIDE-SPREAD GROWTH OF THE CHRISTIAN CATHOLIC CHURCH IN ZION by means of ZION MESSENGERS in EUROPE, ASIA, AFRICA and AUSTRALASIA.

(15) THE LARGE ADDITIONS ON EVERY CONTINENT to the Membership of the CHRISTIAN CATHOLIC CHURCH IN ZION.

(16) THE WORLD-WIDE PROGRESS made by ZION'S HOST of WOMEN, led by Overseer Jane Dowie, who, in Dorcas Work, and through Zion Maternity Deaconesses, has alleviated the poverty of many thousands of persons, and maintained ZION HOME OF HOPE FOR ERRING WOMEN, and has done good work of every description.

(17) THE SPLENDID PROGRESS made by ZION COLLEGE, ZION JUNIOR SCHOOLS, ZION KINDERGARTEN and EDUCATIONAL INSTITUTIONS generally, arrangements being made now for the care and education of over One Thousand, Two Hundred in the CITY of ZION alone.

(18) THE SPLENDID GROWTH OF ZION FINANCIAL AND COMMERCIAL INSTITUTIONS.

(19) THE PHENOMENAL GROWTH OF ZION LACE INDUSTRIES in the completion of a beautiful factory with more than Eight Acres of floor space, the placing of Zion Lace Products with more than Three Hundred of the largest houses in America, and the absolute success of this vast and profitable Industry, the proceeds of which, after due consideration to our employees, will be devoted to the EXTENSION OF THE KINGDOM OF GOD.

(20) THE UNITED PURITY, PEACE, STRENGTH AND STEADY PROGRESS OF ZION along all the lines of Christian Effort, and the Prospects of Immense Increase in the Coming Year, so that it is estimated that within One Year from this date the Population of the CITY OF ZION will be Twenty Thousand.

(21) THE HEARTY CO-OPERATION of the ENTIRE PEOPLE, and their loyalty and confidence in God and in us at all times.

(22) THESE, and many other Blessings more than we can number, call for our Gathering Together at this ALL-NIGHT WITH GOD, in a spirit of Gratitude and Wonder, and Love and Loyalty to God, so that we may present our Thanksgiving and Worship, recalling His Mighty Works, renewing our Vows to Him and to each other, and receiving Wisdom and Guidance and all needed Grace for the Coming Year.

Our Personal Sorrow has been "swallowed up in Victory!"

Death hath no Triumph where the Christ is Conqueror, and where His Faith and Hope and Love sustain the departed and the bereaved alike.

And so we rejoice with the Ransomed Host of the Redeemed in Heaven, that our Lovely One has entered into the Fulness of God's Life and Light and Endless Love.

We also rejoice in the Ever-present consciousness of His Presence, who said:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

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Conscious of the Guidance of the Holy Spirit, we raise our Prayers and Songs in grateful praise to Him who hath numbered all our Days, given us our Mission on earth, and will, in His own time, receive us into Heaven.

He will enable us to fulfil, as God's Messenger and Prophet, in the Spirit and Power of Elijah, the Glorious Ministry of the "Restoration of All Things whereof God spake by the mouth of His Holy Prophets which have been since the world began."

The Times of this Restoration have gloriously begun.

So once more we cry "HALLELUJAH!"

JESUS, THE CHRIST, is KING over ALL!

He is coming to receive from the World His Own, and then to return and establish His Kingdom, ushering in the Millennial Glory, towards which we are daily pressing Forward.

THY GOD REIGNETH was the Motto with which we entered into this Wonderful Year now closing, and it has been gloriously fulfilled in Zion.

Earnestly praying for you, one and all, on every Continent and Island of the Sea, wherever you are scattered, I am,

God's and Thine,



General Overseer of the Christian Catholic Church in Zion.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

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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.

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CHICAGO, ILLINOIS, SATURDAY, DECEMBER 20, 1902.

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EDITORIAL NOTES.

"WHERE IS HE THAT WAS BORN KING OF THE JEWS?"

NOT IN the Manger of Bethlehem!
Not on the Cross at Calvary!
Not in the Arimathean's sepulcher hewn out in the rock!

ANGELS BADE the Shepherds seek the Babe at Bethlehem!

ANGELS AT the empty Tomb said to the mourning women:
Why seek ye the Living among the dead?
He is not here, but is risen.

THE SWEET STORY of His birth, the Unwritten Story of nearly all His Life until His thirtieth year, and then the mighty Drama of His three years' of glorious Ministry, closing with His Crucifixion, Burial, Resurrection and Reascension into Heaven, all compose, for us who believe, the most Sublime and Inspiring of all Events.

BUT IN THESE Times of the End, in the Beautiful Dawn of the Restoration, we feel that God directs us, as Elijah the Restorer, to place before all the World our Answers to Three Great Questions concerning the Messiah:
WHERE IS HE?
WHEN WILL HE APPEAR?
WHAT WILL HE DO WHEN HE COMETH TO EARTH AGAIN?

IT IS RIGHT that the Children of God should rejoice on the Anniversary of the Birth of Him that was "born King of the Jews," the Son of the Most High, of whose Kingdom there shall be no end, and whose Advent brought Everlasting Hope and Good Tidings of Great Joy to all people.

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IN EVERY RIGHT and pure manner the Evangel of Joy, the Fruit of Righteousness and Peace in the Holy Spirit, should abound in the home and in business, in church and in state.

HE WHO SAID, "Be of good cheer!" ought to be remembered as the Bringer of Righteousness and Peace and Joy—the Kingdom of God—to all the Nations of the World.

THERE IS Joy in the Presence of the Angels:
It is the Joy of the Redeemer!
It is the Joy of the Holy Spirit!
It is the Joy of the Eternal Father!
It is the Joy of all the Heavens and all their Hosts, rejoicing over the Restoration of Humanity.

IT WILL not be long until He returns to reign!
"He that cometh shall come, and shall not tarry."

BUT A PEOPLE must be "prepared" for His Coming.

NATIONS MUST be born in a day; and "the Mystery of God" shall be finished "according to the Good Tidings which He hath declared to His servants the Prophets."—Revelation 10:7.

AND THE Messenger which I saw standing upon the Sea and upon the Earth
Lifted up his right hand to Heaven,
And sware by Him that liveth forever and ever,
Who created the Heavens and the things that are therein,
And the Earth and the things that are therein,
And the Sea and the things that are therein,
That there shall be Time (Delay) no longer."

EVENTS WILL succeed each other with accelerated speed; for "The Harvest of the Earth is overripe."

STILL THESE are yet the Days of Preparation, and Zion must carry the Tidings of the Restoration to every Tribe and Nation ere the Glory of the Coming of the King shall be full revealed.

WE ARE FILLED with a solemn sense of the increasing responsibility of our Personal Mission, and of the wonderful people whom God is calling into the City of Zion from all the Earth: Sixty-six Nations being already represented in our population of eight thousand.

RACIAL LINES are even already absolutely effaced among God's Children in the City of Zion, without any exception known to us.

THE UNITY of the Christian Catholic Church in Zion forbids the possibility of our tolerating racial jealousies or antipathies; and we should at once consider the existence and manifestation of such a spirit as a cause for the removal of the offender from our enrolment records.

CONTINUING TO ATTRACT, as Zion will, those who have the Zion spirit, from all the Continents and Seas, we shall be able to prepare, in a very short time, thousands of Messengers from Zion to all the Nations.

WE CANNOT DOUBT but that the Blessed Ones who have gone before into the Zion above, throughout all the Ages, and recently from our own hearts and homes on earth, are looking down with intense interest upon Zion's Onward Movement, as we close the Second year of the Century.

With quiet Joy and deep and abiding Faith, we know that the Work of the Restoration, which has been so gloriously begun, will rapidly proceed, and that resources will be granted to us, that we may prepare and send out vast numbers of Zion Messengers into all the earth.

THE INTERESTING PICTURE on the front page of this issue, with its accompanying article by Elder T. A. Cairns, presents a little group of members of the Christian Catholic Church in Zion, principally in Yokohama and Tokio, Japan, who are waiting eagerly for the party which we hope to send forth to these beautiful islands, with a still larger party for China, early in the Coming Year.

WE ASK our readers to pray that much wisdom may be given to us in laying the foundations of Zion in these two great Mongolian Empires.

Doubtless in the coming time the Chinese and Japanese will affiliate more closely and coöperate more effectually in

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guarding the interests of their vast inheritance from the greed and heartless cruelty of which they have been victims at the hands of the European nations, which are only Christian in name.

OUR OVERSEER FOR CHINA, the Rev. George L. Mason, with Elder Cossum, and our Presiding Elder for Japan, Rev. T. Alexander Cairns, have been doing much to prepare the earnest band of consecrated men and women who will soon cross the Continent and the Ocean, to strengthen the hands and cheer the hearts of Elders Viking and Kennedy and their beloved wives in China, and of the various bands of Chinese and Japanese who are standing around the Banner of Zion in the Land of the Rising Sun.

AS THE YEAR is closing, we rejoice to record that the work of God in Zion, in every Department, continues to move forward, steadily and strongly on all the Continents, and especially at Headquarters in the City of Zion.

WE HAVE FOUND that the Annex which we built a few months ago, to Temple Cottage, was insufficient for the accommodation of our Personal Headquarters' Staff, and of our Council-room, Library, etc.

WE THEREFORE removed the Architectural Department and Municipal Offices to the Annex; and after considerable readjustment we have found excellent quarters for the very efficient officers who aid us in our direction of the work of the Christian Catholic Church in Zion throughout this and all lands.

WE HAVE DIRECTED our private secretary to prepare a list of all the members of our staff, and the room number of their various offices, which is as follows:

PERSONAL STAFF OF THE GENERAL OVERSEER.

ADMINISTRATION BUILDING, ELIJAH AVENUE, ZION CITY, ILLINOIS.

Room No. 1—Mrs. Jane Dowie, Overseer of Women's Work in Zion Throughout the World.

Room No. 2—Deaconess Ida M. Stern, Private Secretary to Overseer Jane Dowie; Miss Katherine Davidson, Stenographer.

Room No. 3—General Waiting-room for all Offices.

Room No. 7—Elder J. G. Excell, General Ecclesiastical Secretary.

Room No. 6—Stenographers under his charge: Miss L. V. Gage, Miss Laura Beebe, Miss Winifred Anderson.

Room No. 9—Deacon Carl F. Stern, Personal Attendant and Librarian.

Room No. 8—Assistants under him: Freeman Haehnel, David Murdoch.

Room No. 10—Deacon O. L. Sprecher, Private Secretary; Assistant, Oran Reece.

Room No. 5—General Corresponding Secretary, Deaconess Anna C. Reiff.

Room No. 4—Stenographers under her: Mrs. M. G. Townsend, Miss Willie H. Johnson.

Room No. 11—General Overseer's Private Office.

Rooms Nos. 12, 13, 14 and 15—General Overseer's Library, Council-room and File-rooms.

Room No. 16—Caretaker of Offices: Miss Sena Hansen. Assistant, Miss Annie Peterson.

WE DESIRE to say, by way of caution, to our numerous officers and friends, that it is quite impossible for us to see all who desire to do their business with us personally.

Interviews can only be given by arrangement, preferably by letter, but should the business be immediate and of great and pressing importance, we shall do our utmost either to give it our personal attention or delegate it to some of our principal officers.

IT WILL, of course, be manifest to all who give the matter any consideration that it will be quite impossible for us to be accessible to all visitors at any time they might find it convenient to call upon us. And yet we have an intense desire to meet with our officers from all parts of the world, and those who have newly come into the City, from far or near, as soon as possible after their arrival.

WE HAVE THEREFORE set aside, for the purpose of a Weekly General Reception, the morning of Wednesday of each week, from the hours of 10 to 12, except when absent from home.

IT WILL be understood that we cannot give lengthened private interviews at that time, as the number of persons usually desiring to see us is quite considerable.

WE DESIRE to say that on all other mornings we must be left absolutely free for our important official work; and, except by special appointment, we cannot see any visitors on any other day.

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WE HAVE recently created the office of General Ecclesiastical Secretary, and have appointed Rev. J. G. Excell to that important position.

THE CORRESPONDENCE which used to pass through the office of the Overseer-at-Large—an office now abolished—is now attended to by Elder Excell.

He has general oversight, under our direction, of the Branches of the Christian Catholic Church throughout America and other Continents. We have directed Elder Excell also to prepare the article hitherto written by our General Associate Editor, Deacon Arthur W. Newcomb, entitled "Notes from Zion's Harvest Field."

We, therefore, now direct that all General Reports of the work, other than those of a Personal and Confidential nature, shall be sent to him.

LETTERS OF IMPORTANCE intended for our own private attention must be marked, on the lower left-hand corner of the envelope, "Private and Personal."

THE REV. J. G. SPEICHER, M. D., has been appointed Overseer of the Christian Catholic Church in Zion for Zion City.

All matters connected with the local Ecclesiastical work of the City must go to him at his office in Temple Cottage, Elijah avenue.

THE REV. W. HAMNER PIPER has been appointed Overseer-in-charge of all Zion's Educational Institutions, and can be addressed on these subjects at his offices in the Old Bank Building, on the southwest corner of Shiloh boulevard and Elijah avenue.

WE SHALL hold a General Reception for officers of all ranks and for members and friends of the Christian Catholic Church in Zion and their families at 2:30 on the afternoon of New Year's Day, Thursday, January 1, 1903.

A FULL SERVICE will be held, God willing, on Christmas morning, at 9:30 a. m., in Shiloh Tabernacle, Zion City.

All Officers and Zion Choir will be robed, and will assemble in the robing-rooms at 9 a. m.

WE CALL ATTENTION once more to our General Letter on pages 259 to 261, containing our Call for the Annual All-Night with God, at the Closing of the Old and the Opening of the New Year.

WE TRUST, during the approaching holiday season, to have the pleasure of receiving very large numbers of our friends from outside.

The announcement of Railway Rates, etc., by our Superintendent of Transportation, Deacon J. F. Peters, will be found on page 266.

OFFICERS OF every Department in Zion City will be glad to receive our friends at the various Financial and Commercial Institutions, a visit to which, and especially to the Zion Lace Industries, will no doubt be of great interest and benefit.

WE NOW ASK our dear people in all the lands to pray earnestly for us, amid the constant toils of this world-wide and ever-increasing work.

WE TRUST that by good organization we shall be able to adapt ourselves, and our personal and general staff, to the constant expansion of the work in Zion, which continues even in mid-winter.

ONLY THE STRENGTH which God supplies; only "the Wisdom which cometh from above"; only the "All-sufficient Grace of God" can enable us to meet and overcome the difficulties which of necessity confront us, owing to our phenomenal growth in every Department of Zion.

But we rejoice again to declare, as stated in our Prelude to last Lord's-Day Message in the Auditorium (see pages 271-274 of this issue), that God continues to sustain us in remarkable health and vigor.

We are not conscious of any diminution of power to fulfil our duties, and to enjoy our privileges, in every direction of the work of God in Zion.

BUT WE ARE very conscious that only for continuous supplies, of special Divine Grace, and but for the "fresh oil," which God daily gives, we should never have been able to do what we have done, and could never continue to Go Forward.

But all things are possible with God, and to him that believeth in God and obeyeth Him with all His heart.

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WE ARE SURE that our gracious Father in Heaven would never have laid upon us this great work without providing for us, at the right time and way, adequate resources of every kind, for every emergency.

ALL GLORY be to God alone, for all the Past, for all the Present, and for all the Future.

FAR AND NEAR, o'er all the Lands, we send the Master's words: "Be of good cheer," at this Joyous Christmas-tide.

BRETHREN, PRAY FOR US.

RAILROAD RATES TO ZION'S ALL-NIGHT MEETING WITH GOD

December 31, 1902, at Zion City, Lake County, Illinois

Tickets to Zion City may be purchased at any railway ticket-office in the territory of the Western and Central Passenger Association, which includes North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Wisconsin, Michigan, Illinois, Ohio, Indiana and Canada as far as Toronto, at the full fare one way, and may be purchased December 27th to 31st. Certificates are not likely to be honored for the reduced return rate if tickets are purchased after December 31st. Return tickets may be secured in Zion City at one-third of the full fare paid coming, any day after December 31st, up to and including January 5th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Zion City, ask the railroad agent for a Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted, at the rate of one fare and one-third to Zion City, by the above-named Association, which controls such rates, the one-fare rate to be paid coming to Zion City, and the one-third fare to be paid going home. All the railroad ticket-offices have the blank forms of their respective passenger offices to be filled out, signed and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph, if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but *insist* on having a Certificate, and see that it is stamped and signed in due form by the railroad agent. If they refuse to give such a certificate, then secure one of the officially stamped, ordinary receipts for purchase of ticket.

The first day, upon arriving at Zion City, present this Certificate to me in person, either at session of Convention, or bring it to my office, so that it can be arranged for proper indorsement.

Parties must call in person for their Certificates, January 1st, at my office, Administration Building, Zion City, between 3 and 6 p. m., and they will be given their Certificates, properly attested at the railroad depot, for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained. Correspondence and information concerning railroad rates should be addressed to

JAMES F. PETERS, Superintendent of 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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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CONSIDER the lilies of the field, how they grow. *Matthew 6:28.*

OUR Lord taught living truths to the multitudes, from objects in nature, as they followed His footsteps over the hills and vales of Galilee.

As He looked into their faces He saw how troubled and anxious they were about their physical life, what they should eat and drink, and, for their bodies, what they should put on.

But He saw also that they felt little concern about the life of their wonderful spiritual being.

He directed their attention to the lilies which made the fields around them radiant with beauty, and He told them to consider these lilies, how they grew.

The questions of daily living which filled the lives of these people with anxiety are the same which are today troubling all who do not know how to live the life of faith by being rooted and grounded in Jesus, the Christ. (Colossians 2:7.)

If we desire to know how to live and grow, we must consider the lilies as our Lord commands.

In the beginning the lily is a dry, unpromising looking root, giving little indication of the beautiful creation which lies asleep within it, ready to unfold under the proper conditions.

If placed in the earth, where it belongs, it soon begins to find nourishment and to fasten itself there by its roots.

But the earth cannot supply all of the needs of the lily bulb.

It must be supplied from above with the dew and sunshine and rain before the life principle within it can properly unfold.

It pushes its tiny stem upward through the dark earth, which seeks to hold it down, and unfolds its leaves in the light of heaven.

As it draws its food from the earth and from heaven it grows stronger, and it is able to meet the storms and the winds which sweep over it, unharmed.

All of its life-power is to culminate in its glorious bloom.

The splendid anemone coronaria, or crowned lily, is supposed to have furnished the Master with this beautiful nature-study.

Man also needs to be rooted in the earth, and to hold on there for the supply of the material wants of life.

The earth is a storehouse furnished him by His Heavenly Father, and out of it he may get food and clothing, and the means of extending God's Kingdom.

While man is taking root in the earth, its tendency is to cover him up in its darkness; but he also must rise above these material things—which will surely hide the light of heaven from him if he places them first—that he, too, may drink in the sunshine of God's Love and the water of Eternal Life.

It is the unseen, mysterious life-principle in the lily that pushes it upward through the earth which would hold it down. It is through this life that God shapes and feeds and clothes it in beauty as it rises to seek help from above. Man in the beginning, like the lily, gives little indication of the great possibilities which lie enwrapped within him, waiting to be unfolded in the likeness of God, if he would grow as the lily grows, according to the laws of his being. (Psalm 17:15; Romans 6:5; Revelation 1:12-16.)

Jesus told the people if they would seek *first* the Kingdom of God and His righteousness, all food and clothing and all that relates to man's material needs would follow in its train. (Matthew 6:33.)

Man is to be crowned with a living crown if he lives right.

It is given to the one who endures temptation and stands when thus tested. (James 1:12; Revelation 2:10.)

There is danger of man having his crown taken from him. (Revelation 4:11.)

Paul tells us how he lived through the Christ living in him. (Galatians 2:20.)

Jesus tells us how to let God live in us. (John 14:23.)

Zion teaching is going over the world, showing men how to live and grow right, according to God's laws for spirit, soul and body.

Reader, will you not take a share in this great work of sending it over the world?

The letter which follows was written to our General Overseer from a gentleman in Engcobo, Cape Colony:

Brought to See Jesus, the Saviour and Healer, through Reading "Leaves of Healing."

MY DEAR GENERAL OVERSEER:—I praise God that He has lead me into Zion, where the Full and Everlasting Gospel is preached.

I can say with St. Paul, I the chief of sinners am, but Jesus died for me.

Only God and my dear parents know how wicked I have been.

But I am thankful that I have found the Pearl of Great Price, my Saviour.

I was brought to see my Saviour as my Healer by reading LEAVES OF HEALING.

I am determined by the help of God to lead a pure life.

I also praise God I have been able to give up the use of tobacco. I was a great smoker.

I have also quit selling it in my shop, and I will trust God for the results.

I can testify to God's wonderful healing power in me.

I was ruptured when a little boy. Now I am thirty-nine years old.

After reading LEAVES OF HEALING, I wanted to pray to God for my healing.

God heard my prayer and healed me.

I have not had occasion to wear my truss since, and that was eighteen months ago.

Before that I could not do without it; for if I took it off for a short time I would get such pain in my side that I would be obliged to put it on again.

I thank the General Overseer, from a grateful heart, for LEAVES OF HEALING, which has been the means of drawing me nearer to my God.

God also healed me of bad toothache and I have not had a touch of it since, and that was a year ago.

Through LEAVES OF HEALING, the Bible is a different book to me.

Will Zion pray for me?

I am the only member of the Christian Catholic Church in Zion in these parts.

May God pour His blessing upon you and your dear wife and son, and give you many victories in your grand work for Him and humanity.

EBENEZER WARNER.

E. Heinrich writes as follows from Seidenberg, Germany, giving

Thanks for Healing Through Zion Literature.

DEAR GENERAL OVERSEER:—Since you prayed for me I feel well and happy.

I can do heavy housework.

I cannot praise my dear Heavenly Father enough for having restored my health, and I thank you for your prayers.

I will be faithful to God all my life.

You also prayed for my daughter, who had constant pains.

It seemed as if she never would be able to earn her bread

I used many plasters for her, but when we got the little tract, "He is Just the Same Today," we began to trust the Lord.

Mrs. Frida Seibt, who was also quite wonderfully healed through your prayers, wrote a request for prayer to you.

My daughter abandoned every plaster and treatment, and now she is healed.

I praise God for you.

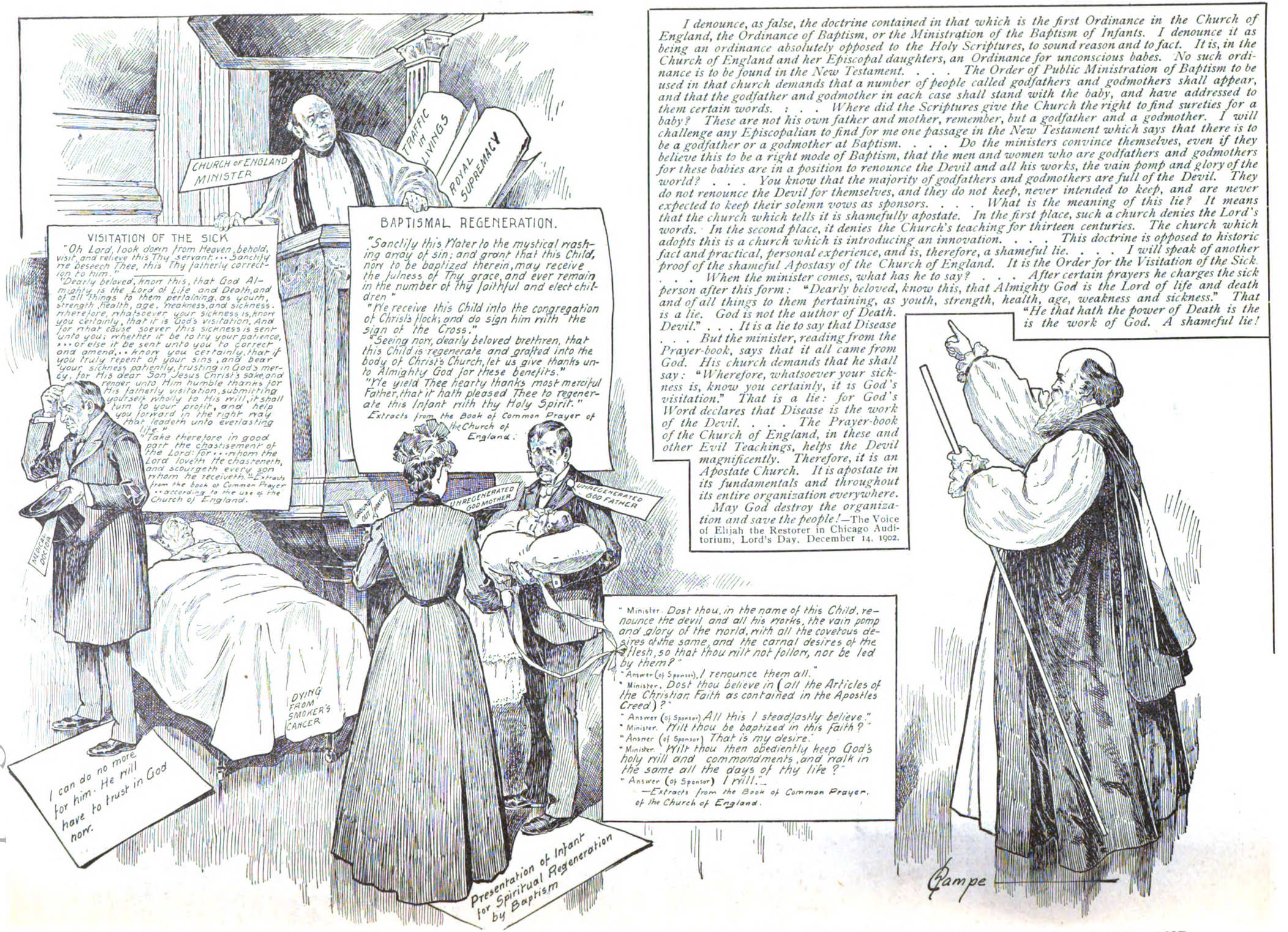
I am a poor widow.

You have helped me.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending December 13, 1902.

2705 Rolls to.....Hotels in the United States
1337 Rolls to....Members of Parliament, England
1207 Rolls to.....Various States in the Union
364 Rolls to.....Various Foreign Countries
Number of rolls for the week..... 5,703
Number of rolls reported to Dec. 13, 1902..2,510,930

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ELIJAH THE RESTORER UNVEILING THE ERRORS IN TEACHING AND THE SINS IN PRACTICE OF THE CHURCH OF ENGLAND.

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THE Church of England was put on the witness-stand against itself by Elijah the Restorer, at the Chicago Auditorium, on Lord's Day afternoon, December 14, 1902.

The arraignment was not general and indefinite.

Passing by other errors in teaching and practice, God's Messenger threw the force of his attack upon two vital false hoods.

These were the lie of Baptismal Regeneration, and the lie contained in the Order for the Visitation of the Sick, prescribed in the Church of England Prayer-book.

As in the case of his every attack upon the apostate organizations and their errors of teaching and practice, the Weapon wielded by God's Messenger was the Sword of the Spirit, which is the Word of God.

Paragraph by paragraph the teaching of the Church of England Prayer-book upon these two matters was taken up.

Paragraph by paragraph it was hewn to pieces under the Divinely-directed blows of the Restorer.

Indifference was awakened to attention; attention was deepened into interest; interest was sobered to thoughtfulness; and thoughtfulness became conviction, as the Message was delivered.

When the man of God had closed his Message, his case was proved.

The Apostasy of the Church of England and her Episcopal daughters was Unveiled before the eyes of the world.

Although the day was cold and disagreeable, and there was a heavy gale from the southeast, the ground floor and boxes and a large part of the main balcony of the Auditorium were filled with thousands of interested listeners to the words of God's Messenger and to the splendid singing of Zion Choir.

Before delivering his regular Message in the Unveiling of the Apostasies, the General Overseer took occasion to demolish a few of the Malicious Lies which appeared in the Chicago *Record-Herald* of the Monday previous.

The great audience assembled, the splendid voice of the speaker, which made itself heard throughout the great building, and the intense and lively interest, which increased as the service progressed, were sufficient refutations of the lies of the *Record-Herald*, that he was a mental and physical wreck; but it was fitting that the unfair, despicable and wicked animus of that godless paper should be exposed.

It was also fitting that this hypocritical sheet should be held up to the ridicule which it merited, and the Auditorium rang with the contemptuous laughter of thousands as the General Overseer, with his clean, vivid wit, keen as a rapier, pierced the distended bubble of the *Record-Herald's* pretentions.

Chicago Auditorium, Lord's Day Afternoon, December 14, 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;
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 thy 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;

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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. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 read the 91st Psalm; also from the 2d chapter of the 2d Epistle to the Thessalonians.

Zion White-robed Choir then chanted the Gloria Patri.

Prayer was offered by the General Overseer, followed by the Disciples' Prayer by Choir and Congregation.

The announcements were made, and the tithes and offerings received.

The General Overseer then said:

PRELUDE—LIES OF THE "RECORD-HERALD."

By way of prelude to my afternoon address I desire to say a few words concerning the lies of the *Record-Herald* of last Monday.

How to Answer a Fool.

There are two proverbs of Solomon which follow each other in rapid succession. One is:

Answer not a fool according to his folly,
Lest thou also be like unto him.

And the other is:

Answer a fool according to his folly,
Lest he be wise in his own conceit.

These two words of wisdom seem to be contradictory, but they are not.

There is a time to answer a fool according to his folly lest he should be wise in his own conceit; and there is a time to answer him not, lest we should be like unto him.

This is a time to answer a fool according to his folly.

It is apparently necessary for the *Record-Herald* to begin its periodical series of lies concerning my health.

I might just as well have it out with them this afternoon, and show, by the hardness with which I can hit this organ of Beelzebub, Bacchus, Mercury, Mammon & Co., that my health is in good order.

I take this opportunity of keeping up my end of the fight.

Persistent Unfairness and Falsehood of the Chicago Press.

I have never had anything but unmitigated lying, with a very few exceptions, from every part of the Chicago press during more than twelve years of ministry in Chicago.

I have delivered over seventy discourses in this Auditorium and hundreds in the great Central Zion Tabernacle which I

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had for five years in this city and which was crowded out so that we had to get strong police guards to keep the throngs out. But I have not had one single fair report of any of these discourses in the press.

I do not expect one.

If I should get one, I should think it so strange that I should be treated kindly by the Chicago press, that I should expect my friends to think that I had fallen from grace, and that I had in some way or another pleased the Devil.

I do not therefore complain with any hope that my complaint will in the slightest degree alter the *Record-Herald*.

"Can the Ethiopian change his skin, or the leopard his spots?"

I have thought sometimes that scrubbing the *Record-Herald* could get it clean, but the only way you could get its unclean hide clean would be by skinning it. (Laughter.)

I do not for my own sake care to make the observations which I am about to make; but as there are, on this stormy afternoon, more than three thousand persons present here, a great many of whom were here last Lord's Day, I will read to them the entire report and then ask them, with me, to brand that lying and truculent sheet, to earth's remotest bounds, and to distant generations, as an adversary of God and Truth and Zion.

The Text of the "Record-Herald's" Lie.

DOWIE'S AUDIENCES SMALLER.

SERMONS FAIL TO ATTRACT THE FORMER THRONGS TO THE AUDITORIUM.

Attendance at the Dowie services in the Auditorium is lessening each Sunday. Instead of the throngs when Elijah engaged the theater, the audience yesterday filled only about two-thirds of the seats.

They are sorry! They are so pathetically sorry!

Last Lord's Day was the first keen winter day of the season; and, as you will remember, the wind blew bitterly cold.

The mercury went rapidly down to zero, and it was very remarkable that we had as large an attendance as we did.

The entire ground floor was filled at the communion service which followed.

Between two and three thousand Christians remained, and there were more than three thousand, as there are today, at the discourse, which is quite a respectable audience at any time.

Zion's Audiences the Largest in Chicago.

Just let me say here that there is not one single church in the city of Chicago that has had today as large a congregation as is now assembled in this Auditorium, unless it may be at one Roman Catholic mass.

Among all the Protestant churches of the city there has not been today a single audience as large as this.

I can say that confidently because there is no Protestant church in this city large enough to hold this audience or that which was present here last Lord's Day, which they want to misrepresent as very small.

Zion Does Not Trouble about the Size of Her Audiences.

We are not at all troubled if the audiences do diminish. It would not trouble us a grain.

The fact is, however, that the audiences do not diminish, in any considerable degree, even although the winter is setting in with intensity and we have had the thermometer five degrees below zero with high gales.

What we have seen the last Lord's Day or two is just the effect of the sudden, extreme cold; but we have no fear about the audiences.

We never rested on the audience. We are resting in God.

I never was troubled about the audience, and worked up in this city, from very small beginnings, week after week, month after month, and year after year, until my audiences have become the largest in America, perhaps in the world, under the continuous ministry of one man.

For years and years in this city of Chicago there has been no place big enough to hold Zion's audiences, as a rule.

By the way, just before I pass from it, let the *Record-Herald* search its own columns, and find how, a few weeks ago, there were six thousand one hundred nine persons, according to their own count, in this building, and that exceeded the entire number at all the churches of any one denomination in this city.

It exceeded the entire number at all the Baptist and Congregational churches.

It exceeded the entire number at all the white Methodist Episcopal churches.

It exceeded the entire number of any one denomination, except the Roman Catholics.

We were in the front of that religious procession that day, and did not know that we were going to be counted, either.

The audiences that we addressed week before last numbered in the aggregate sixteen thousand attendances. There is not a week when they do not reach somewhere about the ten thousand mark.

I simply say this because this misleading and false paragraph which begins the report is utterly unwarranted and untruthful, and, in Chicago, it finds no honest, well-informed believers.

Slanderous Lie Concerning General Overseer's Health.

But the next sentence contains the principal calumny:

Whether or not this fact affected Dowie, his sermon was more than once interrupted from no apparent cause, and his speech at other times was of such a rambling nature that his most faithful followers wondered. His face looked worn and weary, and deeper lines than ever were under his eyes, which seemed to have lost much of their fire. (Laughter.) Dowie appeared in fact to be ill, and to be speaking with an effort.

Now, when a man—(Applause and contemptuous laughter)—well, is that true?

Unanimous Denial of "Record-Herald's" Statement.

Audience—"No."

General Overseer—All who say it is true, say Yes. Anybody say Yes? (No response.)

Is it a lie?

Audience—"Yes."

General Overseer—Well, now what is the object of the lie? What is the object?

A voice—"Masonry."

General Overseer—Masonry! That may be one thing: for there are a few foolish people who still cling to the worship of Baal, the sun-god, in the Masonic Lodge, and still pretend that they have most valuable secrets which we have proved to be disgusting and puerile inventions.

But I am now getting large numbers of Masons on my side, and the great majority, especially in and around Chicago, are ashamed to be known as Freemasons.

Masons Are Ashamed to be Called Masons Now.

Their wives say to them: "John, is what Dr. Dowie says true?

"Did you enter that lodge with everything stripped off, except an old flannel vest, and an old pair of drawers, having one shoe off and one shoe on?

"John, is it true you had a halter around your neck, and you were blindfolded, and led around like that?

"Is it true, John?" (Laughter and applause.)

The fellow tries to dodge it.

He says: "What does Dr. Dowie know about Freemasonry?"

But he does not get out of it; for the woman says: "It is true, John, and I am ashamed to think you went through with that. You are still going through such performances, are you?"

If John does not stop adding to his degrees of infamy, he has not a pleasant life, for we have armed his family with full knowledge, and they keep on ridiculing the oaths and silly ceremonies of the Lodge.

It is a disgusting and shameful place for a professing Christian man or woman: for they must leave Jesus, the Christ, the Son of God, outside.

You dare not name Him, but go through the mummery of Baal-worship, and the sham murder, burial and resurrection of Hiram Abiff, the mythical son of a Widow of Tyre.

Do not bother about the Masons; they are laughed out of existence nearly.

Recent manifestations in the Masonic Temple, Chicago, of their capacity for lying, stealing, and conspiracy to defraud, for which some of them are in the county jail, and others only escaped by the skin of their teeth, have settled them in their headquarters.

I ask wherefore is this lie?

Some Lies of the Press at the Close of a Previous Year.

Just about this time of the year, I notice that they start these lies.

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Three years ago they said that I had gone to Ben MacDhui because I was sick and dying.

One day they reported me as sick.

The next day they reported me as dumb, voiceless, speechless.

The next day I was dying, and the fourth day I was dead. (Laughter.)

The whole thing was a lie.

I was in magnificent health, but I did what I sometimes do at this time of the year; I retired for a few days, because I had an immense amount of work at the end of the year, and I wanted to get a day or two of rest. I am so fresh and vigorous this year, however, that I do not take it, or at least not until after the year opens.

There is a reason for this kind of lying.

The reason is simply the thought that they can damage Zion; that they can inspire people in distant places with the thought that John Alexander Dowie is a very decrepit, old man, and so damage the ecclesiastical, educational, commercial and political institutions of Zion, and especially the City of Zion.

A Poem from a Well-known Public Man.

The other day I had, from a well-known public man, a very beautiful letter, with some original verses.

He told me that he was seventy-five years young, and, he said, "I write to John Alexander Dowie, fifty-five years young." I felt it was true, so far as freshness and vigor of spirit, soul and body can make a man feel young.

I Am Not Old.

I am a stronger man today, in many ways, than I have ever been in my life.

This story of the *Record-Herald's* is a lie made out of whole cloth, a large stock of which is always on hand.

I scarcely know what weariness is, and it is not because I lie on a bed of inglorious ease.

I awoke on Friday morning at 5 o'clock and was in my office and hard at work within an hour.

I worked through all that day until 8 o'clock on Saturday morning, when I laid down my pen.

I took four hours' rest, and then was at it again.

I took five hours and a half of rest last night, and I have been at it since 5 o'clock this morning.

It is now Lord's Day, 4 o'clock p. m., and if you will reckon from 5 o'clock a. m., Friday, you will find fifty-nine hours have elapsed, out of which I have been awake forty-nine and a half hours, working mostly at high pressure, with nine and a half hours of splendid sleep.

I am willing to test my strength with the liar who wrote this paragraph. (Laughter. Applause.)

I feel in every way sound in spirit, soul and body, and am deeply grateful to God that He often enables me to double my working capacity for His Cause and Kingdom.

I Do Not Know Very Much about Weariness.

I have an unwearied brain.

I have a healthy frame.

My digestion is sound, and the moment I want sleep I can get it. I can take it at any time of the day or night. I can take it for just as long as I like, short or long.

I do not know any better evidence of a healthy man than powers of assimilation that are perfect and ability to sleep.

I believe that there are very few men of my age and work in the world today who are as strong as I am. For many years I have spoken as frequently as twenty-one times in a week, although I do not speak publicly quite as often at present.

I direct the operations of the Christian Catholic Church in Zion all over this country and other parts of America, on every continent of the earth, and many islands of the sea.

I am the President of Zion College, and occupy the chair of Prayer, on which subject I lecture for several hours every week, and I oversee the entire Educational work of Zion in the City of Zion and in many other places.

I am in active and constant touch with all the Business of Zion's Industries, and Financial and Commercial Institutions, and keep my hand and mind at work on all the varied interests God commits to my care.

I am a diligent student of current politics, and especially of Social and Religious Conditions all over the world, and am in direct touch with many sources of private information in many courts, even to the Vatican.

I am continually acquiring information concerning distant countries where Zion is at work, or will soon operate, from papers and up-to-date books.

I am a student of History always, am continually adding to my small private library which now consists of more than seven thousand volumes, and last week's issue of LEAVES OF HEALING has two pages which cost me over twenty hours' reading before I allowed them to go to press.

I am a student, above all, of theology, and all things associated with the Bible and with my Special Mission as Elijah the Restorer and the Messages which I am sent to deliver, and the Work of Restoration which I am sent to do, and in the doing of which I am assisted by tens of thousands in the Christian Catholic Church, but especially by Zion's Restoration Host of over Six Thousand members.

I sit for hours daily at work in my office and council-room at the Administration Building, and night after night in my library at Shiloh House.

I teach and preach to the sick, and lay hands upon hundreds every week for healing in the Name of Jesus and in the Power of the Spirit, and cablegrams, telegrams, telephones and letters bring me requests for prayer from all parts of the world.

I am a printer, publisher and editor, and my work on LEAVES OF HEALING, which is now in its twelfth volume, has been almost enough for one man's work. Yet it has been, and is, only an episode in every week's labor.

In all my labors I am assisted by a splendid wife, who cares for her home and servants and her son and myself, and yet finds time to do the work of Overseer of Women's Work in Zion Throughout the World. She is preaching at this moment in Shiloh Tabernacle, Zion City, to probably from three to four thousand people.

Then I have a regular personal staff, including my private secretary and my ecclesiastical secretary, in my General Overseer's Offices, of no less than seventeen persons, all of whom are constantly occupied: for there are no lazy persons on Zion's pay-rolls, so far as we know. Should such be at any time discovered, they will be immediately discharged and Zion will know them no more. The next thing we hear of them is that they are "working with their mouth," as I call it, for the benefit of vile newspapers, or at some "ministers' meeting," etc. They annoy, sometimes, like mosquitoes, for a moment; but, like all vermin, they die unlamented, or go away out into the Dismal Swamps of the Apostate Denominations, where they all torment each other.

I have thousands upon thousands of co-workers, all building up Zion as God enables me to direct them, without whom the work could never be done. Overseers, elders, evangelists, deacons, deaconesses, seventies, and faithful men and women, youths and maidens, yes, and little children, all working, singing in Chorus—all helpers, the joy of my heart, without whose aid and coöperation I could do but little. God bless them all!

And with all that and more—much more—I am in excellent health, and am not mumbling meaningless nonsense, as the newspapers well know.

Why did they tell that lie?

It was not intended for Chicago consumption; it was intended for foreign consumption.

It was intended for the people who did not see me last Lord's Day, who did not hear me.

Tremendous Labor of Preparing Last Two Messages.

I will venture to say to you that, so far from that discourse being inconsequential—you can read it in the LEAVES yourselves—it was the result and the product of tremendous labor.

The historic research in these last two Messages has caused me weeks of toil, as well as the reading of a life-time.

The fact of the matter is that these miserable hell-hounds, this wretched generation of vipers, these miserable liars, these men who, as the Psalmist says, are "born speaking lies," are the curse of America today.

May God, in His Infinite Mercy, stop the mouths of those who speak lies. (Amen.)

I only wanted to make the protest. You have all stood by me in saying that the report is a lie, a shameful lie.

I am thankful that I can stand here today, knowing that there has not been one Sabbath day for many years on which

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I have been unable to preach, no matter where I was. I was able to conduct a series of services for nine months last year in this Auditorium.

I am taking a nine months' series this year; that is to say, from September till the end of next May.

I am trusting that God, who has enabled me to speak His Message all these many years, may enable me to speak it still.

It would be no shame; it would be no wonder if the harp of a thousand strings did fail to keep in tune.

The wonder to myself has been that I have been enabled to do the work.

The Unfairness of the Attack.

It is only fair that a public man, representing, as I do, the great ecclesiastical, commercial, educational and political interests of Zion throughout the world, should not be lied about, and represented as a decrepit old man, when in the vigor of life.

I only ask to be fairly treated.

That lie was made out of whole cloth, and it was palmed off as the entire report of last Lord's Day's services in this Auditorium.

The intent was to weaken the work in every direction, and to spread abroad lies; for, of course, my life is of some value to Zion.

Thanks be to God, notwithstanding all her enemies, Zion today goes on holding her way, not borrowing a dollar from the world, and paying a hundred cents on the dollar!

Zion never compounded with her creditors at any time.

Zion Is Strong Today and Is Not Borrowing a Dollar.

So strong is Zion that last week when I was offered a loan of $475,000 I refused it.

Is that right, Deacon Judd?

Deacon Judd—"Yes."

General Overseer—Was one sum $75,000?

Deacon Judd—"Yes."

General Overseer—And the other $400,000?

Deacon Judd—"Yes, sir."

General Overseer—I declined the loan because, by the grace of God, I expect Zion to get through without borrowing a dollar.

Zion's Great, Beautiful Lace Industry.

I have hundreds of thousands of dollars' worth of lace in my possession, that I am selling rapidly, all over this land, to more than four hundred of the largest houses, which are now duplicating their orders.

Our beautiful fabric is admitted to be cheaper and better than the imported.

People said to our salesmen: "Go away; we do not like Dowie, and we do not like Zion," but when they were shown the laces they said: "Oh, that is a horse of another color. Come in; let us look at them."

They bought.

The people who do not keep Zion laces will not have that trade, because we will have all of it by and by.

We command it now.

We have the best lace factory in the world.

We are making the fabric better than they do in Nottingham.

They have been telling that we had failed in that work.

Four hundred of the best houses in America as our customers at this early day, is the answer.

That is why they have been lying.

They had been telling everywhere that these industries had failed.

They failed to keep us out of this country. We fought our battle at four ports and got in.

Then the door was locked, and we have the key in our pocket. (Applause.)

That is what their opposition resulted in.

I thank God for the blessing upon the manufacture.

We have the possibility of from thirty to fifty million dollars' trade a year, with a profit so big that if I were to tell you about it, you would all want to push your money into my hand tomorrow morning and buy Zion Lace Industries' stock.

I never asked for money from the World, the Flesh, the Devil and the Denominations, with which to do the Work of God.

I never went begging those who had "struck oil," or "stolen steel," or lived evil lives, to help me.

I have helped Chicago financially since I came here, far beyond any help that Chicago has been to me. I brought from time to time thousands and tens of thousands of good, honest, Christian people, many of them with considerable means, and millions of dollars' worth of trade in Chicago has been the direct result of my presence here. And I am still a helper of Chicago, by trade amounting to a vast sum annually; besides the blessing of transforming thousands of people into sober, frugal, good, Christian, tax-paying citizens. Chicago is in my debt, and not I in Chicago's: for Zion has done for Chicago what no money can ever repay.

Chicago never pays the expenses of this building. Zion pays the expenses every time.

I have never benefited by a single discourse I have ever preached here, for I have never charged you anything.

I have had the grace and the power given to me to pay my way.

Am Immortal Till My Work Is Done.

This Press vilification will not succeed in damaging myself or Zion permanently; but a day of Divine reckoning and vengeance is coming when the villains of the press will get the uttermost farthing of penalty.

Although I am in good health, I am conscious, as is every man upon God's earth, that there is but one step betwixt life and death, and perhaps my enemies would like that step taken today.

The grace of God has kept me in life, and He will keep me through fields of blood and death, if it were needful.

Through seas of blood and fields of death
We press with dauntless vigor on,
Immortal till God takes our breath,
Immortal till our work is done.

When my work is done and I have passed from this earth, you do not need to think you are rid of me, even then, because I am coming back again when Jesus comes.

I will surely come back with Him.

Then let these liars look out.

When the Lord takes possession of this earth, if He should, in His infinite condescension, give me Chicago, I know what I would do with the *Record-Herald*. (Laughter. Applause.)

As its twin, the Daily *Spews*, said the other night: "When Dowie gets his commission some of us will have to get off the earth." (Laughter and applause.)

That was true.

When God rules this world, He will set that pack of thieves and liars adrift.

Arraignment of the Press.

The newspaper press of Chicago is the most despicable, unpatriotic, unprincipled thing in existence.

Today there is nothing which keeps back Chicago more, nothing which injures it more, than this beastly, rotten, disgusting press.

I am not afraid of it, and they know it, too.

I shall live until my work is done.

I shall probably live to see the *Record-Herald* and the Daily *News* buried in the same inglorious grave with the *Dispatch*.

The *Record-Herald* is worse than the *Dispatch*.

The *Dispatch*, vile as it was, was not the hypocritical mass of lies which this paper is.

If they speak back, I think I will name somebody in connection with this.

Never believe anything against Zion or myself which appears in the press, unless you know it from some better source.

May God hasten the day when every newspaper press, and every other press in this land shall be captured for God, and run in the interests of Righteousness and Truth.

I have been greatly delighted to see the rapidity with which the subscription list of LEAVES OF HEALING advances.

In one day, two thousand annual subscribers were recently received in our office.

Elder Lee says that this week there was received from Evangelist Cantel, in London, a list of ninety-two subscribers; from Deacon McKell, in Leeds, a list of fifty-three subscribers, and many from all parts of the United Kingdom.

LEAVES OF HEALING lives, while the *Record-Herald* dies.

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Nobody cares to keep it a week, no, not a day; but LEAVES OF HEALING lives on.

Thank God for that!

We are rapidly reaching the one hundred thousand yearly subscribers.

UNVEILING THE APOSTASY OF THE CHURCH OF ENGLAND AND HER EPISCOPAL DAUGHTERS.

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, in this and every land, in this and all the coming time, till Jesus comes. Amen.

I desire to speak further this afternoon concerning the Unveiling of the Apostasy of the Church of England.

I have taken pains in the first two lectures on this subject to deal fairly and carefully with the origin of the Church of England.

I have dealt with the question of Royal Supremacy, and with the historic facts connected with the Church of England as by law established.

There is no question whatever that a fair statement such as I have made of these historic facts proves my position when I say that the Church of England was an Apostate Church from the beginning, and is an Apostate Church still.

I desire to deal with that Church today in some other phases of her Apostasy.

I will deal with several questions of Christian doctrine and practice, and prove that the Church of England and her Episcopal daughters in America and elsewhere are shamefully apostate on the ground of False Doctrine and False Practice.

The Church of England Apostate in its Ordinance of Baptism.

I denounce, as false, the doctrine contained in that which is the first Ordinance in the Church of England, the Ordinance of Baptism, or, to use the words of the Prayer book, "The Ministration of the Baptism of Infants."

I denounce it as being an ordinance absolutely opposed to the Holy Scriptures, to sound reason and to fact.

In the first place it is, in the Church of England and her Episcopal daughters, an Ordinance for Irresponsible and Unconscious Babes.

No such ordinance is to be found in the New Testament.

The New Testament Does not Teach Infant Baptism.

There is not a man in all the world who can find one single instance of a child having been baptized by the Christ or any of His apostles or ministers, so far as the records in the New Testament go.

If there be such a case, and any man here knows it, I would like to stop and listen to that man telling me where to find it.

I have been acquainted with the Holy Scriptures from a child.

I have been able to read them from my fourth or fifth year.

I have been a student of the Bible for fifty years.

I can read it in the Greek and Hebrew tongues, and have been, and now am, a teacher of teachers. I am told that hundreds of students are here today, and every Lord's Day I have scores—sometimes I have had hundreds—of ministers and theological students in this place.

I have been offered chairs in theological institutions.

I know what I am talking about.

There is not one man who can find a single instance in which a baby was ever baptized either by Jesus, the Christ, or by any of His Apostles.

If any of you know otherwise I shall be very happy to be pointed to the passage.

I will wait for an answer.

I will suspend this discourse and turn to the passage, to which you will please direct me, which tells of a baby having been baptized. [*The General Overseer here made a long pause for an answer, but there was none.*]

You cannot answer, because there is no such thing to be found.

Baptism is an Ordinance for Believers.

A baby believes in its mother, and that is about all.

It is a little animal, and about the dirtiest and most helpless one in the whole world.

Even a chicken can get out and scratch for itself after a few days.

A human baby sometimes cannot scratch for itself even when it is twenty-one years old. (Laughter.)

We have seen some spectacles of that lately in this city, in the disgusting things of which the press has compelled us to read at least the headlines.

You cannot glance at the newspapers without seeing how glad they are to unfold all the dirt and muck of the hidden immoralities of the best streets, such as Michigan avenue, and Prairie avenue and of the entire city.

How these stinking newspapers—these literary night-scavengers—have disgraced this city!

My challenge concerning the Baptism of Babies cannot be answered. I know it cannot.

The entire institution of Infant Baptism has no support in Scripture and is false.

I charge, therefore, that the Ordinance of baptism of babies is a lie, a sham, a delusion and a snare.

I charge upon the Church of England and her Episcopal daughters that the Doctrines taught in this Baptismal service are absolutely false.

Chief among these is the doctrine of baptismal Regeneration.

Lies in the Order of Public Ministration of Baptism in the Prayer-book.

The Order of Public Ministration of Baptism to be used in that church demands that a number of people called godfathers and godmothers shall appear, and that the godfather and godmother in each case shall stand with the baby, and have addressed to them certain words:

Dearly beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard, also, that our Lord Jesus Christ hath promised, in His Gospel, to grant all these things that ye have prayed for,—

They did not hear any such promise from our Lord Jesus, the Christ.

There was not a single word of Gospel about Baptism read by the minister, not even the Command of Jesus to "make Disciples of all the Nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost"—Matthew 28:19-20.

The only passage which the minister had read from the Gospels was the passage in St. Mark, 10th chapter, 13th verse, which tells how they brought young children to Jesus "that He should touch them."

He took them in His arms, laid His hands upon them and blessed them.

That is the only portion of the Gospel which they quote.

There is not a word about Baptism in the passage.

The Christ was healing the sick at that time and the mothers pressed forward with their children for healing and blessing.

The disciples rebuked them, but our Good Shepherd, the Christ of God, rebuked the disciples, saying:

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.

It is a sham and a lie when a minister says that he has read to them what the Lord said about Baptism in the Gospel.

The Lord never said a single word about the Baptism of Infants in any of the Gospels.

It is not there at all, and they know it is a lie when they say:

Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that you prayed for: which promise he, for his part, will most surely keep and perform.

I again challenge any one to prove that He ever promised any such thing.

Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his sureties.

Unscriptural Provision of Sureties for a Baby.

Where did they get that?

Where did the Scriptures give the Church the right to find sureties for a baby?

These are not his own father and mother, remember, but a godfather and a godmother.

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Where did the Scriptures say that?

I will challenge any Episcopalian to find for me one passage in the New Testament which says that there is to be a godfather or a godmother at Baptism.

Now, hurry up. Tell me where to find it.

You cannot. It is not there.

This error arose at a very early date in the Church, and apparently in a very simple way, by the Minister asking the heathen who presented themselves for Baptism to bring with them some Christian who knew them, and who would be surety for the fact that they were really converted.

But even the most learned Church of England writers admit there is no Scriptural Authority for the practice. For instance, in Smith's Dictionary of Christian Antiquities, Volume II., page 1923, in an article on "Sponsors," by the Rev. Henry Browne, M. A., Vicar of Pevensey and Prebendary of Chichester Cathedral, the opening words are:

HISTORY.—Though analogies and justifications for the institution of sponsors may be found in the Bible, *yet there is no mention* (in the Bible) *of the word or thing*.

This Order goes on to say:

Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself), that he will renounce the Devil, and all his works, and constantly believe God's Holy Word, and obediently keep His commandments.

Farcical Character of Godfathers' and Godmothers' Promises.

Did you ever see an ordinary company of red-nosed godfathers?

Did you ever see a string of them standing before a Lutheran or an Episcopalian minister or a Roman Catholic Priest, scores of them full of beer?

Have you ever seen them?

Voices—"Yes."

General Overseer—Were you ever one of them?

Voice—"Yes." (Laughter and applause.)

General Overseer—I knew some one would own up.

Did you not tell an infernal lie when you promised to renounce the Devil and all his works for that baby?

Voice—"Yes."

The priest then asks: "Dost thou believe [*and repeats the Apostles' Creed*]?"

"I do," is the answer from the godfathers and godmothers on behalf of the infant.

He then asks: "Wilt thou be baptized in this faith?"

"That is my desire," is the answer.

He asks: "Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

The answer is: "I will, by God's help."

Laxness of Ministers Regarding Godfathers and Godmothers.

Do the ministers convince themselves, even if they believe this to be a right mode of Baptism, that the men and women who are godfathers and godmothers for these babies are in a position to renounce the Devil and all his works, the vain pomp and glory of the world?

Do the ministers assure themselves that these people are in a position to be asked the question whether they will renounce all covetous desires of the world and the carnal desires of the flesh, so they will not follow or be led by them?

Does the minister believe that the men and women who witness in answer to this, "I renounce them all," are in a position to do it?

They do not believe it.

A Voice—"Yes; at times."

General Overseer—Yes; at times. Not all the time.

A Voice—"I cannot swear for all the times."

General Overseer—No, I do not think you can. (Laughter.)

(*The General Overseer was afterwards informed that the interruption was made by a certain "priest" of the Episcopal Church.*)

At times, but you admit it is exceptional.

The exception proves the existence of the rule.

Disgraceful Character of Many Godfathers and Godmothers.

The fact is that hundreds of babies are brought to priests and ministers to be baptized, and the only godfather or godmother they can get is the janitor and his wife, who are godfathers and godmothers to hundreds and thousands of children.

You know that the majority of godfathers and godmothers are full of the Devil.

They do not renounce the Devil for themselves, and they do not keep, never intended to keep, and are never expected to keep their solemn vows as sponsors.

You know that the promises which they make, to teach that child and bring it up in the nurture and admonition of the Lord, are lies.

I ask all of you here, who have been told that you had godfathers and godmothers, to put up your hands.

(Several hundred persons raised their hands.)

Every one of you whose godfathers and godmothers prayed with you and taught you God's Way, and lived a holy life, put up your hands. (Two hands were raised.) (Applause. Laughter.)

I am glad that there are two.

I hope it is true. I am not going to say that it is false.

It may be that your sponsors did the best they could; but they were not required by God to assume any such personal responsibility.

For the most part, you know it was a lie, is not that so?

Voices—"Yes."

General Overseer—They were charged to do it, they promised to do it without any intention to fulfil their vow, and they did not do it.

That is the case all over the world.

This abominable sham of a godfather and godmother is a great stumbling-block to the world.

The minister, having got these answers from these people, declares that certain things now happen.

I Read from the Protestant Episcopal Prayer-book.

This Prayer-book from which I read is the Protestant Episcopal Prayer-book.

It is the book which is issued by authority, printed here in Chicago by the Chicago Prayer-book society in 1895, and is according to the use of the Protestant Episcopal Church in the United States of America.

I thought I would rather take the American form than the Church of England form, when talking to an American audience.

Episcopal Ministers Disobey the Order in Their Own Prayer-book as to the Form of Baptism.

After delivering a prayer—which I do not like to read because it is full of lies—"the minister shall" take the child into his hands, and then, naming it after them, he shall dip it into the water discreetly, or shall pour water upon it.

When do they dip the child?

They almost never dip it.

When do they pour water even? They do not do that.

They sprinkle a little water on the face.

Do you not see that even the American Protestant Episcopal Prayer-book says that the child is to be dipped?

I never noticed that until today.

The Protestant Episcopal church, in framing this Ordinance, had to admit that Baptism was Dipping. Why don't they always so baptize?

If it were sprinkling, the Greek word would be *rhantisma* (ῥάντισμα) not *baptisma* (Βάπτισμα).

The Greek Word for Baptism Signifies Repeated Dipping.

Every Greek would laugh at you, because *bapto* (Βάπτω) is to dip, and the Greek word *baptizo* (Βαπτίζω) is to dip repeatedly.

It is a word indicating not merely dipping, but dipping repeatedly.

That, you will find, is the statement in secular Greek lexicons.

The idea of repetition is involved in the ending *izo* (ιζω).

All Credible Testimony Favors Triune Immersion.

There is not a scrap of scholarship to sustain anything else than Baptism by Triune Immersion, a repeated dipping.

It is dipping into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Spirit.

That was the practice of the Church up to the Council Ravenna, in 1311.

Pope Gregory the Great threatened to excommunicate any archbishop, bishop or priest who would baptize in any other way than by Triune Immersion.

Triune Baptism was the unchallenged teaching of the Church

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even after it was divided into the east and the west, and became apostate.

The Eastern, or Greek, church holds it today, and has never practiced any other form.

The Western Church went back on it at the Council of Ravenna.

That was not an Ecumenical Council.

It was not until a later council that permission was given in the Roman Catholic Church to baptize in any other way than by Triune Immersion.

The minister then declares that the child has been regenerated by this act of baptism, and received into the congregation of the Christ's flock:

Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.

The Doctrine of Baptismal Regeneration Proved a Lie.

I ask an honest question.

Every one who was sprinkled as a baby, so far as your knowledge extends, put up your hands. (Many hands were raised.)

Did the sprinkling of that water regenerate your hearts?

Voices—"No."

General Overseer—Did you become a new man in the Christ, Jesus?

Voices—"No."

General Overseer—Were you converted?

Voices—"No."

General Overseer—Was it not a lie to say it?

Voices—"Yes."

General Overseer—It was a lie—a shameful lie.

It is the lie which is at the bottom of all the infidelity of so-called Christian Europe, because no man believes it in his own heart.

The infidels fiercely and rightly reject it.

They say that it is a shameful lie to say that a priest can sprinkle a little water on a baby's nose, and have men and women, whether good or bad, make vows for the baby, and then declare that that baby's spiritual nature has been regenerated. Every honest and reasonable man rejects it.

I asked that question in the Tribunal in Zürich, Switzerland.

Zürich is in a German-speaking canton. I only found one person who said ja (yes); all the rest said nein (no).

Did you ever know of any person who really was regenerated and made a new creature when sprinkled with water by a minister?

Voices—"No."

General Overseer—Those who can say yes, say it.

There is not a yes in the congregation. There is not an honest man who can say it.

That is a deliberate and shameful lie.

It is not in accordance with the Word of God, and it is not in accordance with facts.

Apostasy of the Church Which Teaches Baptismal Regeneration.

What is the meaning of this lie?

It means that the church which tells it is shamefully apostate.

In the first place, such a church denies the Lord's words.

In the second place, it denies the Church's teaching for thirteen centuries.

The church which adopts this is a church which is introducing an Innovation.

This doctrine is opposed to historic fact and practical, personal experience, and is, therefore, a God-dishonoring and man-destroying lie.

Significance of a Real Baptism.

The Baptism set forth in the New Testament is the Baptism of responsible people who have repented and believed and are baptized, not to make them Christians, but because they are Christians.

They are baptized that they may receive the Seal of Triune Baptism, may acknowledge their faith in God the Father, the Son and the Holy Spirit; may for themselves reject the world, the flesh, the Devil and the vain pomp and glory of the world.

They are baptized that they may consecrate themselves, and by that Triune Baptism receive the spiritual Power which makes a man dead to Sin and alive unto God and endowed with Power for service.

A Real Baptism is the Seal of the Living God.

Lie in Order for the Visitation of the Sick.

I will speak of another poof of the shameful Apostasy of the Church of England.

It is the Order for the Visitation of the Sick.

I take this one more statement because of its very bad effect.

When I have dealt with this, I do not care to pursue the subject any further, because when you have slain an enemy once, you do not need to slay the slain, and I have in these Messages proved the Apostasy of this church over and over again.

You get sick, some of you fellows who are Episcopalian Mah-hah-bones and have been attending a Masonic banquet, or something of that kind.

You get sick, and no wonder that you do.

You come home, more probably are brought home, very sick.

The doctor is sent for.

You get sicker and sicker, and at last you become greatly frightened.

It is evident that you are going to die.

Just about the time the undertaker appears, the minister is sent for.

When the minister comes what has he to say?

A minister should surely be able to say something without the help of a book.

If he cannot minister to a man without reading it out of a book, it is a very poor business.

It would seem that all he knows about it is what this church has told him in this book, and he has to say what he is told to say.

What is he told to say?

When he comes in to the man he has to say: "O Lord, look down from heaven, behold, visit and relieve this, Thy servant."

You may have been drinking champagne and may now be feeling real pain.

You know that you are not the servant of God at all.

You have been lying.

The minister is lying when he says it and he knows it, too.

Perhaps you are a very loose-living man, do not attend to your religious duties and do not obey God or serve Him.

Nevertheless, he says that you are God's servant.

You know that you are the Devil's own.

The Prayer-book Falsely Calls God the Author of Sickness and Death.

After certain prayers, he charges the sick person after this form:

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness and sickness.

That is a lie.

God is not the author of Death.

"He that hath the power of Death is—"

Audience—"'The Devil.'"

General Overseer—"By man came—"

Audience—"'Death.'"

General Overseer—"By man came also the—"

Audience—"'Resurrection.'"

General Overseer—"As in Adam all die, so also in the Christ shall all be made alive."

Death is the work of the Devil.

"For the Wages of Sin is Death; but the free gift of God is Eternal Life."

When this prayer-book tells me that God is the author of Death, I fling it back and say that it is a lie.

Death never was in heaven.

Death never came from heaven.

Death is caused by disease and sin.

This book says that all things pertaining to Death and Sickness are from God.

That is a lie!

There Is No Disease in God, Hence None Can Come from God.

If a sickness comes from God, then cancers, boils and all kinds of diseases come from God.

God must have a big storehouse of these in heaven. There

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must be a River of Death laden with disease, flowing from the Throne of God, if that be true.

But that is a lie!

Our Lord Jesus, the Christ, went about doing good, and healing all who were oppressed of whom?

Audience—"The Devil."

General Overseer—He came to destroy the works of—

Audience—"The Devil."

General Overseer—He destroyed disease, and whose work was it?

Audience—"The Devil's work."

General Overseer—It is a lie to say that Disease is the work of God.

A shameful lie!

Diseases Often the Result of Shameful Sin.

Moreover, many of the men to whom these ministers go have acquired disease by smoking, drinking, and by bad living.

Is God the author of their sins?

Audience—"No."

General Overseer—Or of their sickness?

Audience—"No."

General Overseer—Or of their death?

Audience—"No."

General Overseer—No, it is a shameful lie!

A shameful lie!

I cannot say it too often.

A disgraceful lie!

A man who is an honest man, even if he be a sinner, may well look up and say: "Parson, tell me something that is true. I did not get this disease from God. I went to a harlot and got it. I went to a gin-mill and got it. I went to the Devil and I got my wages."

But the minister, reading from the Prayer-book, says that it *all* came from God.

His church demands that he shall say:

Wherefore, whatsoever your sickness is, know you certainly, it is God's Visitation.

That is a lie, for God's Word declares that Disease is the work of the Devil. Take this passage, which covers every disease that Jesus removed when on earth:

Even Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

Have not many of you here been sick because of your sin?

Voices—"Yes."

General Overseer—Was that God's visitation?

Voices—"No."

General Overseer—Whose was it?

Voices—"The Devil's."

General Overseer—If I told you that it was God's visitation, would that be true or a lie?

Voices—"A lie."

Diseases Often the Result of Uncleanness.

General Overseer—Is not smallpox a disease of dirt?

Voices—"Yes."

General Overseer—Is that God's visitation?

Voices—"No."

General Overseer—The great majority of diseases are diseases of dirt.

If people keep themselves clean within and without they do not get these contagious diseases.

I have passed through this life and no contagious disease has touched me from the time I was healed by God nearly forty years ago.

I have laid my hands upon leprosy and smallpox.

I have laid my hands upon every foul disease known to man, I think, without exception.

I have laid my hands upon vast numbers of smallpox cases, and I have never taken smallpox.

I have never taken a single disease.

God has heard my prayer for multitudes.

You who have been healed through faith in Jesus, put up your hands.

(Several thousands held up their hands.)

There are thousands.

It is a lie, a shameful lie, to say that Disease, which is the Devil's work, is God's visitation.

What can be more dishonoring to God than to say that He is doing now the work which the Devil used to do?

The Prayer-book goes on:

If you truly repent of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son, Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit.

Is it not a mighty shame to say that the hand of God gave a man—I hate to say it—that foul disease, syphilis?

There are men in this city who are rotten from primary, secondary and tertiary syphilis, the most horrible disease, perhaps, known to humanity.

Was that the Fatherly Visitation of your God in heaven?

Voices—"No."

Disease Is from Father Satan and Mother Sin.

General Overseer—It is the visitation of the father of lies.

The father of lust, and the father of leprosy, and the father of syphilis is the Devil.

The Christ said that He came to destroy the works of the Devil.

It is a shameful lie to say that disease is God's visitation.

A man gets the Wages of Sin from the Devil direct, and it is a lie to say that they are God's loving visitations.

This is the reason why multitudes of common-sense men will have nothing to do with these churches which tell lies in the Name of God Almighty.

God has ever been the Savior, the Healer and the Cleanser of humanity.

The Devil has always been the defiler and the destroyer of humanity.

Apostasy of the Church of England Proved.

The Prayer-book of the Church of England in these and other Evil Teachings helps the Devil magnificently.

Therefore, it is an Apostate Church.

It is apostate in its fundamentals and throughout its entire organization everywhere.

May God destroy the Organization (Amen), and save the People! (Amen.)

I have no fight against the men or women who are in that church.

My fight is against the lies which they have been compelled to swallow, from Henry VIII. to that bird of the same feather, Edward VII.

I want to see them set free.

There are multitudes today in the Church of England who know that this Prayer-book is a lie.

Nevertheless they continue to accept it because their bread and butter are at stake.

They are the worst kind of men, and the worst kind of women, who sell their Heavenly Birthright for a miserable little "Mess of Pottage."

Repent! Do right immediately! Get out of that Ecclesiastical Sodom!

All who intend to do right, God helping them, stand and say so. (Nearly 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. May I renounce a false baptism. May I renounce a false doctrine. May I get out of false churches. May I do right, no matter what it costs. Forgive my sin. Give me power to be a blessing to those whom I have sinned against, for Jesus' sake. Take my spirit, my soul and my body. Save me, heal me, cleanse me, keep me and help me so to live that I shall go to heaven. Help me to do my work for Thee on earth. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you believe it?

Audience—"Yes."

General Overseer—Then live it.

Receive the Benediction.

The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the 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., E. S., AND A. W. N.

ONCE more, on Lord's Day, November 30, 1902, did God give out His beautiful sunshine to the earth, even as He longs to fill the hearts of men with the blessed light of His presence.

Yet all weathers are good weathers to Zion, and those who wended their way, from every direction in the beautiful little city, toward Shiloh Tabernacle, in the glorious dawn of a perfect day, were hardly more in numbers than the multitude which gathers when days are dark and the clouds shut out the sun. Several thousand were present.

A thousand of Zion Restoration Host alone were there when the beloved leader of Zion, the Prophet of God, Elijah the Restorer, appeared in his accustomed place and gave the old, sweet, ever new Salutation to his people, "Peace to thee!" and received their loving Response, "Peace to thee be multiplied!"

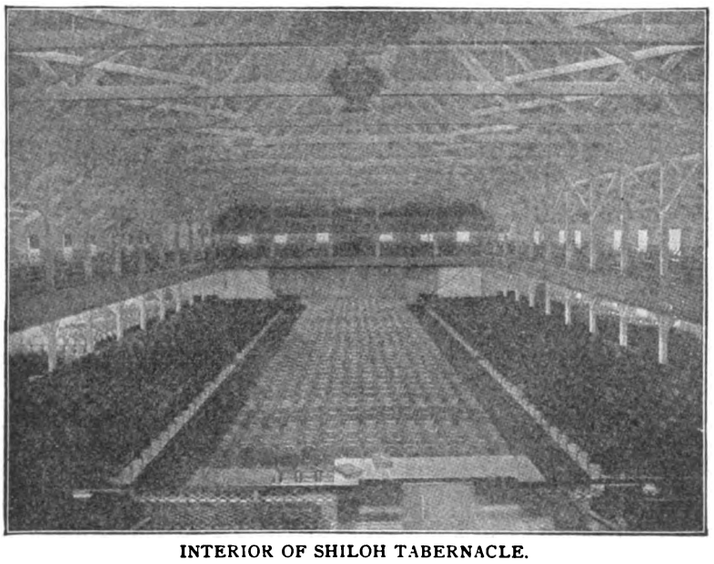
Shiloh Tabernacle, Zion City, Lord's Day Morning, November 30, 1902.

Service was opened by the congregation singing Hymn No. 414:

Do you see the Hebrew captive kneeling,
At morning, noon and night to pray?
In his chamber he remembers Zion,
Though in exile far away.

CHORUS.

Are your windows open toward Jerusalem,
Though as captives here a "little while" we stay?
For the coming of the King in His glory,
Are you watching day by day?



INTERIOR OF SHILOH TABERNACLE.

The General Overseer said:

For several months I have gone with you in these morning meetings, through the Teachings of Jesus in the 5th, 6th and 7th chapters of Matthew.

It has been a very delightful exercise.

I should like to go over them again, but I have felt that it would be best to give some extended consideration to some other department of Jesus' life.

Therefore I intend to speak to you for some time, God willing, in the morning meetings, concerning

The Prayers of Jesus.

I wish that they were all recorded.

Very few, indeed, are recorded.

I will begin with the Last Prayer recorded, ere He went to Gethsemane. That and the Prayers on the Cross will come in their proper order.

But, first of all, I desire to speak to you this morning concerning the Prayers of Jesus generally.

The whole question of the Advocacy of the Christ should be considered here.

We will first read the Lord's Prayer.

Not the prayer which the Lord taught the disciples to pray. That is the Disciples' Prayer.

The Lord never could offer that prayer in some of its parts.

He never needed to say: "Forgive us our sins."

He never needed to agonize that He might be delivered from the Evil One.

When the prince of this world came at the end of Jesus' life he found nothing in Him that belonged to the World, Flesh or the Devil: for He was pure.

The Lord's Prayer is in the 17th chapter of the Gospel according to St. John.

The prayer in the 6th chapter of Matthew's Gospel is the Disciples' Prayer.

These things spake Jesus; and lifting up His eyes to heaven, He said, Father!

Father!

There is more power in just that one word, Father, in connection with prayer, than there is in any other thing.

You cannot pray otherwise if you have that consciousness through which the Holy Spirit enables you to cry "Abba, Father!"

If you say that word from the very heart, then that is prayer.

Touching Story of a Heathen Father's Love.

The story is told that on a great triumphal day in Rome, a victorious general, after returning from a distant war, was leading his captives in triumph and exhibiting the spoils of war as he went up the Triumphal Way to give thanks in the Temple of the Devil—for surely it is the Devil who is the god of War.

Surely it is the Devil to whom one would give thanks for bloodshed, for cruelties inflicted, lands desolated, families sometimes utterly destroyed, or broken-hearted widows left with pitiful, broken-hearted children.

War is Hell. Peace is Heaven. On that triumphal day the victorious general was going up the way of Triumph. The shouting legionaries, the populace intoxicated with wine and with hellish passions, as they gloated on the victims of the war and gloried over the prospect of feasting without labor and of gladiatorial shows without price, were vying with each other to do him honor.

His horses proudly prancing, the victorious general went on his way towards the Capitol, grim with the pride of war the populace crowding up the very verge of the pathway, shouting "Ave Imperator! Ave Caesar!"

All at once a little child burst through the crowd, within a few feet of the victorious general's chariot.

Lifting up his little hands, he cried: "Pater! Pater! Father! Father!"

The warrior knew that cry—it went to his immortal heart.

The great Caesar's eyes were filled with joy.

Then, trembling with fear lest the little child should be injured, he reigned up his horses and, handing the reins to his charioteer, he leaped from the chariot into the crowded street, in the midst of the applauding multitudes, who changed their cries to "*Ave Pater!* Hail Father!"

He had become the Father of His People—a far prouder title than that of Conqueror.

He took up the little child and kissed it and embraced it.

He had stopped that great demonstration to save his own little boy.

Power of the Cry, "Father!"

That cry of "Father!" reaches through all the wildernesses the far countries where prodigals are perishing, and reaches the Throne of Grace, and the Father's face is radiant with Divine Joy as He hears it.

The God who rules the Universe would, if it were necessary, rein up the stars and stop everything throughout the heavens

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to save His own child who cried from the heart: "Father!" That thought was in the Christ's heart in this great last prayer, as He lifted up His eyes to heaven and said "Father!"

Prayer Should Begin with Thanksgiving.

That is the way to begin a prayer.

You must come to God with praise—the Ave! the Hail!

With a cry of delight, joy and thankfulness, He lifted up His eyes to heaven. The *Hour* had come to be *glorified* by, and to give Glory to, God the Father.

He knew that He was upon the eve of the awful conflict with all the Unseen Powers of Darkness and Death and Hell.

He knew that He had to go to Hell.

He wanted to save the people in Hell.

I do not know of any one who was ever good enough, strong enough, powerful enough, to be sent to Hell upon a Mission of Salvation there but Jesus, the Christ.

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—

Authority Is Better Than Power.

I would like you to get the meaning of that word fixed in your mind and spirit forever.

It is not merely power; it is something better than power.

Power may be in the hands of a bad man or a powerful Devil, and it may seem to be so great that there is no use fighting it.

You may think that you have to submit, although you know that the power is a usurpation.

That is one thing which I have never done.

I have never submitted to an Evil Power—I have fought Evil everywhere and all the time.

I have never believed for a moment that I should submit to the Devil.

I have not always been able to do as much damage to his kingdom as I should like, but I have always kept up a perpetual fight against the Devil.

I have always felt that I was quite willing to take a lick at All Evil Things, it did not matter how many there were.

Sometimes people say: "Well, how many things are there that you do not take a lick at?"

Very few, because there are very few of them that I do not need to take a lick at; because even the good is adulterated.

I take a lick at myself every now and then for a change.

Blessed is the man who knows how to take a lick at himself.

As for you, my people, I take a lick at you, often, and you know you need it, too.

I never obtained any power or influence over you by flattering you. Never!

Nor would I wish to retain it by such means.

Power may be in the hands of a foolish man or a bad man. I am not quite sure which is worse.

Danger of Power in the Hands of a Foolish Man.

I think that power in the hands of a foolish man is more dangerous than power in the hands of an actually, positively bad man, because he may have a wise head, be politic, and hence less dangerous.

Many a bad man possessing an absolute power has made a good use of it; not because he was good, but because it was politic to do it, and so he has retained power for a long time, and done much evil.

A foolish man, who had not a bad heart, has gone away and made the most dreadful blunders.

It was a foolish king in England who lost these American colonies and drove them into rebellion.

It was a foolish king, with foolish advisers, who flattered his vanity and made him ten times a bigger fool than he was.

They drove him into war with a people who did not want to fight.

They loved their king and their country, and did not want to be rebels.

It was like breaking their heart-strings to tear away from the old land.

You must remember that the American of 1750-'60 and '70 was a very different man from the American of today.

The great majority of them had only recently come from the old land.

They loved the old land.

They loved the King.

England was always "home" to them, just as in Australia we speak of England as home.

We say there: "Are you going home?" "Have you been home?"

That is how they speak of England throughout the Australian colonies and all other English colonies.

So it used to be in America until a foolish king, having great power with foolish advisers, lost this great empire.

He threw it away for a cup of tea, for a few paltry dollars of taxation, and then spent in war millions of dollars, many lives, great humiliation to the whole nation, a terrible misery to these colonies afterwards, and the wail of many a mother over her son, dead upon the battlefield, or rotting through disease, or, worse still, come home a moral wreck.

An Anecdote of George III.

Yes, this great realm of America was lost through a man who had great power but who was foolish, not bad-hearted.

George III. was a kind-hearted man and a simple-hearted Christian, according to his light.

Once a bishop came to him with a Vindication of the Bible to which he gave the Latin title *Apologia*, and he called it "An Apology for the Bible," and begged the king to permit him to dedicate it to his majesty.

George looked at it.

"A what?" he asked. "An Apology for the Bible? My Lord! I think you might have been better occupied than in writing an Apology for the Bible. You want to put my name to that? Take it away. The Bible does not need any Apology."

That was George III.

He was a good, tender-hearted, loving man, as compared to many of the kings.

He was not a bad man, but he was foolish.

He was intoxicated with the sense of power.

"Who are these poor rebels in America, anyhow, that they dare to dispute my power?" was his attitude.

That foolish man Lord North and a number of other men wanted war.

That is the curse in a country where an army rules.

They want war and continual excitement.

They want war because there is then a chance for rapid promotion; and there are spoils.

So it has always been.

I would rather have power in the hands of a bad man than in the hands of a foolish, vain man.

A bad man, with a clear head, on the throne of England, would have seen that such treatment of the American Colonies was the height of foolishness.

Great Possibilities in an Anglo-Saxon Confederation.

If a different policy had been pursued at the beginning, the Colonies would never have left England.

I have often thought of what it would be if all the power held by the United States and by Great Britain were rolled into one, and there were one great Anglo-Saxon Confederation.

It must come to that some day.

Every Nation shall be a part of One Great Confederation.

There must be a Confederation of the Best to prevent the absolute ruination of the world by a Confederation of the Worst.

If Russia could have her bad way, she would unite France and the Latin Powers under her flag, to crush Germany and Great Britain.

She would be quite willing to do it, for there is no religion in her leaders.

The most conscienceless rascals in existence are the bureaucratic rulers of Russia, both in the Church and State.

Their one aim is Empire, and their one method, Blood.

When the story of that empire is written, it will be a story, every letter of which is written in blood.

It must fall, for

No Empire Can be Founded and Cemented Together with Human Blood.

It rots.

It falls to pieces.

If certain nations could have their way they would strangle everything by a Bloody Hand.

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They would crush America and her Free Institutions.

One of the most foolish things is the notion of the Americans that the Russians are their friends

They are friends of none but themselves.

Even the Czar cannot have the private friends he wants, and the Czarina's heart is breaking.

The shadow of insanity, misery and death hangs perpetually over that Royal family.

But the Russian Military Powers are not able to see that their doom is written.

They will be cast down from the Roof of the World and smashed.

The prophecy concerning the Prince of Rosh (Russia), Tubal (Tobolsk) and Meshech (Moscow) will be fulfilled and they will be dashed to pieces as an Empire, and then the people will be blessed under the Banner of Zion, and in no other way. God bless all Nations, and the suffering Slav who has borne so patiently ages of cruel misrule.

And the Word of Jehovah came unto me saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: And I will turn thee about, and put hooks into thy jaws and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords: Persia, Cush, and Put with them; all of them with shield and helmet: Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes: even many peoples with thee.

Napoleon I., a Bad Man, Often Made Good Use of Power.

Napoleon I. was a bad man, but he knew how to use power.

Oftentimes he used his power for the good of the people.

He maintained his seat, and he held the hearts of the people—usurper, tyrant, dictator, oppressor, murderer, adulterer, thief as he was—by having the capacity to make the people understand that he could crush aristocracy and the old Bourbon power and found a New Order of Nobility from amongst the people.

He taught the soldier that he might have a marshal's baton in his knapsack.

He made generals of barbers and bakers and gave "the tools to those who could use them," no matter who they were.

He smashed the old customs on every side by having the sense to know that powers ought to be given to the man who could use them.

Therefore he won.

God governs on that principle—overturns an Ancient Priesthood, rich, learned, powerful—and founds His Church on "the Foundation of the Apostles and Prophets." He took fishermen to convert the world, and set aside philosophers.

I am so glad, though, that that word Authority is there.

It is better than power.

Power may be in the hands of a fool, a bad man, a vain man, or a man who does not know how to attach to himself the right people in the right way.

Mere power is nothing in itself but a sharp tool which may be used for good or ill.

It has great value only when rightly directed.

If it is in the hands of any except those having rightful Authority, then it is a great danger.

Authority Belongs to the Christ.

The great thought in connection with the Christ is that He has not only power but *exousia* (ἐξουσία), Authority, the Right to Reign.

Sometimes His Power is denied and apparently set at naught, nevertheless His Authority and Power remain the same.

The fact that He has the Authority is that which will eventually establish the Power.

So He said in this great prayer:

Even as Thou gavest Him Authority—

Ultimate, Complete Triumph of the Christ.

I would like you to look at your Bibles, please.

How far does the Christ's Authority extend?

Answer—"Over all flesh."

Even as Thou gavest Him Authority over All Flesh, that whatsoever Thou hast given Him, to them He should give Eternal Life.

General Overseer—There is the ultimate—the Glorious God of all Redeeming Grace.

For as in Adam all die, so also in the Christ shall All be made alive.

. . . . . .

And I, if I be lifted up from the earth, will draw All men unto myself.

. . . . . .

For God hath shut up all unto disobedience, that He might have mercy upon All.

. . . . . .

God . . . is the Savior of All men, especially of them that believe.

Beloved friends, when you make Theological limitations to God's Mercy, and put your poor little metes and bounds around Divine things, write under it: This Picture was drawn by a fool. Write under it: This Creed was written by a fool.

The Finite Mind Cannot Comprehend the Infinite.

When you are able to define the Infinite, then you are bigger than the Infinite.

I am bigger than the thing that I can personally surround.

I cannot comprehend God.

I am thankful that He can comprehend me.

My poor, little arms; my poor, little spiritual nature, extend it though I may, can never put a ring around Infinity.

It is too contemptible to talk about.

Nor can a Synod or Council of finite men define the Infinite.

Here we have the great purposes of God defined, or rather declared Infinite, because even God cannot define them unless He could define Himself.

And this is Life Eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus, the Christ.

"Hear, O Israel, Jehovah thy God is One God!"

One God and Father of all, above all, through all and in all, from whom the Son and Spirit proceed, of whom the Son and Spirit are an essential part; a Triune God.

There is no separation in the Godhead.

There is no differentiation in the Godhead.

There is no difference in design, or in operation.

There is no place, perhaps, in the Bible where it is more philosophically put than in the Great Neglected Chapter; the 12th chapter of 1st Corinthians.

Look at it for a moment.

Fourth verse.

Now there are diversities of gifts, but the same Spirit.
And there are diversities of ministrations, and the same Lord.
And there are diversities of workings, but the same God, who worketh all things in all.

That, I think, is perhaps the greatest declaration of the operation of the Trinity by any inspired writer or speaker outside of Jesus, the Christ, Himself.

Jesus, the Christ, the Greatest Teacher.

You will find more in Jesus, the Christ, than you can ever find in Paul, and more in the Gospels than you can ever find in the Epistles.

It is the Revelation of Jesus, the Christ, that is the greatest thing.

That is why the last book in the Bible is the Greatest Book I read, and over which I pray and ponder, and which I almost shrink and almost tremble to expound: for it is THE REVELATION OF JESUS THE CHRIST.

It is a wonderful book! God alone can make us understand it, through Faith in Him, His own Eternal Son, whom it reveals.

The Christ is praying, for us, and for all, that we may *understand*, and *do*, what His Will reveals in these Times of the End—the Restoration Times—when we must all in our places be Faithful Witnesses, and be prepared to do the work, and not shrink from consequences. Ponder and pray over this—"The Wise shall understand."

The Christ, the Righteous Advocate, the Propitiation for our Sins and for the Sins of the World, is praying to the Father, the only true God, from whom He came; to whom He returns, and from whom the Spirit has come and will come, until the Spirit returns.

One God, All in All, so that the Father represented in that wonderful introduction to the Neglected Chapter reveals the Unity of the Gifts of the Spirit, the Unity of the Works of the Spirit through the Son.

It represents the Eternal Oneness of God, the Eternal Father, who, in perfect accord and oneness with His Son and Spirit, reaches us by an incarnation of Himself.

The Priceless Value of Knowledge.

This prayer of the Incarnate Redeemer, "this is Life Eternal that they should KNOW,"—

It is not merely see; it is not merely talk; it is Know.

What do you really Know?

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The thing which counts in this world is what a man Knows, not what he talks about.

And this is Life Eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus, the Christ.

You cannot know God any other way.
He is the Way, the Truth and the Life.

The Way to Life Is Barred by Truth.

You cannot get to Life with a lie.
If you have a lie in your mouth or heart, you will have no Life.
You will be a poor, miserable skeleton, living with the Skeleton Armies of every kind, down in the Valley of Dry Bones.
You say that you know that Jesus, the Christ, is the Way.
Do you know Him as the Truth?
You do not get the Life until you get Truth.
Truth is the Search-light turned by God upon every one at the gate of Life.
You cannot get in unless you are true, unless you know the Christ as the Truth.
The Truth sets you free.

That they should know Thee, the only true God, and Him whom Thou didst send, even Jesus, the Christ.

Unless men know the Messenger whom God has sent, they never know God.
Unless they have power to discern between him that serveth God and him that serveth Him not, they will be led away by those who were not sent with a Message from God, but from Satan the Deceiver.
They will go into the wilderness after many a false Christ.
They will go into the battle after many a foolish leader.
If any one but a Moses had led the children of Israel they would have perished in that desert.
He was God's Chosen Messenger, and He alone.
It was Death to dispute that fact.
Read the Story of Korah, Dathan and Abiram and two hundred and fifty Princes of Israel, "men of renown" who disputed the rule of Moses and the high-priesthood of Aaron. They all perished in a moment.
And if it be Death to refuse to recognize God's Prophet, how much more awful the doom of those who will not know the Christ?
You may make a mistake about leaders, but do you know Him?
The prayer of the Christ is that you shall know.
We are asking God to enable us to understand what our Advocate is praying about and what He means by His prayer.

Glorifying God on Earth.

Do you want to get what He prayed for?

I glorified Thee on the earth.

It is a good thing when a man can say, I have glorified Thee.
Paul could say, with one hand bound to a Roman soldier, writing in a dungeon, perhaps ready to be martyred: "I have kept the Faith. I have glorified Thee. Once I persecuted Thee, O Christ of God, but I have kept the Faith. I have finished my course. I have glorified Thee on earth."
The Christ had no sinful period to look back upon.
He glorified God from His birth; from the cradle to the grave.
He was the only man living who could ever say it.
Some of us, perhaps, can say, in a measure, since we have known him: "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do"; but it cannot be in the full sense an "accomplished work" as was His, for His alone was perfect work.
Beloved friends, we all have some work to do.
We must work today, and every day.
We cannot afford to lose an hour; no, not a minute.

A Fisherman Is Not Losing Time When He Is Mending His Nets.

If he does not mend his nets, he will not catch many fish.
There is no loss of time in mending your nets.
If you are too busy to mend your nets before you go fishing, what a foolish fisherman you will appear when you come back from deep-sea fishing!
When you have gone out and caught the fish in your neglected nets, out through the unmended holes all the fish will go.
As they go sailing out, they will look back at you and say: "We got the bait and had a nice time."
The fisherman has an empty net, except for here and there a useless, fat fish which fishermen call "Baptists." (Laughter.)
A good fisherman will see that his nets are mended, and tested.
He will not go to sea until he knows this is done, else he may have nothing for all his pains.
I know a man who is an old fisherman on little White Lake, who very foolishly exposed his nets to danger, and failed to test them.
He thought they were all right, but they just parted and all the fish went out.
He was an old and experienced fisherman.
He came to me and told me about it.
"Ha!" I said, "it pays to mend your nets, does it not?"
"Yes, Doctor," he said. "It does not pay not to."
It does not pay not to test your net.
Do not think you are losing time when you are mending your nets, reading the Word of God, examining yourself and our family in a loving spirit, and putting things right.

Our Nets Must be Large Enough.

You will be no fishers of men without a good net.
Some of you cannot fish for men because you have no net big enough to catch a man in.
Your net is not big enough to catch a sprat.
You have to get a big net to catch many men.
I know a little about it. I have to throw my net out every week, every day.
I am fishing for men now.
It is not difficult to get "Baptists."
You know what I mean.
That kind of fish which swims into a net and annoys the fisherman.
He says: "Another Baptist!" (laughter), and throws it away.
Fat, greasy, nasty thing; it is no account at all.
It is no difficulty to catch some kinds of creatures.
The Salvation Army have converts they catch every week, and make a great noise over. When they have a "big demonstration" it is easy to catch hundreds of these "weekly customers."
They get Salvation until they drink the next glass of liquid fire and distilled damnation; then it is all gone.
A man who is really saved stays saved.
He may err; but if he is saved, he will stay saved.
Why do you not get the kind of Salvation which stays?
I think we have it in Zion; but some of you may not have Zion in you. Beware! Be true!
The number of those who have been lost from our ranks in Zion does not come to anything like five per cent.
Thank God for that.

Zion's Great Work Just Begun.

A great work lies before Zion all over the world.
You have to do it.
Can we say that the work is already accomplished which Zion has to do?
It is just begun.
If I were to pass away now, I would not say that my work was accomplished.
I should say: "O God, I made a fair beginning, but it is not yet accomplished."
Ashes would be upon my head and on my lips sackcloth, if I thought that the end had come. I would feel like the Abbot Ernestus in Longfellow's Golden Legend—

> Ashes are on my head, and on my lips
> Sackcloth, and in my breast a heaviness
> And weariness of life, that makes me ready
> To say to the dead abbots under us,
> Make room for me! only I see the dusk
> Of evening twilight coming, and have not
> Completed half my task: and so
> The thought of my shortcomings in this life
> Falls like a shadow on the life to come.

Let us do the work which God gives us to do today.

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By His grace, let us say tonight: "O God, I did only a little, but I did accomplish the work You gave me to do in Zion Restoration Host.

"I went to that hundred houses in the streets and lanes of Chicago, and I knocked at every door, and said, with my heart filled with Thy Love, 'Peace be to this house.'

"They listened, and they took the Message.

"O God, I did what I could.

"When I got an opportunity, I put my arms around the poor prodigal and said, 'Come with me.'"

It is better to say "Come" than to say "Go."

Do your work while it is Day: for the Night is coming when no man can work!

Prayer was then offered by Overseer Piper and by the General Overseer. After some remarks by the General Overseer regarding the subject for the day, the congregation joined in the following

PRAYER OF CONSECRATION.

Our Father, in Heaven, we come to Thee. Take us as we are. In Jesus' Name, make us what we ought to be in spirit, in soul, and in body. Give us power to do right. Take away whatever of evil there is in us. Give us real Repentance, fruits meet for Repentance. Give us Holy Living, a Holy Power, a Holy Purity, and a Holy Zeal, such as Thou wilt approve. Give us wisdom, patience and willingness to submit to suffering and shame and, if need be, death for Thee.

Help us in all ways to win men to Thee. For Jesus' sake

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.

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois.
DEACON DANIEL SLOAN, Manager.

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
December 21, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

"Answers to Three Questions Concerning the Messiah: Where Is He? When Will He Appear? What Will He Do on This Earth?

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

O GOD of our Salvation;
Thou art the confidence of all the ends of the earth.

. . . . . .

We shall be satisfied with the goodness of Thy House.—*Psalm 65: 5 and 4.*

ZION is daily able to put before the world facts which are undeniable.

The fact is that wherever the Gospel of the Kingdom of God is presented by the Christian Catholic Church in Zion, it is effective in winning people from their sins and in causing them to live righteous lives.

The fact is that the sick are healed in large numbers day after day, week after week and year after year.

Loved ones are spared to each other.

Tears of sorrow are turned into tears of joy.

New life and courage come where darkness and despair were gathering.

It is a fact that the Holy Spirit has entered into the hearts and lives of those who are obedient to the teaching in Zion; and with new determinations and purposes they go forth into the world, and are a blessing in the midst of a faithless and unbelieving people.

All nations see the work of God in Zion.

The Kingdom of God comes near to them.

God and the holy angels and good men rejoice.

The Christ is seeing the fruits of the travail of His soul, and is being satisfied.

Those who have been faithful to the teaching of Zion, even though they may come to the valley of the shadow of death, do not doubt or become afraid.

They count it a blessed privilege to be permitted to pass into the presence of Him who has done so much for them.

Even then, when life is almost extinct, the prayer of faith is offered, and God often very wonderfully answers prayer and gives back life and sends it forth in the world, with new and holy purposes.

One beautiful Lord's Day morning, August 17, 1902, the General Overseer was seated in the little parlor at Ben MacDhui, on White Lake, near Montague, Michigan, surrounded by his household, explaining the Scripture and teaching them the things pertaining to the Kingdom of God.

In the midst of the little service the telephone bell rang, and the following message was received from Zion City:

ZION CITY, ILLINOIS, August 17, 1902.

REV. JOHN ALEX. DOWIE, Montague, Michigan.

Pray for Myrtle Sisson.

Very low. W. O. DINIUS.

A feeling of intense surprise and deep sympathy passed over the little assembled household.

We felt sure that God would hear the prayer of His servant, and would not permit Satan to take the life of the Christian young lady, who was so ill.

In a few simple words the General Overseer poured out his heart to God. He said:

Our Father, look upon the dear girl, whom we all know to be a pure, good girl. We pray Thee that Thou wouldst grant that every hindrance may be removed, and that she may look to Thee perfectly. God, help her; deliver her in Jesus' Name. Amen.

That was all we heard! That was all we saw!

The eye of faith looked up to God and expected Him to give the healing.

We recall the words recorded by the Apostle James:

The supplication of a righteous man
Availeth much in its working.

We believed that the prayer of this righteous man would avail; and it did.

The hand of Death was stayed, and from that moment the life began to come back.

Today she walks amidst us in Zion City, as one to whom God has given a new life and a place of ministry in Zion Restoration Host.

He gives her the opportunity of carrying the Message of God's wonderful Love and Salvation.

Read the words which so beautifully tell the story of how, when the "spirit seemed to be in the border land of Heaven," God, in His infinite mercy, bade it stay in the world, and go forth in His love and in the power of His Spirit to win others to Him.

Prayer Answered for One Whose Spirit Seemed in the Borderland of Heaven.

2709 ELIM AVENUE, ZION CITY, ILLINOIS, December 5, 1902.

BELOVED GENERAL OVERSEER AND OVERSEER JANE DOWIE:—I thank you for your many kindnesses to me, especially for praying for me when I was so sick.

Since God healed me, He has graciously given me greater blessing in spirit, in soul and in body than I have ever before known.

That Lord's Day when you prayed for me at Ben MacDhui my spirit seemed to be in the borderland of heaven.

I heard the angel choirs singing in the distance.

I cannot express the sweetness of it, nor how I longed to enter.

Then I saw I had no sheaves; I was empty-handed.

So I asked God to let me come back.

I desire that my life shall be fruitful for God: for why did I come back when I was so near home, if it were not for that?

I feel that there is nothing else worth living for.

I am willing to go anywhere or stay anywhere God wants me, and I believe He will give me the grace and the power to do faithfully whatever work He has for me.

Please pray that God will enlarge my capacity and give me greater spiritual blessing.

Praying that God will abundantly bless and keep you until Jesus comes, I am,

Yours in the Christ, MYRTLE E. SISSON.

Testimony of One Who Was Wonderfully Healed Fourteen Years Ago.

In a letter written by Mrs. S. A. Kelly, of 552 O'Farrell street, San Francisco, California, under date of November 26, 1902, sent to the general associate editor of LEAVES OF HEALING, she says:

I gladly renew my subscription to LEAVES OF HEALING, and trust that it may always be my privilege to receive the weekly visits of the Little White Dove.

If, busy as I know you are, you have an opportunity to say a few words to the dear, busier General Overseer, assure him of my very good health.

My lungs are sound, fourteen years after my wondrous healing.

Assure him of my continued love for his family and of my prayers for the prosperity of Zion.

Mrs. Kelly's wonderful healing has been told in detail in several of the earlier issues of LEAVES OF HEALING.

It is especially recorded in Volume 1, No. 2, and in Volume 4, No. 2.

It is a marvelous story of how God heard and answered the prayers of our General Overseer, even when the spirit seemed to have left the body.

To God be all the glory.

Our hearts go out in gratitude to Him for His faithful servant, John Alexander Dowie.

Hemorrhages Stayed in Answer to Prayer.

Miss Mary E. A. Bolton, of Cedar Falls, Iowa, writing under date of December 7, 1902, says:

DEAR GENERAL OVERSEER:—I received your very kind letter of December 1, 1902, acknowledging the telegram sent to you requesting prayer for Mrs. Logan.

I praise God that since last Wednesday she has been up, attending to her household duties.

When I telegraphed you she was having hemorrhages of the womb. She had become very weak.

I thank God and give Him all the glory.

I thank Him for sending to us the Messenger of the Covenant.

Healed When Dying of Typhoid Fever.

ZION CITY, December 2, 1902.

DEAR GENERAL OVERSEER:- I feel it my dut as well as a joy to tell others of God's wonderful power to heal His own believing children, which

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power, praise God, I have experienced in my own body.

In 1898 I heard for the first time that God healed His people today just as in the days when our blessed Lord traveled this earth.

I thank God with all my heart for this wonderful teaching, which enables us to live pure, clean and holy lives.

I united with the Lutheran church at the age of fourteen years, and was baptized, as the Lutherans call it, but was not saved.

I often wondered if that was all it meant to be a Christian.

I was not satisfied, but was hungering and thirsting all the time for something more than I ever found in the Lutheran church.

I praise God today I can say: Hallelujah! I have found what my soul so long has craved!

Jesus satisfies my longing.

Through His blood I now am saved.

I do thank God for leading and bringing me to Chicago, and for the privilege of being in Zion Hospice No. 2, where He manifested His power to heal and keep me.

On October 5, 1901, I was taken with chills and fever and severe pain in my head.

I was told to stop working and rest a while, but did not do so, and after three days I was compelled to give up my work, realizing that there was a battle on hand.

I decided to go out for a ride, saying that I would likely be better soon.

I started for the home of a dear sister on the west side of Chicago.

Before reaching there I felt that I was going to faint.

I called on God to keep me till I could reach her home, and He did; but as soon as I reached there I felt the same again.

I asked the sister to pray for me, and, although I was too sick to pray for myself, I received a partial blessing.

I was still so sick, however, that I could not raise my head without sinking away.

In the afternoon I asked her to send for Elder Fockler.

He came and prayed for me.

I received a remarkable blessing and got up and ate a hearty supper, seeming to have a complete victory over the Evil One.

But I fear I did not watch as well as pray, for in the night the Devil broke through.

I awoke far worse than before.

I had a severe chill, followed by high fever.

I was raging with pain and fever, gradually growing worse and becoming, at times, delirious.

On the following day the Elder came over again.

I felt some better and requested them to call a carriage and take me back to the Home.

There I lay for four weeks, more dead than alive, most of the time.

The first two weeks I could get relief, but was so weak in body and mind that I could not retain the blessing.

The third week the Devil was determined to have my life.

I was unconscious altogether, but thank God for the love that was shown my little boy and myself at this time.

He was cared for, a nurse was secured for me and every kindness and care possible shown.

In this condition I remained day after day, then lost my hearing and was unable to speak so they could understand me.

There was a continual roaring in my head.

The fourth week I knew nothing nor any one around me; but God was with me through it all.

While I was unconscious of everything around me, passages of Scripture often rang in my ears. One, especially, I shall never forget: "Fear not, for I am with thee."

From the beginning I felt confident that God would heal me, but failed to exercise faith and claim immediate deliverance.

On Saturday, before receiving my healing, I grew weaker and weaker all day, and at 7:30 in the evening those around me thought I had passed away.

They sent for Overseer Piper. Deacon Cotton came with him.

They laid hands on me in Jesus' Name, and, in answer to the prayer of faith, life came back to my body.

I grew stronger but did not yet have a complete victory.

On the following Tuesday, about ten minutes past 9 in the morning, when Zion throughout the world is praying (I had up to this time remained unconscious), I threw up both my hands and said: "Praise God, I am healed!"—the first words I had spoken.

I was so sick that I could not raise my hands, up to this time, but I gained in strength very rapidly; for I was perfectly healed.

All fever and pain left me instantly.

In just one week I was able to be dressed and sit up for one hour, and in ten days I was taken down stairs to the meeting in the assembly-room.

I was yet too weak to stand alone.

Overseer Speicher had charge of the meeting.

He prayed for me and I received a great blessing, so that I was able to walk alone.

I can scarcely realize that I was so sick, as I was delirious or unconscious most of the time.

I have been told by Overseer Speicher and those who attended me that I was nigh unto death.

Praise God, He is the Healer and Keeper of His children!

I can never forget the manifestation of the Holy Spirit, which came in such mighty power the morning I was healed.

I praise His Name for full deliverance and for this wonderful goodness to the children of men.

My only desire is to sink deeper yet and learn more of His love, that I may, in some little way, lead others into this glorious light.

I love Zion because God dwells in Zion.

I trust that this simple testimony will be the means of blessing to sufferers to whom the Little White Dove will carry it.

Thanking you and all Zion for your kindness and prayers in my behalf, I pray that God's richest blessing may rest upon you and your family.

Your sister in the Christ,

(MRS.) MATTIE HOFFMAN.

Confirmation of Mrs. Hoffman's Testimony.

ZION CITY, December 6, 1902.

DEAR GENERAL OVERSEER:—I wish to say, in regard to Mrs. Hoffman's testimony, that every word she has said is true.

Besides the nurse and those who prayed with her, I was the only one allowed in her room, and found her unconscious most of the time.

I would often sit beside her bed and stroke her head, and she would not know a thing about it.

Many a time the Devil would say to me: "She will never get well again; she is too low."

But, praise God, He did not permit Satan to take her life, for she has a dear little boy to live for.

She is now a healthy, happy, hard-working woman.

Your sister in the Christ,

(MISS) LIZZIE HARDT.

Babe Healed of Congested Lungs.

OMEMEE, ONTARIO, CANADA, December 4, 1902.

BELOVED GENERAL OVERSEER:—It gives me great joy and pleasure to testify to what God has done for us in answer to your prayers.

Our dear little baby boy had a very severe illness.

He was in a high fever and had a choking cough.

His lungs were so filled that his breath came very short.

The lungs appeared to be congested.

Baby and I were visiting my mother, Mrs. Ames, of Waubaushene, Ontario, and all the family joined in prayer for him, but we seemed to think that it was not very serious.

However, we found that when the enemy once gets a hold he will not give up without a struggle.

We sent a telegram to you on the 13th of November, asking for prayer, and also wrote to Deaconess Burgess, of Toronto, requesting prayer.

He had been sick then for nearly a week, and was very thin and pale.

On Saturday, the 15th, we noticed the first change for the better.

The fever left him and he became quite bright and happy.

That evening he coughed up a great quantity of phlegm.

He remained about the same until late in the afternoon of Sunday, when a marked improvement took place and all the trouble disappeared.

We knew that your prayers would be answered for us, and, after the message was sent, we felt quite at rest.

We are so glad that we have learned of God's way of healing and that our dear little babe shall not be poisoned and tortured with drugs.

I would like to add that it has been made very clear to me that your mission is that of Elijah the Restorer.

I asked God for a definite answer regarding this matter and now I have not a doubt about it, for He made it very plain to me.

Thanking you for your prayers and your kind letter, I am,

Your sister in the Christ,

(MRS.) C. A. CALDWELL.

"Leaves of Healing" a Great Blessing—Boy Healed of Stomach Trouble.

TOPEKA, KANSAS, December 3, 1902.

MY DEAR GENERAL OVERSEER:—I thank you for your prayers in behalf of my son.

He was healed of his stomach trouble and of a pain in his breast.

I give God all the honor and praise for his healing.

I am so thankful that LEAVES OF HEALING has been sent to me through some kind friend in Zion.

It has been a light to my way and food to my spirit.

Your sister in the Christ,

(MRS.) MARY M. REED.

God, the Family Physician.

KEOKUK, IOWA, December 1, 1902.

DEAR GENERAL OVERSEER:—On April 24th I had fever, and mamma and I prayed.

At once I was hungry and asked for some milk and crackers.

While mamma was getting them for me I was taken with a spasm.

My sister called to her, and when she came in they prayed for me, and again God answered their prayers.

We are all trusting the Lord for our spirits, our souls and our bodies.

Six years ago this April mamma first received the Light, and we do praise our Heavenly Father for it.

Mamma said she did not know what she would do if she had not had this blessed teaching, as she was always so afraid of sickness, but now we have our Heavenly Father to go to when we are not well.

Your little sister in the Christ, ETHEL LONG.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JANUARY 7th or 8th.

Immersion the Only Mode of Baptism.

1. *Immersion is necessary to washing away.*—Acts 22:12-21.
   Baptism is a washing away.
   A single dipping is not a thorough cleansing.
   A triune dipping is necessary.
2. *There can be no cleansing without repeated dipping.*—Mark 7:1-5.
   Hands require repeated dippings.
   Dishes are made clean by many dippings.
   The word washing is the word baptism.
3. *It stands as a sign of renunciation of sin, and as a sign of cleansing.* Isaiah 1:16-20.
   Baptizing is an act of cleansing.
   The cleansing of God follows at once.
   It is an evidence that sin has been put away.
4. *It everywhere implies saturation by water.*—Deuteronomy 23:10-11.
   God laid great stress on washing.
   The Christ laid great stress on Baptism.
   It must be done thoroughly.
5. *The action of cleansing everywhere signifies repeated dipping.*—Leviticus 13:47-59.
   The cleansing of clothes requires many dippings.
   Purity is what God always seeks.
   Repent, be baptized, be cleansed.
6. *The Christ directs how often the dipping shall take place.*—Matthew 28:19, 20
   The dipping shall not exceed three times.
   Salvation depends upon the Father, Son and Spirit.
   The continuous action is seen in the word "Baptizing."
7. *The word itself means a repeated dipping.*—Acts 2:41-47.
   The word cannot be made to mean to sprinkle.
   The word cannot be made to mean to pour.
   It can only mean repeated dipping.
8. *The command of Jesus was carried out by the apostles and early Church.*—Acts 10:44-48.
   The apostles baptized by Triune Immersion
   The fathers baptized by Triune Immersion.
   The Church for centuries baptized by Triune Immersion.

The Lord our God is an Immersion-commanding God.

SUNDAY BIBLE CLASS LESSON, JANUARY 11th.

Kept Commands Are Proofs of Love.

1. *Of Repentance.*—Acts 17:30-34.
   Men everywhere must repent.
   The goodness of God should lead to it.
   Hell is not a desirable place in which to repent
2. *Of Baptism.*—Acts 10:42-48.
   Men must be baptized after repentance.
   Remission of sins is then possible.
   A person must be born of water and the Spirit.
3. *Of Forgiving Mercy.*—Matthew 6:44-48.
   One is commanded to forgive enemies.
   Forgive those who crucify you.
   Forgive those who speak evil of you.
4. *Of Christian Love.*—John 15:9-17.
   The command is to love one another.
   Lay down your life as the Christ did.
   Pour out your life as He did.
5. *Of doing good.*—Matthew 13:31-37.
   We must do good to all men.
   We must not seek to do any man harm.
   We must talk right and do right also.
6. *Of studying Scripture.*—John 5:39-47.
   The command is to search for Life.
   God's Word is a Book of Life and for Life.
   The Christ-life is found by searching.
7. *Of prayer.*—1 Timothy 2:1-5.
   We are commanded to pray for all men.
   We are to pray for a peaceful life.
   We are to pray for good neighbors.

God's Holy People are a Command-obeying 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, 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. 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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OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Five Hundred Seventy-three Baptisms by Triune Immersion Since March 14, 1897

Fourteen Thousand, Five Hundred 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 at Zion City by the General Overseer	583	
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155	
Total Baptized at Headquarters		8529
Baptized in places outside of Headquarters by the General Overseer	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5403	
Total Baptized outside of Headquarters		6044
Total Baptized in five years and nine months		14,573

The following-named eight believers were baptized in the Caledonian road Baths, London, England, Lord's Day, November 30, 1902, by Evangelist H. E. Cantel:

Baker, Miss Alice.....91 Haggerston road, N. E., London, England
Chamings, Miss Winifred Maud,
24 Eastgate street, Winchester, Hants, England
Green, Miss Ada.....58 High street, Hampstead, N. W., London, England
Haselden, Miss Annie,
116 St George's road, Southwark, S. E., London, England
Luxton, Mrs. Mary Ann,
2 Green Bank, Roxborough road, Harrow, Middlesex, England
Muller, Mrs. Marian,
Buckingham House, Cleveland street, Regent's Park, W., London, Eng.
Parrott, Thomas.....45 Lanark Villas, Maida Vale, W., London, England
Tyler, Mrs. Frances Wilson,
6 Routh road, Wandsworth Common, S. W., London, England

The following-named five believers were baptized in the Farmer's Baths, Domain, Sydney, Australia, Lord's Day, November 9, 1902, by Deacon John Stephen McCullagh:

Bates, Nora Essel.....Gregra, Forbes Line, New South Wales, Australia
Johnson, Eva Christina..Belmore street, Ryde, New South Wales, Australia
Sinfield, Havelock O. G..William street, Ryde, New South Wales, Australia
Sproule, Mary Belinda,
7 Adolphus street, Balmain, New South Wales, Australia
Woodham, Gabriella Barton,
26 George street, Camperdown, New South Wales, Australia

The following-named six believers were baptized at Wellington, New Zealand, Lord's Day, October 19, 1902, by Deacon Henry Roberts:

Baker, E. J .....42 Austin street, Wellington, New Zealand
Bromley, Mrs. F. E.....Elizabeth street, Wellington, New Zealand
Keatch, C. H.....Minerva street, Newtown, Wellington, New Zealand
Reid, Mrs. F. A.....42 Austin street, Wellington, New Zealand
Wilton, W. J.....Lyall Bay, Wellington, New Zealand
Wilton, Mrs. M.....Lyall Bay, Wellington, New Zealand

The following-named three believers were baptized at Tailoress Hall, Cook street, Auckland, New Zealand, Wednesday, October 8, 1902, by Deacon J. Thomas Wilhide:

Knauf, George.....Te Kuiti, Auckland, New Zealand
Knauf, Walter.....Te Kuiti, Auckland, New Zealand
McDonald, Mrs. Jane..Sackville street, Richmond, Auckland, New Zealand

The following-named two believers were baptized at McCleay river, Kempsey, Australia, Saturday, October 18, 1902, by Deacon Charles Moss:

Battle, Martha Ann.....Smith street, Kempsey, Australia
Battle, Silas.....Smith street, Kempsey, Australia

The following-named two believers were baptized at San Francisco, California, Lord's Day, December 7, 1902, by Elder W. D. Taylor:

Echman, John P.....Tiburon, California
Snow, Francis Marion.....401 Valencia street, San Francisco, California

The following-named two believers were baptized at Kempsey, McCleay river, Australia, Lord's Day, October 12, 1902, by Deacon Charles Moss:

Smith, Elizabeth .....Belgrave street, West Kempsey, Australia
Smith, Sarah .....Belgrave street, West Kempsey, Australia

The following-named believer was baptized at Crescent Head Beach, Kempsey, Australia, Wednesday, October 8, 1902, by Deacon Charles Moss:

Skimmings, Ellen Ann.....Hampden Hall, East Kempsey, Australia

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, December 14, 1902, by Elder R. N. Bouck:

Wythe, Mr. Fen.....888 Woodland avenue, Cleveland, Ohio

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.

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 November 2, 1902.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.14 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 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.	*†2.34 p.m.	*‡4.00 p.m.		
4.15 p.m.	5.30 p.m.	5.08 p.m.	6.20 p.m.	SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.	*8.04 p.m.	*9.30 p.m.	*8.19 a.m.	*9.45 a.m.
*8.00 p.m.	*9.11 p.m.			*11.44 a.m.	*1.15 p.m.
				5.08 p.m.	6.20 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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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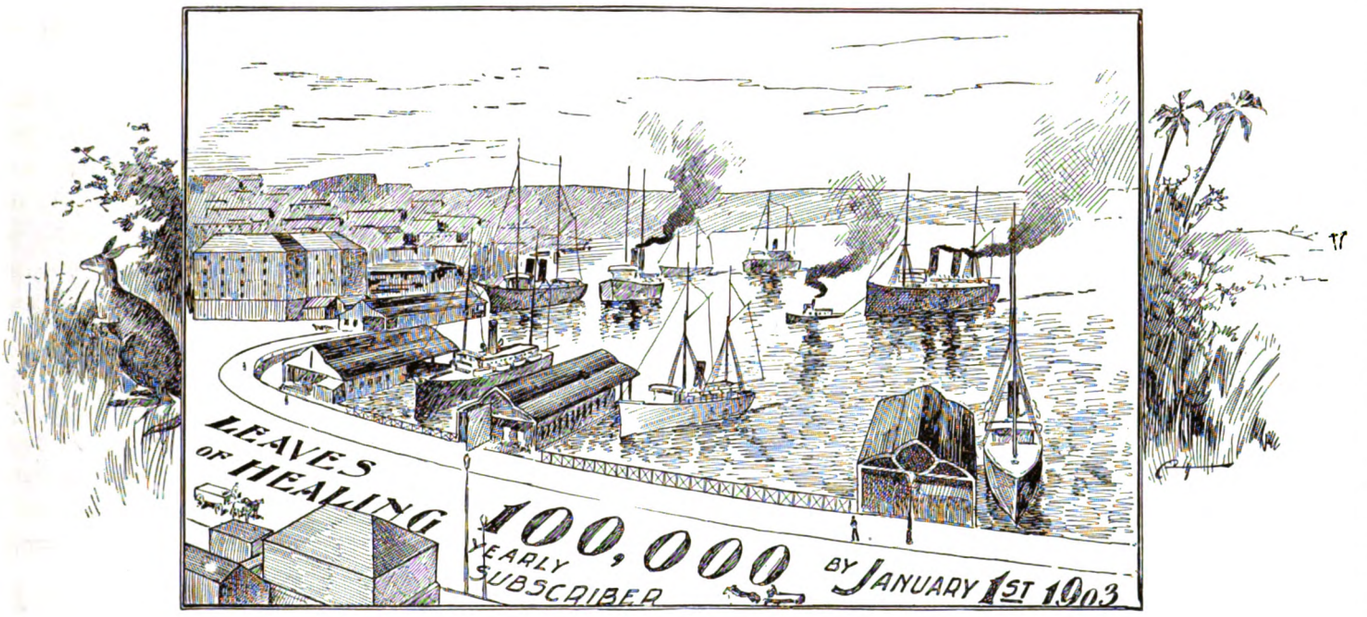
ONLY 10 DAYS

BETWEEN US AND THE END OF THE YEAR 1902

ONLY TEN DAYS

BETWEEN US AND THAT 100,000 SUBSCRIBERS TO

LEAVES OF HEALING



THESE ARE TEN DAYS OF THE GRANDEST OPPORTUNITY

For those who are praying and working for the appearing of our Lord Jesus, the Christ. All other things are insignificant when compared with this work. Each copy of LEAVES OF HEALING will carry the Messages of Elijah the Restorer, the Prophet whom God has sent to do this work, to from ten to one hundred people. Therefore LEAVES OF HEALING is the mightiest instrument at the hands of God's people for this work. Two million people will read these Messages when we attain the mark,

100,000 Yearly Subscribers 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, IS DELIVERING

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 White-robed Choir

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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 XII. NUMBER 10. CHICAGO, DECEMBER 27, 1902. PRICE FIVE CENTS.



SHILOH HOUSE, PRESENT RESIDENCE OF THE GENERAL OVERSEER AND FAMILY, ZION CITY, ILLINOIS.

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ALL-NIGHT WITH GOD IN ZION, 1902-3

The Christian Catholic Church
John Alex Dowie, General Overseer.

GENERAL OVERSEER'S OFFICE,
ADMINISTRATION BUILDING,
ELIJAH AVENUE,
ZION CITY, ILLINOIS, U. S. A., December 6, 1902.

TO THE OFFICERS, MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION—BELOVED BROTHERS AND SISTERS IN THE CHRIST:

PEACE TO THEE!

Once more God gives to me the joyful privilege of sending forth my Annual Call to spend the ALL-NIGHT with God, and with all ZION, in Communion, Praise, Prayer, Teaching, Conference and Testimony, from Ten o'clock on the Night of Wednesday, December 31, 1902, until Seven o'clock on the Morning of New Year's Day, 1903.

The Second Year of the Twentieth Century has been one of great Progress in Zion throughout the world, and especially in the beautiful City of Zion, which God has enabled us to establish on the shores of Lake Michigan.

Amongst the Important Events of the year are:

(1) ZION'S GREAT DELIVERANCE FROM THE HANDS OF AN UNJUST JUDGE, who aided a perjured villain in his attempt to destroy ZION'S LACE INDUSTRIES. We never lost their control for a moment.

(2) THE OPENING OF SHILOH TABERNACLE, at ZION CITY on March 31st, which is ordinarily seated for Five Thousand, Two Hundred persons, and can accommodate Six Thousand on occasion. The building has often been too small for the numbers attending.

(3) THE FORMATION OF THE THEOCRATIC PARTY on Monday Evening, April 7th, whose Motto is

WHERE GOD RULES MAN PROSPERS.

(4) THE LEGAL INCORPORATION OF THE CITY OF ZION on March 31st, and the ELECTION OF THE FIRST MAYOR, ALDERMEN and CITY OFFICERS on April 23d.

(5) THE GREATEST PERSONAL SORROW OF OUR LIFE, in the sudden departure of our greatly beloved daughter, ESTHER A. DOWIE, on Wednesday, May 14th, and the BURIAL of her body in ZION CITY on Friday, May 16th, in the presence of a vast concourse of sympathetic friends, thousands of whom knew of the story of her beautiful life and her final Triumph.

> 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.

(6) THE GREATEST GATHERING OF GOD'S WITNESSES TO DIVINE HEALING ever recorded in the History of the CHURCH, when over Six Thousand persons gave Public Testimony on Lord's Day, May 25th, in the Chicago Auditorium.

(7) OUR SOLEMN DECLARATION ON THAT OCCASION, AS THE PROPHET FORETOLD BY MOSES, in Deuteronomy 18:15, and spoken of by the Apostle Peter in Acts 3:22.

(8) ZION'S SECOND FEAST OF TABERNACLES and GREAT ANNIVERSARY GATHERINGS from July 12th to 22d, which was accompanied by Wondrous Manifestations of the Divine Presence and Power of God.

(9) THE ORGANIZATION OF ZION RESTORATION HOST, amidst most impressive scenes, at SHILOH TABERNACLE on Lord's Day, September 21st, when Thousands took the RESTORATION VOW; followed by a splendid Series of Weekly Visits to Chicago, Illinois; Milwaukee and Madison, Wisconsin, and many other cities, by splendidly-organized Seventies, operating under Leaders, assisted by Captains of Tens.

Millions of persons throughout the World have been reached by specially prepared Zion Messages, and the Salutation of the fully Six Thousand Members of the Host, who go in twos from house to house with the Message of the Christ:

"PEACE BE TO THIS HOUSE!'

(10) THE WONDERFUL GROWTH OF THE CITY OF ZION, which has now an estimated population of about Eight Thousand, with large Public Buildings, and many hundreds of Private Houses, numbers of

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which are beautifully finished, and others in course of erection.

(11) THE VAST ASSEMBLIES, which continue to gather every Lord's Day afternoon in the Chicago Auditorium, to listen to our Messages as ELIJAH THE RESTORER, and their publication every week to all the world in the pages of LEAVES OF HEALING.

(12) THE ESTABLISHMENT OF THE ZION BANNER as a semi-weekly paper, THE VERY LARGE INCREASE IN OUR ISSUE OF LEAVES OF HEALING, BLATTER DER HEILUNG, VOICE FROM ZION, etc., by means of ZION PRINTING AND PUBLISHING HOUSE, and the sending forth, up to date, of over Two and a Half Millions of Rolls of ZION LITERATURE to all the World by means of ZION LITERATURE MISSION.

(13) THE VICTORY, after Months of Conflict with the Newspaper Press of the City of Chicago, which united with others in a desperate, sustained series of attacks upon ZION CITY and its FINANCIAL INSTITUTIONS.

The final result was to establish in the public mind the solidity of Zion's Financial Foundations, and the great value of ZION'S ESTATE, estimated at nearly Twenty-four Millions of Dollars.

All these things have combined to absolutely silence the Press.

It often has been said in business circles that no other Institution in America could have survived that ordeal.

(14) THE STEADY, WIDE-SPREAD GROWTH OF THE CHRISTIAN CATHOLIC CHURCH IN ZION by means of ZION MESSENGERS in EUROPE, ASIA, AFRICA and AUSTRALASIA.

(15) THE LARGE ADDITIONS ON EVERY CONTINENT to the Membership of the CHRISTIAN CATHOLIC CHURCH IN ZION.

(16) THE WORLD-WIDE PROGRESS made by ZION'S HOST of WOMEN, led by Overseer Jane Dowie, who, in Dorcas Work, and through Zion Maternity Deaconesses, has alleviated the poverty of many thousands of persons, and maintained ZION HOME OF HOPE FOR ERRING WOMEN, and has done good work of every description.

(17) THE SPLENDID PROGRESS made by ZION COLLEGE, ZION JUNIOR SCHOOLS, ZION KINDERGARTEN and EDUCATIONAL INSTITUTIONS generally, arrangements being made now for the care and education of over One Thousand, Two Hundred in the CITY of ZION alone.

(18) THE SPLENDID GROWTH OF ZION FINANCIAL AND COMMERCIAL INSTITUTIONS.

(19) THE PHENOMENAL GROWTH OF ZION LACE INDUSTRIES in the completion of a beautiful factory with more than Eight Acres of floor space, the placing of Zion Lace Products with more than Three Hundred of the largest houses in America, and the absolute success of this vast and profitable Industry, the proceeds of which, after due consideration to our employees, will be devoted to the EXTENSION OF THE KINGDOM OF GOD.

(20) THE UNITED PURITY, PEACE, STRENGTH AND STEADY PROGRESS OF ZION along all the lines of Christian Effort, and the Prospects of Immense Increase in the Coming Year, so that it is estimated that within One Year from this date the Population of the CITY OF ZION will be Twenty Thousand.

(21) THE HEARTY CO-OPERATION of the ENTIRE PEOPLE, and their loyalty and confidence in God and in us at all times.

(22) THESE, and many other Blessings more than we can number, call for our Gathering Together at this ALL-NIGHT WITH GOD, in a spirit of Gratitude and Wonder, and Love and Loyalty to God, so that we may present our Thanksgiving and Worship, recalling His Mighty Works, renewing our Vows to Him and to each other, and receiving Wisdom and Guidance and all needed Grace for the Coming Year.

Our Personal Sorrow has been "swallowed up in Victory!"

Death hath no Triumph where the Christ is Conqueror, and where His Faith and Hope and Love sustain the departed and the bereaved alike.

And so we rejoice with the Ransomed Host of the Redeemed in Heaven, that our Lovely One has entered into the Fulness of God's Life and Light and Endless Love.

We also rejoice in the Ever-present consciousness of His Presence, who said:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

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Conscious of the Guidance of the Holy Spirit, we raise our Prayers and Songs in grateful praise to Him who hath numbered all our Days, given us our Mission on earth, and will, in His own time, receive us into Heaven.

He will enable us to fulfil, as God's Messenger and Prophet, in the Spirit and Power of Elijah, the Glorious Ministry of the "Restoration of All Things whereof God spake by the mouth of His Holy Prophets which have been since the world began."

The Times of this Restoration have gloriously begun.

So once more we cry "HALLELUJAH!"

JESUS, THE CHRIST, is KING over ALL!

He is coming to receive from the World His Own, and then to return and establish His Kingdom, ushering in the Millennial Glory, towards which we are daily pressing Forward.

THY GOD REIGNETH was the Motto with which we entered into this Wonderful Year now closing, and it has been gloriously fulfilled in Zion.

Earnestly praying for you, one and all, on every Continent and Island of the Sea, wherever you are scattered, I am,

God's and Thine,



General Overseer of the Christian Catholic Church in Zion.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

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WHAT is man, that Thou art mindful of him?
And the son of man, that Thou visitest him?
For Thou hast made him but little lower than God,
And crownest him with glory and honor.—*Psalm 8:4, 5.*

MAN is born crowned, but he has to win his Kingdom.

He is nothing apart from God.

He is God's highest creation.

God could go no higher in the creation of man than to make him in His own image and after His likeness. (Genesis 1:26).

God is the Trinity—God the Father, God the Son and God the Holy Spirit—three persons in one God.

When God created man in His own image He made him a spiritual being, a trinity of spirit, soul and body.

The likeness refers more to man's faculties and powers which lie enfolded within him, waiting to be unfolded in the likeness of God, as man lives according to God's laws.

The Psalmist says:

I shall be satisfied, when I awake, with Thy likeness. (Psalm 17:15.)

His awakening begins with his regeneration.

When the flesh rules man he is asleep.

A child may be made in his father's image and he may develop a strong likeness to his father, but the child never becomes the father.

A child can glorify his father by his life works.

After God had created man a spiritual being, we are told that there was not a man to till the ground. (Genesis 2:5.)

God evidently intended from the beginning that man should cultivate the earth, and in this way develop his powers and glorify his Heavenly Father by his works.

A spiritual man could not handle matter.

Therefore God clothed him in garments made out of the earth—the garments of his soul and body.

These constitute man an animal being.

Every animal is a living soul.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

The Hebrew word here translated soul is *nephesh*, which refers to animal life, and signifies animal soul.

Man is distinguished from all other animals by being crowned with that wonderful triple crown—his spiritual being—which is capable of endless development and of communion with God

God is the Father of man's spirit and the Maker of his soul and body. (Hebrews 12:9; Isaiah 57:16.)

Man must learn to control this Kingdom which lies within himself before he can learn to control that in the world without him.

When man lets the Flesh rule him, his spiritual being weakens, and he develops the likeness of the beast.

Man can only control this Kingdom within himself through the Christ dwelling in him.

In the degree that he subjects himself to the Christ and lets the Christ rule within him, will man have dominion over the world within and around him.

Man is a microcosm, a little world.

Man has in his body the elements of the earth.

We see resemblances to man in the lower animals.

In the vegetable kingdom we find resemblances to the various parts of his physical organization, showing that man includes within himself all the creation beneath him.

When man through disobedience fell from his right relations to God, the world fell also.

They will be restored together.

And thou 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. (Revelation 5:9, 10.)

Zion teaching goes forth to deliver man from the bondage of sin, and to break the fetters of vicious habits, and to make men free in the Christ, Jesus.

A great army of men and women are able today to testify that they have been delivered and made free by the Full Gospel teaching of Zion.

Zion Literature is carrying this to the ends of the earth.

We ask you, dear reader, to help Zion Literature Mission in its work of sending out this glorious Message.

I Cannot Afford to Lose One Copy of "Leaves of Healing."

A gentleman wrote from Pretoria, South Africa:

I am very sorry to inform you that I have only received two rolls of LEAVES. I cannot afford to lose one copy of my precious LEAVES OF HEALING, or a pamphlet.

I give them out to my friends.

Then I feel happy if I have them to give to the needy.

We want them in Dutch also.

Our Dutch friends do not have a chance to get above the old, half Gospel.

I am not a member of the Christian Catholic Church in Zion yet, although I follow up the Divine conditions by the help of God.

I want to get into the refiner's pot, to cast any dross out that may remain.

Only this evening we spoke about a small mischief we did some years ago.

We are going to settle it.

When we are a little cleaner we will come closer to you.

Later this brother joined the Christian Catholic Church in Zion and has gone to work.

He writes since:

I am having a glorious time for the Lord.

Last night at our meeting in my house I had a doctor and two chemists.

The latter have given up business and the doctor seems troubled very much about it; therefore, I want to know all about Zion Literature, so that I can explain to my friends the teaching of the Christian Catholic Church in Zion.

I have just as much to do with Dutch speaking people as with the English.

I read about the free literature being distributed.

I wish I could get a portion of it.

There is a great future here.

The soil is rich, but there is no seed to sow.

Kindly remember us in your prayers.

Pray earnestly for strengthening power for us, that we may yet spread the Everlasting Gospel.

May God bless Zion everywhere.

Led to Give Up the Use of Tobacco Through Reading "Leaves of Healing."

Gilbert Benjamin Edmunds, of Durban street, Uitenhage, Cape Colony, South Africa, writing under date of October 20th, says:

I herewith enclose my application to become a member of the Christian Catholic Church in Zion.

On September 9th I was reading a copy of LEAVES OF HEALING which was given to me by a friend of mine named G. Rostel, who is a subscriber to the LEAVES.

There I saw that Jesus, the Christ, was calling for me to give up my sins.

I thought of the tobacco I had been using in smoking and chewing since I was ten years of age.

I thought that I would never be able to give that up.

Now I can thank God that He showed me the way, not only to give up tobacco, but to give up all my sins, and everything else that is wrong.

I find that the way is very straightened.

Nevertheless I know that Jesus is always near, and when I call to Him to purify me and help me to keep from all temptation, He will hear me.

There are four of us.

One is a member of the Christian Catholic Church in Zion, and three of us are sending in our applications this week; so you see we are weak as a body, but we do not forget that the Christ said: "Where there are a few gathered together in My Name, there am I in their midst."

Pray for us, that we shall always keep near to our Lord and Master, the Christ Jesus.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending December 20, 1902.

1765 Rolls to.....Hotels of the United States
926 Rolls to.....Various States in the Union
400 Rolls to.....the Army and Navy
270 Rolls to.....Germany
79 Rolls to.....India and Hungary
Number of rolls for the week.....3,440
Number of rolls reported to Dec. 20, 1902. 2,514,370

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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.
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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CHICAGO, ILLINOIS, SATURDAY, DECEMBER 27, 1902.

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EDITORIAL NOTES.

"FEAR GOD, AND GIVE HIM GLORY; FOR THE HOUR OF HIS JUDGMENT IS COME."

HURT NOT THE EARTH,
NEITHER THE SEA,
NOR THE TREES,
TILL WE SHALL HAVE SEALED
THE SERVANTS OF OUR GOD ON THEIR FOREHEADS.

JUDGMENT AND MERCY are united in God.

But soon the Judgment of God against the impenitent and the rebellious must, in Mercy to all mankind, be executed.

Soon His "Strong Angel," the Angel of the Time of the End,

Whose right foot is upon the Sea,
And his left upon the Earth,

will cry with a "great Voice," and as a "lion roareth."

THEN WILL the Seven Thunders utter their Voices.

Then the Messenger of the Consummation will fulfil his Commission.

AND THE Messenger that I saw standing upon the Sea and upon the Earth
Lifted up his right hand to Heaven,
And sware by Him that liveth forever and ever,
Who created the Heaven and the things that are therein,
And the Earth and the things that are therein,
And the Sea, and the things that are therein,
That there shall be Time [Delay] no longer:
But in the Days of the Voice of the Seventh Messenger,
When he is about to sound,
Then is Finished the Mystery of God,
According to the Good Tidings,
Which He declared to His Servants the Prophets.

ALL THINGS are hastening towards the Consummation of the Age.

IT MAY be nearer at hand than we think.

Yet we are still of the opinion that the Coming of the King in the Clouds to receive from the world His Own who will meet Him in the air, and to enter into the Rapture which

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must precede His return to enter upon the Glorious Millennial Reign, is possibly, and probably, at least Twenty Years distant.

BUT CONCERNING the Times and the Seasons, Brethren,
Ye have no need that aught be written unto you.
For yourselves know perfectly that the Day of the Lord
So cometh as a thief in the Night.

THE CHURCH and the World are now receiving all the Warning they will ever get.

This Warning will continue faithfully until our witnessing and prophesying has closed.

MORE AND MORE clearly do we see, as Time silently speeds us Onward to our Glorious Goal, that "the Time is SHORT."

WE HAVE SPENT a very happy Christmastide with our dear people in the City of Zion, and the Gatherings have been of an unusual nature.

OUR PEOPLE have listened with intense delight to Descriptions of the Homes and Haunts of Jesus, and to the Story from the Manger at Bethlehem to the Cross of Calvary, by Madam von Finkelstein Mountford.

She is a native of Jerusalem, and has most interestingly pictured, with the assistance of a number of students of Zion College and young people, by Oriental Costumes and surroundings, the actual conditions, as nearly as they can be ascertained, of the Times when Jesus our Lord and King walked on earth in the flesh.

A GREAT FIELD has opened before us for the representation of the work of God in ancient times and in distant lands in such a manner as will interest young and old in Zion, and inspire them with holy zeal to go forth when the time shall come, with great Companies from Zion Restoration Host, for the Evangelization of the Nations.

"The Desire of All Nations shall come."

THE YEAR is Closing with tokens of Divine Favor upon every Department of our work for God and Zion.

On Christmas Morning, when delivering the announcements from Zion Tabernacle, we mentioned that we had received, within the last few days, subscriptions to Zion Lace Industries' Stock, payable during January and February, of fully Sixty Thousand Dollars.

In the evening we were compelled to confess that we had been incorrectly informed, and that the subscriptions exceeded One Hundred Thousand Dollars.

IT WILL BE seen from the following letter from Deacon Daniel Sloan, Manager of Zion Securities and Investments, who has just returned from a very successful tour in the West, that we have to increase the subscription to even a larger sum than we gave in our second statement.

The total number of shares recently applied for is One Thousand Five Hundred and Six, which shows that the Subscriptions have amounted to One Hundred and Fifty Thousand and Six Hundred Dollars.

BUT EVEN while we write we think that we might have to make a fourth correction, and probably increase this sum; for the subscription to our stocks of every kind is becoming a rapidly flowing river.

We have waited upon God, and believed that every difficulty would be overcome without our having to borrow anything from the world, or to sell at too great a sacrifice some of our outside properties which we desire to dispose of.

WE FEEL it will probably be helpful to many hundreds of our readers who are interested in Zion's Financial Institutions for us to quote the brief report, from Deacon Daniel Sloan, to which we have just alluded:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, December 26, 1902.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, City.

Dear General Overseer:—I find upon investigation, and compiling the record, that your statement of last night, in Shiloh Tabernacle, concerning applications for stock to the amount of $100,000, which have recently come into our hands, principally for Zion Lace Industries' Shares, is far below the actual amount of applications received.

Before going West, applications to the amount of two hundred and eleven shares were received, and while I was away, through the efforts of Zion's Special Financial Messengers, principally Deacon J. W. Innes, applications were received for twelve hundred and eighteen shares, and this morning's mail brings in applications for seventy-seven shares more, making a total of fifteen hundred and six shares.

In sending out the enclosed form of letter, which has been addressed to all of the investors of Zion, I did so with confidence that God would give us in the neighborhood of a quarter of a million dollars; just at this time we have One Hundred and Fifty Thousand Dollars of this amount, and in this morning's mail Seventy-seven Hundred Dollars.

The further mails of today yet to be added to this sum is but an indication of the rapid realization of the amount named.

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How grateful we are to God for His hand which has been continually upon us, and for the good and great blessing which He has ever shown us.

Sincerely yours, DANIEL SLOAN.

The letter referred to in Deacon Daniel Sloan's report follows:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES.
ZION CITY, ILLINOIS, December 24, 1902.

DEAR FRIEND:—We send you by mail under separate cover the "City of Zion" brochure with compliments of Zion Land and Investment Association, which shows but faintly the glorious results achieved, which you will welcome as a good report, we trust, of Zion's Commercial Stewardship.

You will also read with interest the enclosed "Many-Sided View of Zion," showing the comprehensive scope of Zion's work.

In view of the proposed advance at which all eight per cent. shares will be sold after January 1st, may we not solicit from you an application to increase the number you already hold?

The premium to be added will make the price of share $110, and will apply to Zion City Bank, Zion Land and Investment Association, and Zion Lace Industries Certificates, all of which now pay eight per cent.

We will enter your request for any number of shares of either of these classes at $100 per share, which can be paid for upon application or at any time before March 1st. This gives you the privilege of applying for more shares now and paying for the same any time between this and March 1, 1903.

The satisfactory results you have already realized on these Certificates make it unnecessary for me to urge upon you the merits of these Securities and the excellent returns they give investors.

Hoping for an acceptance of this proposition, by your filling out the enclosed blank and returning it to us, upon receipt, I am,

Sincerely yours, DANIEL SLOAN.
Manager Zion Securities and Investments.

THE CLOSE of last year found us engaged in the Law Courts, in a fierce hand-to-hand conflict with an Unjust Judge and a Perjured Villain, who sought to destroy our Zion Lace Industries, and it was only by the Mercy of God, and His enabling us to tear the case from the hands of that Unjust Judge, that we were able to retain control of the Zion Lace Industries.

EVERYTHING WAS DONE to make it appear, far and wide, throughout the world, that we had committed some great wrong.

But as the clouds cleared away and all men saw the truth of the matter, Zion Lace Industries and our Financial and Commercial Institutions emerged brighter and stronger than ever.

BUT THE last few months have seen what has been, possibly, the most tremendous assault upon Zion's Commercial Institutions ever made by the united power of a hostile press.

WE, HOWEVER, by the grace of God, have triumphed again, and everywhere throughout the United States friends and foes are praising the beautiful fabric which Zion has produced, and is producing, in millions of yards.

BEAUTIFUL ZION LACE CURTAINS are already adorning our Headquarters Offices, in the Administration building, Elijah Hospice and elsewhere in Zion City, and are being prepared for the general market.

The lovely emblem of the Little White Dove with the word "ZION" scattered all over the delicate and beautiful white net of our first curtains, has excited great admiration.

THERE IS LITERALLY a rushing in upon us of orders from all parts of the United States, which, if not already, will very soon exceed our power to supply as quickly as our friends might desire; and with this our readers will see there is coming into Zion the capital that is needed to extend this beautiful, useful, and allowable adornment of the homes of God's people, and also the simple dress decorations of the King's Daughters in Zion.

EARLY IN the coming year we shall address our readers in a special communication upon this question, and meanwhile we desire our friends everywhere to raise their hearts in praise to God with us for His Guidance and Deliverance, and rich blessing upon us in all Departments of Zion as the year closes.

MORE THAN all other things we desire a great increase of spiritual blessing.

The material blessing is flowing in upon us every day and hour.

We also have the spiritual.

But we want more and more of the Purity and Power and Presence of God, the Patience of Christ, and the Persevering power which will bring still greater Progress in every Department, by the Presence of the Holy Spirit in all our people.

LET ALL to whom these words come earnestly pray that the Closing Hours of the Year, and the Entry upon the Third Year of the Century, will be marked by Showers of Spiritual Blessing in Shiloh Tabernacle, which will flow in streams to Zion in all the Lands, and through Zion to all the world.

THIS, ABOVE all things, is our desire and prayer.

BRETHREN, PRAY FOR US.

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The Christ who was born in Bethlehem lies in no manger. The Christ who died at Calvary lies in no tomb of Joseph of Arimathea, hewn out of a rock. . . . The Christ reascended into the heavens at Bethany, and He is there in His Celestial Body. I can tell you exactly when He shall appear, and yet I name no day, I name no week, I name no year. But I can tell you, because I am sent to tell. . . . "Why then say the scribes that Elijah must first come?" The scribes were right, and the Christ said it. . . . He is the one prophet who must come three times. . . . First, he came as the Destroyer, in the person of Elijah the Sojourner of Gilead. Then he came as the Preparer, in the person of John the Baptist. Jesus said that he was Elijah, and that they had killed him because he fulfilled his mission. If any one in the Church of God does not understand it so, then they differ with the apostles to whom the Christ revealed that fact: for it is written in Matthew 11:14 and Matthew 17:9-13 as plainly as it could be—"Then understood the disciples that He spake unto them of John the Baptist." . . . He comes in the latter days to fulfil the third office of that prophet of whom Moses spoke, of the Messenger of the Covenant, and as the Restorer. Jesus said, long after John was dead: "For Elijah indeed cometh, and shall restore All Things." . . . He said it concerning that third manifestation. And I stand here today and say that I AM ELIJAH THE RESTORER. . . . When the Lord comes, He is going to Rule, and send forth those whom He brings with Him to take possession of the earth in His Name. What about the people who will not obey? They will either have to repent and submit to God, or get off the earth. There will be no private property. There will be no municipal property.

There will be no national property. When the Christ comes, you will either have to admit that you and all you have are His, or you will have to disappear, like Ananias. If you continue to lie, you will be rolled up like Sapphira and you will be buried. There is no room for two Kings. There will be one King—the King of Glory, the King of Life. The powers of Death and Hell will vanish. . . . The land will be cleansed and the world will be cleansed by the Fire of God's wrath. You cannot defy God forever, you children of the Devil. This earth was never made by the Devil. It was made by God and for good purposes. He will send forth His servants, and the Nation which will not serve God will perish. That Time is coming on soon. . . . We are now living in the beginning of the Times of the Restoration and of the fulfilment of God's Promise in sending Elijah: "Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." . . . Some scoffers will say: "That is talk." That is what they said when Noah preached, but they did not say that when they were drowning in the Flood. That is what they said when Jesus foretold the destruction of Jerusalem. He said that not one stone should be left upon another. They did not say that when Titus, the son of Vespasian, with the armies of Rome, completely destroyed the Holy City, and put the people to death, except a miserable remnant who were carried into captivity. Nobody mocked then at the prophecy of Jesus. You will not mock long, because the Day is coming. "The Time is short."

When shall He appear? In the Times of the Restoration of All Things. What will He do? He will reign until He has completely controlled this earth, until every other form of government has perished; until the Kingdom of God is established from shore to shore; and until the knowledge of the Lord covers the whole earth as the waters the sea. Hallelujah!—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, December 21, 1902.



"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." Mal III:1.

"Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal IV:5+6

"And He (Jesus) answered and said, Elias indeed cometh, and shall restore all things." Mark IX

"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 the Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began. Moses indeed said, A Prophet shall the Lord God raise up unto you from among your brethren like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that Prophet, shall be utterly destroyed from among the people." Acts III:19-23

ELIJAH THE RESTORER, THE FORERUNNER OF THE COMING OF THE CHRIST, HERALDS HIS THIRD MANIFESTATION.

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ELIJAH

By J. GABRIEL EXCELL

Behold, I will send you Elijah the Prophet before the great and terrible day of Jehovah come.
And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.—Malachi 4:5, 6.
And He answered and said, Elijah indeed cometh, and shall restore all things.—Matthew 17:11.

BEHOLD the sight! Elijah dares
The priests of Baal and prophets of the grove
Defy, and boldly mocks their prayers.
Hard to the hilt in Error's heart he drove
His glit'ring Sword—
Jehovah's Word.
He stood the truth of God to prove.

Once more we see, by Jordan's side,
A prophet sent from God, who dares disdain
Phylactery and border wide
Of Pharisees whose hearts no love contain
Nor Roman lord,
Nor fear of sword
The Baptist's spirit can restrain.

The Day of God—that dreadful day
Draws on apace! But ere the night be o'er
God's messenger prepares the way;
Elijah cometh all things to restore:
In this our day
Prepares the way
For Christ to reign from shore to shore.

A scion of old Israel's stock
Is trained in Caledonia's classic halls
The heavenly storehouse to unlock;
On him the mantle of Elijah falls:
Ordained by God
To wield the rod
The nations unto Christ he calls.

In wrath divine this man of prayer
The pagan worship of infernal lust—
The Phallic mysteries—lays bare.
Priest, Lawyer, President and King, unjust,
He doth reprove;
Yet seeks in love
To save the creature of the dust.

Masonic ministers of Baal,
Accursed sons of hell, why vainly try
Against Jehovah to prevail?
Will ye the Lord of Hosts Himself defy?
Ye rebels, Turn!
No longer spurn
Salvation's Message, lest ye die.

He fights for God, bold Scotia's son,
And bids defiance to the hosts of sin.
His mighty battle-axe with one
Fell stroke, the skull of Evil crushes in:
Their leader slain
They flee in pain.
In ev'ry conflict God must win.

Be wise now, therefore, O ye kings,
Submit yourselves, ye judges, to his rod;
The Spirit of Elijah brings
Th' Almighty power of Elijah's God,
And bolts of wrath
Illume the path
Of him whose steeds with fire are shod.

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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?

SO SANG John Keble, the Christian poet, fourscore years ago.

God has sent the mighty prophet for whose coming he prayed and of whom he sang.

Once more the fallen Church feels Elijah's eye.

Once more that Voice which hurled defiance at Baal-worshiping Ahab and called down the fire from heaven; that Voice which, centuries later, cried in the wilderness, "Prepare ye the way of the Lord," is ringing through all the earth.

Once more God has implanted in mortal frame that mighty spirit and power which thrilled in the strong body of the Tishbite, and drove the Baptist on in his brief but mighty ministry. Once more God's enemies hear with terror and dismay their doom proclaimed in fearless accents.

Once more God's people, who have wandered from Him, hear that warning voice, stern, yet loving, calling "Return ye unto God!"

Once more God's true people hear with joy inexpressible the Voice of that Prophet, proclaiming the Coming of their Lord.

But the Voice is now more powerful and more terrifying, and brings a deeper joy than ever; for it is being heard for the last time on earth.

It is God's Final Call to His people.

It is the Voice which proclaims the End of the Dispensation and the Consummation of the Age.

It is the Voice promised by God before His Great and Terrible Day, the Voice which must now be heeded lest He Himself come and smite the earth with a curse.

It is the Voice of that prophet foretold as the Restorer of All Things; the Voice of the great forerunner of the Christ before His coming to the earth in power and great glory, to clear it of all who refuse to acknowledge His Authority, and submit themselves to His Rule.

Aye, John Keble, your prayer is answered!

On Lord's Day afternoon, December 21, 1902, that prophet stood in the great Chicago Auditorium, and in the presence of three thousand people proclaimed his startling Christmas Message.

It was a Restoration Message answering Three Questions concerning the Messiah, which have agitated the world since the fall: "Where is He? When will He appear? What will He do when He comes again to this earth?"

Strange and startling as was this Message, it came with an unmistakable ring of Divine Authority.

It was received with joy and thanksgiving by thousands of Christians present.

It was heard with the deepest and most thoughtful interest by the others who were there in large number.

The scornful laughter, the jeers and the sneers of the apostate churches and of the world have long ago ceased.

The intelligent, respectful and earnest attention of thousands of strangers in the Chicago Auditorium last Lord's Day afternoon was but a manifestation of the intensity of interest which is being felt throughout the world concerning this prophet and his Messages.

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They cannot pass them by lightly; for God is now, through them, calling a whole world to a decision of eternal significance.

Chicago Auditorium, Lord's Day Afternoon, December 21, 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.

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.

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 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. 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."

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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.

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The General Overseer then said:

Let us read several portions of the inspired Word of God, first in the book of the prophet Isaiah, the first eight verses of the 32d chapter, and the 65th chapter, beginning at the 17th verse.

In commenting upon Isaiah 65:18 he said:

For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind.
But be ye glad and rejoice forever in that which I create

These are God's words.

Everything Which God Has Created Is Good.

His tender mercies are over all His works.

He hateth nothing which He hath made, except that which has been handed over to the Devil to defile it, to mar it, to adulterate it, and to make it a poisonous, deadly and vile thing. The glorious fruit of the vine is God's good gift; but the Wine of Sodom, the Intoxicating Cup of Devils, which biteth at the last like a serpent and stingeth like an adder, is the liquid damnation that makes this world a hell. The goodness of God has been changed into the seduction of Satan.

All Divine Creations are good.

All Diabolical Perversions are evil.

But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.
There shall be no more thence and infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed.
And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.
They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them.
And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.
The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith Jehovah.

The General Overseer then read the first eleven verses of the 2d chapter of Matthew, the first nine verses and the 36th and 37th verses of the last chapter of Luke.

"Behold, a spirit."

Why should you be terrified and affrighted because you behold a spirit?

I see several thousand spirits here.

You are clothed in flesh, but it does not make anv difference, you are spirits.

Out of thousands of eyes spirits are looking.

Fear Is the Most Contemptible Thing in the Universe.

I have not a bit of sympathy with it.

The Cowards lead the procession to hell all the time.

It is the Fearful and the unbelieving, the abominable, the sorcerer, or pharmacist (*pharmakoi*), and all the others, down to the liars—who are the last and meanest of the crowd—who go to the lake which burneth with fire and brimstone, which is the Second Death.

It is the Coward who leads the procession every time.

Wherever there is Fear there is Sin.

You have something to be afraid of.

A little child, innocent and knowing no fear, trained amidst love, has no sense of terror.

A Beautiful Example of Childlike Trust and Fearlessness.

A naughty servant once frightened our beloved daughter who is now in heaven.

It was the only time I ever knew of in all her life that she ever manifested fear.

We came into the home and heard her screaming.

The servant had told her there was a black dog and a black man there, and that she had better take care not to open her eyes or she would see them, and they would take her. And then the wicked girl had gone out.

Now, why should a black dog or a black man be an object to fear?

I like to see black people.

The blacker they are the more I like them

I am always sorry when I see a mulatto, quadroon or octoroon, and I feel an ever deeper sympathy.

I know it is for the most part, not always, a brand of sin—not theirs, but of our own race.

But why should there be fear in the color black?

Black is a very good thing.

I love the light, but I am also glad for the night, and the darker it is, sometimes the better it is: for the stars shine more brightly when neither sun nor moon obscure their wondrous glories, their array of infinite beauty and solemn majesty.

We said to the little maid: "There is no black dog or black man here; there is nothing to fear. Only God and the good Angels are here. Jesus is here."

The little, convulsed frame and the sobbing breast were stilled, the tears were wiped away, and she said: "So Jesus is here. There is no black man, no black dog, and nothing to fear; Jesus is here."

She lay awake with her eyes brightly looking up.

The last we heard from her little lips that night were the words: "Jesus is here."

The next day her mamma found her with such a pleased and funny look on her face, peering into all the cupboards of the house, under the bed, here and there, especially when she did not think mamma was looking.

At last the mother said: "What is it you are looking for, Esther?"

"Well, mamma," she replied, "You know I saw Jesus last night; He was here, and I was wondering where He was hiding."

"Jesus is here!"

Seven months ago, in this city, when her spirit went out from earth, after twenty-one beautiful years of pure and lovely life, she said, just as sweetly as when a little child: "Jesus is here. When I pass through the waters, they shall not overflow me: for Thou art with me and I am not afraid."

You cannot fear when you can truly say, "I know that Jesus is here."

When you love Him you can never be afraid anywhere.

You can never be afraid of anything, for "perfect love casteth out fear." "Fear hath torment."

There Is No Fear in Love.

He that feareth is not made perfect in Love.

If I were afraid to tell you just what God has taught me, I should be a mean coward, utterly incapable of communicating any teaching that would be of any real value to any one in this world.

The man who is afraid of any one or anything can never be an effective helper of his fellow men.

The man who would put another in fear or attempt to do so, is as much a coward as his victim.

They are miserable, contemptible cowards, full of fear, who are leading the procession to Hell.

The Fearful! the Fearful! the Fearful!

It is because men are afraid to speak and live the truth that evil conditions exist in this world.

The Christ's disciples had been cowards.

They had abandoned their Master in the hour of peril. They all forsook Him and fled.

They were very brave when they were talking.

When it came to doing, it was another thing.

And as they spake these things, He himself stood in the midst of them, and saith unto them, Peace be unto you.
But they were terrified and affrighted, and supposed that they beheld a spirit.
And He said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart?
See My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having.

There Is No Blood in the Resurrection Body.

Not flesh and blood, for the blood had all gone.

Head, hands, feet and riven heart were all parts of a bloodless body, pure as it had ever been.

The spiritual hath not flesh and bones.

Flesh and blood cannot inherit the Kingdom of Heaven. There is no blood there.

All the blood was shed upon the Altar of the Atoning Sacrifice.

This earth is blood-stained, but there is no blood in heaven —no animal life.

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The life of heaven is spiritual not psychical, and blood is a necessity of animal or psychical life.

For a spirit hath not flesh and bones, as ye behold Me having. And when He had said this, He showed them His hands, and His feet. And while they still disbelieved for joy—

Persistent, Unreasoning Faithlessness of Some.

There are some people whom you can never get to believe.
They are faithless in sorrow and they are faithless in joy.
They will disbelieve when it is true and they know it is true
These people disbelieved for joy and wonder.

And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat?
And they gave Him a piece of broiled fish.
And He took it, and did eat before them.
And He said unto them, These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me.
Then opened He their mind, that they might understand the Scriptures.

There is much opening of minds needed yet.

To Understand Is to Know.

You do not understand a thing by memorizing it.

You do not understand a thing by hearing it, by seeing it, by reading it, or by any representation that can be made of it.

You only understand by knowing.

Understanding is knowledge, personal, real, conscious possession.

That is power.

It is not to see, hear, merely to repeat, or to be able to tell about it, but to know it.

To know is to see. To know is to be.

If I know God I see God.

If I know God I am godly.

If I know Him I have the Power of His Resurrection.

That I may know Him, and the Power of His Resurrection, and the Fellowship of His Sufferings, becoming conformed unto His death; if by any means I may attain unto the Resurrection from the Dead.

It begins by knowing Him.

Then opened He their mind, that they might understand the Scriptures;
And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day.

That is the point which every Jew must consider.

The Word of God Must Have an Interpreter.

The Ethiopian prince, reading the 53d chapter of Isaiah, heard a voice speaking out of the dust of the road as his chariot rolled along: "Understandest thou what thou readest?"

He looked down and saw, running alongside the chariot, a man begrimed with the dust and with blazing eye, out of which looked an earnest spirit.

The chariot was stopped. "How can I," he said, "except some man interpret?"

It is the Interpretation which is the whole thing.

You do not understand it when you see it or hear it.

It must be interpreted in such a way that you can understand it.

"Of whom speaketh the prophet?" asked the Ethiopian, as he read the words:

As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, He opened not His mouth.
He poured out His soul unto death, and was numbered with the transgressors.

"Who was that?"

"That is the Messiah, the Christ, the Son of God."

The interpreter made it so plain that the Ethiopian prince wanted to be baptized in the very first water they came to.

Many of you read the Scriptures and never have your minds opened.

Many have no honest interpreter.

You may have had an interpreter who did not want you to know that the Scriptures meant exactly what they said, and who juggled with the words: "I am the Lord that healeth thee," and put them in the past tense, and said, "I *was* the Lord that healed thee."

He may have juggled with the words, "I will come again," and talked of it as if it had some philosophical, mystical significance.

Why not have the Word interpreted honestly?

And that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem.
Ye are witnesses of these things.
And behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with Power from on High.

Power Not Conferred by Men's Votes.

What is the use of sending out men unless they have some real power?

You cannot give a man power by a ballot-box.

If he has not the power within him before you elect him, you cannot create the power by simply putting him in office.

You do not make a legislator by electing a saloon politician, or a politician of any kind.

"You cannot make a silk purse out of a sow's ear."

You cannot make a legislator out of an ignorant law-breaker.

I once ventured to say to a certain mayor of this city, when talking with him in his office:

"Mr. Mayor, I stand upon the Common Law of England."

"What have we to do with the law of England?" he replied.

"Mr. Mayor, I never believed you were the right man for this office, and I am sure now that you are not."

A man who is the chief magistrate of the City of Chicago, and does not know that the Common Law of England is incorporated by express statute into the laws of the state of Illinois—and, as far as I know, of every other state in the American Union—is not fit to sit there.

Zion Holds Balance of Power in Chicago Elections.

You could make that man mayor, but you could not give him capacity, real power, by so doing. He was the mere tool of a party, a poor little political trickster, who got there by Republican votes.

Zion in Chicago has kept that party out ever since.

I did much praying over that, and quite a little working, too.

When it comes to voting in Chicago, Zion can cast the deciding vote between the Democrats and Republicans: for it does not take many thousands of votes to do that, since the parties are almost equally balanced.

We are the little boy in the middle of the see-saw, and they go up or down, just as we say. (Laughter and applause.)

Zion can vote ten thousand, sometimes twenty thousand, which is the deciding power between the Democrats and the Republicans upon a straight issue.

If they do not know that, they had better learn it.

The decision always lies with those who have the Balance of Power, especially if they do not make much fuss about it, but go ahead and do it.

It is very foolish to fuss about it.

If you are going to do a thing, do it.

Do not fuss.

The most ignorant people in regard to politics are the machine-made politicians.

They do not know how it is that the ballot-boxes do not show what they had arranged things for them to show.

After all, Power does not lie in numbers.

The Power on High Is the Deciding Power.

Abraham Lincoln was not a very powerful man in himself.

He never was very eminent as a lawyer.

Nobody ever accused him of the crime of standing on the pinnacle of legal fame.

He was a good, sound-hearted, sound-headed man.

Do you know what made him President?

One day he spoke words to this effect: "It is written in an old Book that 'a house divided against itself shall fall.' The time has come for us to see that this Nation, divided into slaves and free men, cannot stand.

"The division must cease, and all men must be free."

That was the thing which settled the whole question.

He got that out of the Book of God.

He got that from the Teachings of Jesus, the Christ, the Son of God.

One word of Power is worth the whole of all this chatter, chatter, chatter, chatter!

At one time fishermen, tax-gatherers, obscure people, of no account socially, of no account ecclesiastically, of no account politically, a poor set of Galileans, held the Balance of Power.

It is so today.

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No word of God's shall be void of Power.

"Go ye to Jerusalem," He said, "and wait there until you get Power from on high.

"It will not matter what hellish power comes from below, or what hellish powers there are on earth, the Heavenly Powers will finally conquer."

That is the Power which is conquering all the time.

Not men's words. They die. They perish.

Those who have the Word which lives and abides forever, the thing which is true *within them*, always hold the Balance of Power.

One man with God on his side makes a majority everywhere.

Majorities do not consist in numbers.

They seem to for a short time, but the power lies in the man with God on his side.

Overturning Power of the Apostles.

That is why these men went forth and stirred up everything.

They stirred up the Pharisees and Sadducees.

They went right along.

They tumbled up all the philosophies and religions of the East and the West, until at last they got to be known as the people who turned things upside down.

That is the reputation which we have—that we turn things upside down.

I hope we deserve it.

I hope we are guilty.

I want that you shall be.

An old preacher of John Wesley's, who had received Power from on High, although he had never had any education in school, was often rather hazy as to where to find his text.

One day he forgot entirely where it was, and, as he could not read, he said: "Brethren, I do not know where it is, but it is there in that Bible. It will do you good to hunt it up and find where it is.

"This is my text: 'The men that have turned the world upside down have come hither also.' [Acts 17:6.]

"Now," he said, "first, the world is downside up. Second, in order to be put right, we must turn it upside down. Third, we are the boys to do it." (Laughter.)

Why the Methodists Lost Power.

The Methodism of John Wesley turned things upside down.

If they had only kept on in John Wesley's line, they would have been all right.

Instead they went to sea with Mah-hah-bone, they got into miserable Masonic dens, and they have consequently lost Power from on High.

They were seeking, and they are seeking now, for the living among the dead, to get strength from the widow of Tyre's son, and the bogus resurrection of his stinking carcass by King Solomon, and the omnific word Ma-have-you-got-a-bone (laughter) or something like that—Mah-hah-bone.

Ugh!

I wonder that you are not ashamed of it.

There is no Divine power in that.

There was power resulting from that old fellow's saying: "The world is downside up; it has got to be turned upside down, and we are the boys to do it."

He felt it in himself, and the people to whom he spoke felt it.

*They turn*ed things upside down in Cornwall, in Devonshire, and *all over* England.

They sent the cockpits, the cards and the gamblers flying.

The wife-beaters, dice-players, gamblers, cock-fighters and drunkards were transformed into magnificent Christian men by such men as that preacher.

May God give His Power, and the sublime Divine egotism which enables us to know that we are just the boys to do it when we have God's Power within.

The Balance of Power Is with God.

When I came to Chicago they said that they would not hear me.

I said: "You will have to hear me. I will turn you upside down, stand you on your head and wipe the floor with you."

And I did it, too. I saw that the time had come for violent speaking and extreme action against the Powers of Darkness and Hell, who seemed to consider Chicago as Satan's Own.

There are scores of you here whom I did that to, are there not?

Voices—"Yes."

General Overseer—I know I did. It took lots of bumping to make you see, and to knock your ignorant conceit out of you.

There is Power in God, and in Zion, to turn things upside down until they are gotten right side up.

I made up my mind about that in 1896, in this city, when that miserably wicked mayor wanted to do all kinds of bad things.

I said: "We will have him out of power at the next election."

We had him out, kept both him and his party out, and I think it will lie with us whether the party will stay out.

They smile at that, but they will not smile when it comes to voting day, because the Balance of Power is the whole thing, and the Balance of Power in this whole world is always with God. I do not pretend for a moment to be indifferent in politics, and Zion will always cast her political influence where it will best promote Theocracy—the Rule of God. And Zion's thousands vote as one man; and they influence thousands to vote as they vote.

And He led them out until they were over against Bethany: and He lifted up His hands, and blessed them.

And it came to pass, while He blessed them, He parted from them, and was carried up into heaven.

And they worshiped Him, and returned to Jerusalem with great joy.

And were continually in the Temple, blessing God.

Prayer was offered by Overseer Piper and the General Overseer, followed by the Disciples' Prayer, chanted by the Choir and Congregation.

The announcements were made and the tithes and offerings received.

ANSWERS TO THREE QUESTIONS CONCERNING THE MESSIAH: WHERE IS HE? WHEN WILL HE APPEAR? WHAT WILL HE DO WHEN HE COMES AGAIN TO THIS EARTH?

INVOCATION.

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

I desire to read to you a few verses from the 3d chapter of the Acts of the Apostles, beginning with the 18th verse, which I put in front of all I have to say.

TEXT.

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 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.

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

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

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

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

Unto you first God, having raised up His Servant—

I desire to point out to you the difference in the Revision here to the old Translation.

It is not "having raised up His Son Jesus."

All the misunderstanding of this passage gathers around this mistranslation.

The Revision has it correctly.

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 Christ is not a servant. He is a Son. The servant referred to here by Moses is identical with the Messenger of the Covenant and Elijah the Restorer, spoken of in Malachi 3:1-3 and 4:6, also Matthew 17:11.

I have thought much upon the three questions concerning the Messiah, which I have set myself to answer this afternoon.

Where is He?

When shall He appear?

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What will He do when He comes again to earth?

It is very easy to cull from the great realm of poetic thought concerning Christmastide, and deliver discourses of a pathetic nature concerning the little Baby at Bethlehem.

They have their place, and the Story is ever sweet, and, although so old, it is ever new.

However, we do not live in the past.

False Representations of the Christ.

The curse of the Church today is that large portions of the church represent the Christ either as a baby in a mother's arms, a dead man on a crucifix, or, as in the blasphemous idolatry of the mass, which declares that a bit of bread, stamped by the hand of a priest and hocused-pocused with his Latin, has been transformed into the body, blood and bones of Jesus, the Christ.

Such a Christ is not our Christ.

Neither the babe in the manger, the man on the cross, nor the idolatrous lie of the mass contains the Christ whom we know.

The Christ whom we know is that Christ who has revealed Himself to us by His Spirit, who is crowned with glory and honor; and who, having tasted death for every man, has received power from the Father—All Power in the heavens and in the earth.

I desire to speak of Him, not as He was, but as He is.

The Quest of the Wise Men.

Where is He?

The cry of the Wise Men, the Magi of the East, rang through the streets of Jerusalem day and night.

It finally became a terrible cry. Perhaps at first few paid much attention to it.

The Wise Men were accompanied, doubtless, by their retinue of servants.

They were doubtless venerable men of high rank and station in their own lands.

God's Word says that they were wise.

He revealed to them in the yet further Orient that the Redeemer was about to come, the Messiah for whom all the nations were looking.

When they got to Jerusalem, the Star which they had seen had apparently disappeared, and they were crying night and day through that city:

> Where is He that is born King of the Jews? for we saw His Star in the east, and are come to worship Him.

The people gathered around, but the Wise Men had no answers to questions that might be asked.

They simply asked this one question: "Where is He? Who can tell us where He is who is born King of the Jews?"

Thus night and day they went through the city.

At last people began to laugh at them.

The Jerusalem *Chronicle*, *Tribune*, *Daily Spews*, and the contemptible Jerusalem *Record-Herald*, had they been in existence, would have poured contumely upon these men, and spoken of them with disdain and contempt.

Poor lunatics who had come upon a foolish quest to find a King!

Herod an Idumean Usurper.

There was Herod, was he not King of the Jews?

Herod knew better.

Herod was an Idumean, and there was not a bit of the Jew about him.

Herod was a usurper, and none knew better than he that he had no right to the Jewish throne.

They began to think a little.

Herod began to be troubled.

The Sanhedrin, the Sacred Council of the Seventy, began to be troubled.

The trouble spread into the Temple, into the market places, into the bazaars, into the schools, into the palaces, and into the hovels, until all Jerusalem was troubled with this cry.

Whenever a Divine Message Comes to a City There Is Trouble.

A man who has a Divine Message has to ask questions which make trouble.

The Christ made trouble.

He went for the Devil and for Herod, the King who pleased the Powers of Hell.

He made trouble for Herod before He was born.

He made him trouble after He was born.

He makes trouble for all the politicians.

The Christ would not have knuckled down to your dirty politics, you wretched politicians, who are like cards, for the more they shuffle you the dirtier you get.

You are badly shuffled all the time, and you get terribly dirty—a dirty pack.

Elections are only a new shuffle of the same old, dirty pack that goes on all the time in politics.

You cannot get the Christ into that deal.

You cannot get God's Messenger into that deal.

He will not shuffle in your politics; he will do what is right.

There is trouble wherever a Divine Messenger appears. Men who have knowledge will ask questions, and questions are awkward things for people who have power without having legitimate authority. Faithless ministers tremble, as did the priests of old.

That question went on being asked until at last Herod called a council, and said: "You Wise Men tell me where the Messiah is to be born?"

They knew that He was coming, but they were trying to put off the question. They were like ministers of today who believe He is coming again, but are afraid to preach it.

Herod at last began to see that it would be best to find an answer from those who must know the Sacred Prophecies concerning the Coming of the King.

In his cruel, wicked heart he determined that he would find out where that King was born, would pretend to be a worshiper of Him and then strangle Him to death.

He would kill Him in some manner and thus put an end of His ever taking the throne and establishing the Kingdom of God.

Scholarly Character of Jewish Priesthood.

The Jewish priesthood has always been a very learned priesthood.

I suppose that even to this day there are few better educated ministers in their way in the world, than in the Rabbinical ministry.

A Rabbi is not necessarily a priest. The Rabbi is a teacher and a preacher.

These Rabbis, Scribes, Priests, Teachers and Doctors of the Law had only one answer.

They knew that the Christ should be born in Bethlehem, and quoted the prophecy from the prophet Micah, chapter 5, verse 2:

> But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall One come forth unto Me that is to be Ruler in Israel; whose goings forth are from of old, from everlasting.

If they had gone on they would have had to say that He must be the Son of a Virgin, as it is written in the prophet Isaiah 7:14—

> Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel.

That Name, being interpreted, is "God with us."

So far as the record goes, they simply gave the answer, only from Micah naming the locality, "Bethlehem."

That was enough for Herod.

He could surround Bethlehem and kill every child in it, and he did it.

It did not matter to that monster of cruelty how many parents' hearts would be wrung with awful anguish and unspeakable sorrow all their lives.

He was determined to reign even if he could only do so by the Murder of Innocent Babes.

That same spirit of murder is in the world still, only there is a great deal more of it.

Murder is wrought now upon a larger scale.

War Is Murder on a Large Scale.

The taking of life in war is murder, for killing is murder everywhere.

War is murder upon a wholesale scale.

"Thou shalt not kill," is properly translated, as I read it, "Thou shalt do no murder."

Murder meant very little to that king.

It means a great deal less to people now.

Abortion Is Cowardly Murder.

One day I shall get after a very common class of murderers. I have no faith that any state's attorney, or any city perse-

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cutor, as I used to call him, will undertake the task of hunting out the abortionists of Chicago.

They are to be found in every rank of the medical profession.

There are the fashionable and rich people's abortionists as well as those of the poor and miserable people.

It is well known that there are babies born every day in Chicago who are destined for the crematory, unless you can save them. We save many fallen maidens, who are about to become mothers without being wives, and we save their Innocent Babes to be trained for God in Zion.

One doctor came to one of my Deaconesses and said: "I am sick at heart of this. I can give you babies to take care of.

"If you do not take them there is only one of two places for them—the dissecting table or the crematory."

That is Chicago.

The men who do that kind of thing ought to be hanged by the neck until they are dead, if hanging is a good punishment. (Applause.)

What is to be done to the mothers and the fathers of such babes?

Do not talk with horror about the slaying of the babies at Bethlehem.

Herod, perhaps, did not kill more than fifty.

I will guarantee that in the city of Chicago there are at least five hundred slain every year.

Infanticide in Civilized and Uncivilized Countries.

Out of the river Seine at Paris, the dead bodies of ten thousand children are taken every year, who have been drowned by their inhuman parents.

In China there are great walled places, circular in form, into which they toss the bodies of the female children.

There they are eaten by vultures.

The moaning of these children ere they die can be plainly heard in these abodes of despair.

Herod is not a circumstance compared with the infanticides of today, both in civilized and uncivilized countries.

In this country the facts concerning this horrible crime are astounding.

I should like to preach a sermon to you upon the statistics of Infantile Mortality in Chicago, and elsewhere, and the Causes and Consequences of Infant Murder. Some day I shall, God permitting.

If it were not for the foreign immigration into the United States of America there would be a diminution in the population shown by the last census.

Children are hated by those who lustfully procreate them.

Those who are making a display of weeping over the Babe of Bethlehem, are many of them women who have murdered their own unborn offspring.

The Christ was born and escaped Herod the murderer, and was taken down into Egypt, where He was taught.

The Story of the Christ is but imperfectly told in the Bible.

We have not been told about the sojourn in Egypt, and whether He was educated at Cairo or elsewhere.

We have not been told anything about the long years of family life during which Mary had four other sons, James, Joses, Simon and Jude, and probably three daughters.

We are not told when Joseph died, and when Jesus, the first born, became the head of the house and assumed the responsibilities.

We are not told of their circumstances.

Poverty of Jesus Only a Tradition.

We have had impressed upon us by a cunning and foolish priesthood that Jesus was very poor.

I fail to see it.

Jesus had received, at the hands of the Wise Men, gold, frankincense and myrrh.

He had received the costly robe which He afterwards wore, the seamless dress of a King.

The presents which were made then were doubtless so large and rich and royal that the Christ could well be maintained by them.

I do not believe in the poverty which some see in the Bible, when they read that the Christ had not where to lay His head.

That is an Orientalism, which is said concerning a man, no matter how rich he may be, if he is a bachelor.

In the East he is said to have nowhere to lay his head.

When he gets married he has a place to lay his head.

Oftentimes in this country that is about all the use a wife is—a pillow for the wretched head of a debauched villain who comes home drunk, after spending his time, money, and strength with unclean men and worse women.

She is expected to stay home, and keep awake until he comes home from Mah-hah-bone, and all the abominations of the secret lodge and subsequent banquet.

I said, come home, but he is oftener carried home.

The dirty, stinking, gluttonous skunk gets a good, clean woman and makes her a place to lay his head upon!

Jesus Waited Upon by Those Whom He Had Healed.

I believe that that expression, which is common in the Orient today concerning an unmarried man, no matter how wealthy he may be, is just what was meant in the Christ's time.

The Christ Himself while He was yet alive was ministered to.

He not only had the original wealth which was given to Him at the time the Wise Men made those offerings, but in His after ministry, there waited upon Him and went with Him women who had been cleansed by His power.

The evangelist Luke—chapter 8, verses 1 to 3—gives us some insight into this. He says:

> And it came to pass soon afterwards, that He went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God, and with Him the twelve.
>
> And certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven Devils had gone out.
>
> And Joanna the wife of Chuza, Herod's Steward, and Susanna, and many others, which ministered unto them of their substance.

Joanna, Susanna, Mary of Magdala, many others who had been healed of evil spirits and infirmities, were with Him.

One of these was the wife of Chuza, Herod's own treasurer, a princely lady, doubtless wealthy in her own right.

How strange that the son of the man who wanted to murder Jesus should have for a treasurer one whose wife ministered to Jesus.

This talk of the poverty of Jesus is one of the foolish things.

It is true that the Christ remained unmarried.

Nevertheless, I believe that not only in the lovely home at Bethany, but in every place to which he went throughout the land the doors of thousands of homes would be open to Him, and thousands then, and myriads now, would consider it the highest of honor to entertain Him and His companions as did Martha, Mary and Lazarus in the home at Bethany. He never lacked for a home in the Holy Land because of His poverty.

Even the rulers of the Jews came to His abode, the Pharisees invited Him to their tables, and He ate with them, and the people everywhere loved Him.

Was there a single home of the multitudes whom He healed that was not opened to Him? No, indeed.

I am only one of His servants.

Nevertheless, I could travel throughout the length and breadth of Australia, of America, and of Europe, and find in nearly every city many good homes which would be glad to receive me, and where I could lay my head.

So it was with Jesus.

He was rich, but He became wilfully poor.

He laid aside His riches in heaven, and on earth, and went about distributing the earthly things, and laying up in heaven great stores.

But that He ever was a poor dependent and almost mendicant is absurd and contrary to facts, and just the folly of people who do not know enough to understand.

Where Is the Christ Now?

It is a straight question which Christians ought to be able to answer and know in their innermost consciousness that they are answering it truly.

There are two ways of answering that question.

If you ask me where He is spiritually, I say He is here present with us. His Spirit is also within me.

> Jesus, where'er Thy people meet
> There they behold Thy mercy-seat.
> Where'er they seek Thee Thou art found,
> And every place is hallowed ground.
>
> For Thou within no walls confined
> Inhabitest the humble mind;
> Such ever bring Thee where they come,
> And going, take Thee to their home.

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For not in circling depths nor heights,
But in the conscious breast;
Present to faith, though hid from sight,
There doth Thy Spirit rest.

All scenes alike engaging prove
To hearts impressed with God's own love,
Where'er they dwell they dwell with Thee;
At home, abroad, or on the sea.

Could I be cast where Thou art not,
That were indeed a dreadful lot.
But regions none remote I call,
For I can find my Lord in all.

He is with us All the Days, even unto the Consummation of the Age—a living, bright Reality.

More present to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than e'en the dearest earthly tie.

The Christ fills this earth everywhere with His Presence.
You cannot be where He is not.

The Christ's Glorified Body Is in the Heavens, Where He Is Our Advocate With the Father.

But if this question is asked concerning Him in the sense of a Physical Embodiment, there is only one answer for that.

He has entered into the Holiest through the Blood of the Everlasting Covenant.

He who came as Prophet and sealed His testimony with His blood, has entered into the heavens as Priest, and, thank God, He is coming back again as King. (Amen.)

He is now the Advocate with the Father, Jesus, the Christ, the Righteous, the Intercessor, the Mediator between God and man, the man Christ Jesus, whom John saw in the Vision at the Isle of Patmos.

You can read the full description in the first chapter of the Revelation, verses 10 to 20.

His glorious appearance was so wonderful that John fell at His feet as dead.

When he was lifted up by the hand which he knew so well, he heard the words: "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."

We say, therefore, that as a personality He is in the glorified body which He received after His reascension into the heavens.

He is there as the Mediator between God and man.

Where high that heavenly temple stands,
That house of God not made with hands;
A great High Priest my nature wears,
The Guardian of Mankind appears.

Though now exalted up on high,
He bends on earth a Brother's eye;
He sympathizes with our grief,
And to the sufferer sends relief.

In deepest sympathy with all humanity, He is the Advocate with the Father, the High Priest for all mankind.

He died not for our sins only, but also for the sins of the whole world.

He died not for the righteous only, but for the sinner:

For as in Adam all die, so also in the Christ shall all be made alive.

His work goes on.

He pursues His Mighty Plan in heaven, preparing a place for the redeemed—a great schoolhouse, a mighty college, a wondrous city, in which He will train His people for Service throughout the Universe.

He is preparing places now.

He is now in the presence of God, an Advocate for us.

The Christ who was born in Bethlehem lies in no manger.

The Christ who died at Calvary lies in no tomb of Joseph of Arimathea, hewn out of a rock.

His dust is nowhere to be found in Syria or anywhere else.

A Foolish Mohammedan Claim.

There is one foolish man in India, a Mohammedan Messiah, who persists in writing to me saying that the body of the Christ is buried at Cashmir, in India, and can be found there.

He never says that he has seen it, but the poor, fanatical and ignorant creature keeps on with the raving that the Christ died in India.

The Christ reascended into the heavens at Bethany, and He is there in His Celestial Body.

When Shall He Appear?

I can tell you exactly when He shall appear, and yet I name no day, I name no week, I name no year.

But I can tell you, because I am sent to tell.

First of all, however, let me tell you a Story of the Christ and of the Elijah.

One day three of the disciples went up into a Sacred Mountain with Jesus.

Nine of them were left below.

Peter, James and John went up with their Master through the clouds, may be, to the great height of that wonderful mountain.

All at once, the Shekinah Light within Him burst forth, and His body and His garments were transfigured with the light within.

Suddenly there appeared with Him two others, Moses and Elijah.

The affrighted disciples who saw that scene said foolish things, as men do when they see something very wonderful.

They suggested the building of three tabernacles on the top of the mountain, that the whole world might come and see this wonderful show.

They had forgotten that the Christ had not come to this earth to build tabernacles upon mountain-tops.

He had come to this earth to Tabernacle within Humanity, for God had made Man from the beginning to be a Habitation for Himself—for the Divinity through the Spirit.

A man can be restored only when the Temple of his Body becomes the Temple of God.

The disciples did not understand.

There are some people always wanting to build tabernacles in ridiculous places.

Tabernacles in themselves will not do the work anywhere.

Tabernacles and Temples are in themselves of small account.

The question is, who is in the Tabernacle?

What is the Message delivered in the Tabernacle?

Unless the Temple is Holy, and unless God is in His Holy Temple, it is a Temple of the Devil.

Attempt of the Scribes to Uproot Faith.

When the Christ came down to cast out devils the disciples said to Him, filled with fear at what they had seen: "Master, why then say the scribes that Elijah must first come?" referring to the coming of the Messiah.

The scribes were very busy about that time.

They were endeavoring to root the faith out of the apostles.

There are times when the scribes of the Devil are especially busy in endeavoring to root the faith out of God's ministers.

They succeed with some of them because they have very little to root out.

They have had seven religious principles to which they have religiously clung.

They might be best defined by calling them five loaves and two fishes.

Other principles they have none.

For them the ministry is a profession, followed for money.

A "call of God" comes from where they can get a larger salary.

It is a petty, mean, miserable business.

An Effective Protest Against Pew-renting.

I never bargained for a salary in the ministry in all my life.

Once a salary was guaranteed to me in a certain charge.

It was a very fine church and had some very fine people.

I spent three years there.

The second Sunday I began to understand something.

It made me very angry to see the church divided up into pews and the people paying so much.

The poor people who wanted to hear me had to stand at the door until it was certain that all the rich people who came in quite late, and at their leisure sailed up the aisles showing the last thing in millinery, cloaks and dresses, would have their seats.

Then the poor people were admitted.

I was angry.

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I said to my deacons: "I will not preach again until you abolish these pew-rents."

"Oh, sir, your salary depends on that."

"Why, is that all?" I asked.

"Now, listen. Let me make a bargain. Abolish the pew-rent, and give me all the money that comes in, less the expenses."

"Are you willing to take that risk yourself?" they asked.

I replied that I was, and I received the largest salary any minister ever had in that place.

I never preached again with the pews closed.

I said, "Never let me see that again."

That was the only time I ever had anything to do with a place where the Devil had parceled out the church and said, "You sit here, and you sit there." God never invented pew-rents. Pews are always the delight of a lukewarm Laodicean Church, concerning which God said long ago:

I know thy works, that thou art neither cold nor hot·
I would thou wert cold or hot.
So because thou art lukewarm,
And neither hot nor cold,
I will spew thee out of My Mouth.

Man's pews are God's spews.

They are the outward and visible sign of an inward and invincible apathy which God loathes to the uttermost.

These tabernacles are of no use unless you have God in them.

You cannot confine the Christ to a Tabernacle on the top of a mountain nor to a splendid Temple in the midst of a city, because where'er you seek Him, you will find Him, and these places are only good in so far as they are filled with the Presence and Power of God.

Elijah Must First Come.

I desire to show you that the question of the scribes was a proper one.

"Why then say the scribes that Elijah must first come?"

The scribes were right, and the Christ said it.

Elijah, the Tishbite, the Destroyer, passes on his way.

Nevertheless he is the Prophet of all Time.

He is the one prophet who must come three times.

There is not a man who is a Christian theologian who dares break a lance with me on that proposition.

There is not a man familiar with the Scriptures who would deny the fact that the Scriptures teach this.

Church of England theologians, and Methodist, Presbyterian, Roman Catholic and Greek Church theologians, apostate though their organizations are, can be found today declaring the fact that the Scriptures teach a triple appearance of Elijah.

First, he came as the Destroyer in the person of Elijah the Sojourner of Gilead.

Then he came as the Preparer in the person of John the Baptist.

Jesus said that he was Elijah, and that they had killed him because he fulfilled his mission.

If any one in the Church of God does not understand it so then they differ with the apostles to whom the Christ revealed that fact: for it is written in Matthew 11:14 and Matthew 17:9-13 as plainly as it could be—"Then understood the disciples that He spake unto them of John the Baptist."

But, Jesus said, "He comes again."

He comes no longer as the Destroyer at Carmel; no longer as the Preparer at the Jordan.

He comes in the latter days to fulfil the threefold office of that prophet of whom Moses spoke, of the Messenger of the Covenant, and of the Restorer.

Jesus said, long after John was dead, "For Elijah indeed cometh, and shall restore All Things."

He spoke of the third appearance of Elijah in the Times of the Restoration of All Things.

Elijah Must Come as the Restorer.

The Rabbis were right.

However imperfect their lives, they were splendid theologians.

The Christ Himself said:

The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

No better interpreters of Moses' law had ever lived

They were keen.

They knew just when the Christ should come.

They also knew that before He came in His final appearance as the Messiah, that Elijah must first come.

The Christ Himself said that.

He could not have said it of the Tishbite, who had been dead for so many centuries.

He could not have said it of the son of Elizabeth and Zacharias, who had been murdered by Herod, and had been dead for months.

He said it concerning that third manifestation.

And I stand here today and say that I AM ELIJAH THE RESTORER.

I am here to tell you that the Times of the Restoration have begun, and that the Christ will come when these Times are sufficiently advanced.

He Is Coming in the Fulness of the Times, Not the Beginning of the Times.

There is a dawn before the sun is seen.

There is a glorious rising when the sun bursts forth.

Then it is no longer dawn, but morning.

Then follows a glorious midday, then a glorious afternoon, and then a glorious sunset.

Before that period called "the Times" is over, the Christ will come.

He is coming.

I know it, because if I were not Elijah the Restorer, Elijah would be somewhere on this earth and must reveal himself, and have the Signs of Elijah, which God has unmistakably given unto me in His infinite condescension.

Elijah must appear as the Restorer in the Times of the Restoration.

These Times have come.

All Christendom—to use a term I scarcely approve—is now looking at the City of Zion and the Prophet whom God has established there, proofs of which are afforded by my enemies, the Scribes and Pharisees of the twentieth century, who curse me from Dan to Beersheba, and lay traps for me by trickeries and falsehoods.

I will give one illustration.

I do not hesitate to say now something which I have never before said fully in public: for my lips are unsealed by the action of a prominent Methodist, who is both a Scribe and a Pharisee.

Betrayal of Faith by Dr. James M. Buckley.

Dr. James M. Buckley, of New York, editor of the New York *Christian Advocate*, in a very humble and apologetic manner, came with Dr. Berry, of this city, editor of the *Epworth Herald*, to see me in the summer of 1901, soon after my Declaration as Elijah the Restorer in this Auditorium on June 2, 1901.

He came very much in the same way the Scribes and Pharisees did of old, wanting to see and know for an evil purpose.

They obtained access to me at my offices in Zion building, Michigan avenue and Twelfth street, in this city, because they lied successfully.

They said that they had come in the spirit of Christian men, holding rank in their own church, on a purely private mission to see John Alexander Dowie, if I would see them as a brother Christian minister.

They said that if I would talk concerning myself and my mission it would all be private.

There message was polite and apparently sincere.

I said, very well.

I knew James M. Buckley to be the boss of the Methodist National Conferences.

I knew him to be one of the keenest controversialists of the day, with a very sharp sword, but an exceedingly small one: for he is, spiritually and intellectually and morally, only a miserable Lilliputian.

I had no respect for him; because he had traduced me shamefully for years in his feeble weekly *Advocate*, which is "neither cold nor hot" on any subject which does not affect the pride or prestige of James Buckley—*then it is hot*, with a fire that never came from heaven.

But the message was such that, as a Christian man, I was compelled to give him the benefit of every doubt.

He has chosen to break the compact made between us.

He has contributed an article to the *Century Magazine*, which, if I remember correctly, is an analysis written as if I were

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some new kind of beetle which was to be analyzed, and then, classified, with a pin stuck through it, and put up just where you would know where to find it.

I suppose he pleased his own apostate Masonic-Methodist organization, so far as its degenerate ministry and worldly controllers from Secret Orders may be concerned, but by no means all of its members.

I think that I shall attempt and perform a classification and an analysis of him.

I do not know how much will be left when the analysis is over.

I shall wait until I go down to New York, and then have it out right upon the spot, giving him a fair opportunity for reply, every word of which I promise to print in LEAVES OF HEALING.

I am reserving that pleasure for another time.

He has broken the compact, by speaking in that article of his visit to me, which was a distinct, dishonorable breach of faith.

Significant Admissions by Dr. Buckley in Private Conversation.

He lied about the conversation.

He did not tell his readers that after I had spoken for a long time I leaned across my table and said, "Perhaps you do not believe that," when he put his hand out, and, with tears in his eyes, said: "Dr. Dowie, I believe every word you have said."

He does not tell that we talked the Elijah matter over.

He does not tell that he and Dr. Berry were compelled to admit the significance of what John Keble sang in the Christian Year, on John the Baptist's Day, of Elijah's third coming.

I pointed out to him the theology of the matter with open Bible.

He does not tell what he ought to have told, to be honest, that he and Dr. Berry both said that the theology was all right. This, and more, they shall hear of again at a fitting time and place.

If he was going to break the compact, let him break it altogether.

Elijah must come before the Christ comes.

Whether I am or am not Elijah is another question

The first question is, must Elijah come?

The next question is,

Is It Time for Elijah to Come?

I will ask any Jewish Rabbi, who is not a Christian. They will say—"Yes."

Zion and the Message of Elijah, the Restorer, are breaking up everything in the apostasies all over the world, as well as in the United States of America and Canada.

They are troubling all the Herods, all the Pharisees and all the Scribes, and the Fire of God in Zion is burning up the "wood, hay and stubble," and all the miserable vermin that had made their abodes in these decaying structures.

I will tell you what Dr. Buckley did not tell you, that while I would not, and did not ask him to declare that I was Elijah, I said: "Will you prove that I am not?" and he said: "No: I cannot, for I know nothing about that, but your theology is right, and you are a man of God."

Why did he not tell that?

Why did he, for the purpose of getting a few mean dollars from the *Century Magazine*, write an article that is a disgrace to him, even in those parts in which he tells the truth?

If I am the able man he describes in one part of it—my capacity being such that I could be a mighty leader in politics or a general of an army, or anything else—where is the motive for imposture?

If I am as acute and bright as he says, where is the place for my insanity?

I shall leave him now until I get down to New York, and there I shall leave him forever. (Laughter.)

I am going there some day, and then there will be a mighty ruction at Hell Gate. (Laughter. Applause.)

Mission in New York.

I do not know when I can spare the time for my long-intended personal Mission to the Great Metropolis of America, but I hope to do it not later than next Fall. I say this for the information of my own people in the Empire State. My arrangements for this Auditorium continue until the last Lord's Day in May. Then follows the Feast of Tabernacles, etc., in July; the planned work of August, and the Anniversary of Zion Restoration Host in September. God willing, I shall give New York the entire month of October, and plant the Banner of Zion there to stay.

I hope to "destroy the works of the Devil," and, above all, to do the work of God in the salvation, healing, cleansing, and quickening of multitudes through Faith in Jesus. And this shall be done, should God permit.

I am in a position to tell you, coming as I have in the spirit and power of Elijah, that the fact that we have entered the Times of the Restoration proves that

The Christ's Coming Is Nigh. What Will He Do When He Comes Again to This Earth?

Before He comes to earth He will come in the clouds.

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 the 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.

That is the Rapture of the Restored.

That is the time when the Wise Virgins enter in.

That is the time when the foolish virgins will be left.

Somebody said: "What will become of Zion City, General Overseer, when you go into the Rapture?"

We will leave the foolish virgins to fight out our rights in the law courts and hold on to the property while we are away (laughter).

They will have a good title in the Christian Catholic Church in Zion, which cannot be upset by any law courts.

They will just have to stay there, with Beer and Babel to batter them upon both sides, until we come back again, for we are coming back.

The Christ is coming back to earth and the Restored will return with Him to continue in the Millennium the work of Restoration until it be finally accomplished.

What will He do?

If this Bible is not a lie from start to finish He is coming back to reign and establish a world-wide Theocracy.

Do you understand what a Theocracy is?

A Theocracy is the Rule of God, not of political bosses of any kind or degree.

It is not the rule by votes.

There will be no voting in that day.

We have never had any voting in the Christian Catholic Church in Zion.

When we vote as American citizens—well, there is never any difference of opinion.

Everything is settled easily, because we are of one heart and one mind in the Lord.

The Millennial Reign an Amplification of Many Features of Zion City.

When the Christ comes, it will be an amplification, and a great one, of some things that you see in Zion City now.

I do not say that when He comes to reign everybody will submit to Him at once.

The political bosses will fight like the Devil, who owns them. (Laughter.)

The denominations will fight like the Devil, who controls them.

Buckley will fight his Lilliputian best to retain control of the Bishops and Conference of the Methodist Episcopal Church.

He is a good little fighter, except when he runs away: for he is quite a controversial sprinter when he is almost cornered.

I hereby give him more than eight months' notice that he is to stay at home and have it out. One night will probably settle him: for he cannot stand much punishment—he is altogether too fragile.

When the Lord comes, He is going to Reign.

He is going to Rule, and send forth those whom He brings with Him to take possession of the earth in His Name.

What about the people who will not obey?

They will either have to repent and submit to God, or get off the earth.

The Christ Will Be the One Supreme Ruler.

There will be no private property.

There will be no municipal property.

There will be no national property.

When the Christ comes, you will either have to admit that

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you and all you have are His, or you will have to disappear, like Ananias.

If you continue to lie, you will be rolled up like Sapphira, and you will be buried.

You will perish!

There is no room for two Kings.

There will be one King—the King of Glory, the King of Life.

The powers of Death and Hell will vanish.

However, there will be a fight.

It will be a very short one.

We shall not need a gun or a sword.

We shall only need an eye that can see when a man has conspired against God.

You will need only to say: "Why hast thou conspired to lie against the Holy Spirit?"

That will be the end of it.

That will be the end of the Sapphiras and Ananiases.

There Will Be an Immense Burial of the Enemies of God.

There is a passage in Ezekiel which tells how long it will take to bury some of them.

And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea: and it shall stop them that pass through: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamongog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

I think it will take some time to bury all the saloon politicians in Chicago. But it will be done, if they do not repent.

The land will be cleansed and the world will be cleansed by the Fire of God's wrath.

You cannot defy God forever, you children of the Devil.

This earth was never made by the Devil.

It was made by God and for good purposes.

If you do not fulfil God's Purposes you will perish.

He will cleanse the earth and proceed to rule over it.

He will send forth His servants, and the Nation which will not serve God will perish.

That Time is coming on soon.

What shall the End of these things be?

Peace.

The Final Conflict, Then Victory and Peace.

Not, however, without that final fight with Gog and Magog.

Not without that final fight at the end of the Thousand Years when Satan is let loose for a while.

For one thousand years Satan will be bound, and cast into hell, and we will have peace for that Millennium.

Then one more fight and then the Perfection of the Victory, as it is set forth in the Revelation, chapter 20, verses 7 to 10.

God will be All and in All. There will be a "New Heaven, and a New Earth wherein dwelleth Righteousness."

We are now living in the beginning of the Times of the Restoration and of the fulfilment of God's Promise in sending Elijah.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

You will have no difficulty in finding that passage when I tell you that it is the last verse in the Old Testament.

Some scoffers will say: "That is talk."

Unheeded Warnings Which Proved True.

That is what they said when Noah preached, but they did not say that when they were drowning in the Flood.

That is what they said when Jesus foretold the destruction of Jerusalem.

He said that not one stone should be left upon another.

They did not say that when Titus, the son of Vespasian, with the armies of Rome, completely destroyed the Holy City, and put the people to death, except a miserable remnant who were carried into captivity.

Nobody mocked then at the prophecy of Jesus.

You will not mock long, because the Day is coming.

"The Time is short."

When shall He appear?

In the Times of the Restoration of All Things.

What will He do?

He will reign until He has completely controlled this earth, until every other form of government has perished, until the Kingdom of God is established from shore to shore, and until the knowledge of the Lord covers the whole earth as the waters the sea.

Hallelujah!

These are Eternal truths! (Amen.)

All who believe them stand and tell God that you do.

(Several thousand arose.)

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 Holy Spirit, that I may serve Thee. Purify me by Thy Spirit, that I may do right to all men, and in Thy sight. Make me one of Zion Restoration Host, that I may help to win multitudes to Thee in this time of probation, in this time of Restoration, the perfection of which will only come when Jesus comes. God help us. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Do you believe that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—One word. Never forget that the Times of the Restoration go right into the Millennium.

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

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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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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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., E. S. AND A. W. N.

LORD'S DAY early morning meeting, December 7, 1902, was a song, an anthem, a glorious hymn of praise and thanksgiving sung by God's children and set to the music of the beautiful white world outside.

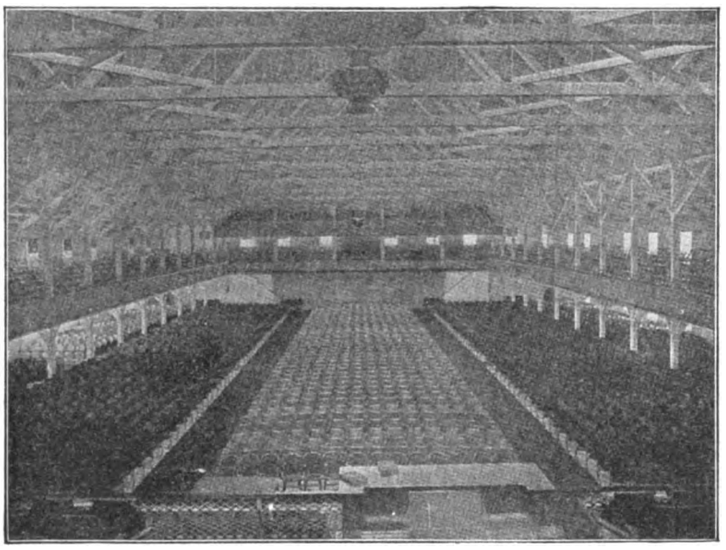
From the opening words of the Messenger, the Prophet of God, Elijah the Restorer, thanking the Great Giver of Life for the beautifully glorious, ineffably sweet consolation of His love, for the gift of the Son, and the preservation of His Word which has triumphed over the wrecks of time and the overthrow of nations, which has passed through the fires of persecution, and down the ages until today the world is full of His Word, from the beginning to the end of the service there was but one note, a triumphant note of praise and thanksgiving.

As though loath to leave the golden sentences, the Messenger read again the chapter of the previous Lord's Day morning, the wonderful 17th chapter of St. John, which records the prayer of the Lord Jesus.

Filled with the Spirit of God, there fell from the lips of the Prophet a spontaneous outburst, a wonderful testimony, as to the grace of God as it has been manifested to him.

At its close, many other testimonies followed hard and fast, until the entire audience seemed to be united in one pæan of praise.

After brief comment upon the chapter read, and prayer for the blessing of God to rest upon the work of Zion Restoration Host in Chicago and throughout the world that day, the congregation sang the sweet consecration hymn and departed, hundreds going to the trains awaiting them, and proceeding to Chicago, there spending the hours until the service at 3 p. m. in the Auditorium, in going from house to house and door to door, leaving the Message and bestowing the sacred salutation, "Peace be unto this house."



INTERIOR OF SHILOH TABERNACLE.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 7, 1902.

Service was opened by the congregation singing Hymn No. 63.

The General Overseer read the 17th chapter of the Gospel according to St. John.

Prayer was offered by the General Overseer, at the close of which he said:

Thanksgiving for God's Goodness.

I am delighted, beloved friends, that we are gathered together here this morning to praise God.

I thank God for His grace to me this week, every day and every hour.

I thank Him for strength which is given to me for every day's work.

Sometimes these days are quite long.

I endeavor, as far as possible, to limit my work to the day I rise, but it is not very often possible.

I praise God for an unwearied brain; for the vigor which enables me to find an intense delight in exercising every spiritual and intellectual power for the glory of God.

I arose on Friday morning at 5 o'clock.

I would have gone to bed about that time but for the fact that my good friends down at the power-house turned off the light.

They did not know I was awake, and no notice had been given to them to keep the current running.

I went to bed on Thursday night at 12:15 o'clock because I had to.

When I arose at 5 o'clock that next morning, I felt very bright.

I had had a good sleep.

I had a delightful period of labor before breakfast, communion with God, and prayer. I accomplished a good deal of work all through the day. I was enabled to keep out of the ordinary business of Zion, and concentrate my attention upon reading, to verify every statement I had made last Lord's Day.

You know what rivets I put in to fasten permanently and securely the words I speak in the Chicago Auditorium upon the Lord's Day. I pass them through the crucible again, fuse them by mental electricity, hammer them on the other side, make the argument strong, and the conclusion irrefragable and unanswerable.

I am always thankful that I was not a sluggard in my youth.

The Value of History.

I am thankful, too, that I gave attention to the history of the Church of God and of the Nations of the World, and that I read closely and thought earnestly.

Young men, you will never be a power until you first know the Bible—which is the most remarkable historical work in the world—and then read the best historical writings of all the ages.

You must be acquainted with them in some degree.

They are all accessible.

You say, "We have no library here."

I never belonged to a public library.

I was never owned by a public library.

I was poorer than almost any boy in Zion City, but I bought books.

I would rather have books than clothes or bread.

Many a time I bought books, and read them, when I did not always agree with them

I gave myself a good reason why.

I did not swallow a thing because a historian said it.

I wanted to find out whether he had erred or not.

I never open any book without expecting to find blunders.

I found the "Encyclopædia Britannica" tripping this last week.

I followed up the point, and was able to know where it had made a serious blunder in a most able article.

I think that I can safely say that before I was fifteen years of age I read all the way from fifty to one hundred of the best historical works in the world.

The Need of Rapid Reading.

I remember when I sat down to Thier's "History of the Consulate and the Empire," and to his "History of the French Revolution," that some skeptical friend was heard to say:

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"All very well for him to buy these books, but he will not get through them in a year of Sundays."

I had digested Thier's "History of the French Revolution" within a few weeks.

It was pretty hard reading, but I did it.

I have sat down sometimes and read as many as three volumes in one night.

You will learn to do it if you have brains enough.

You can learn to take in a page more quickly than some people can read sentences.

You can go right along assimilating, stopping sometimes, putting something down upon your pad at your side for a reference or some doubtful point which requires confirmation, or, it may be, rejection.

Never take the one book alone when you read as an absolute and final authority, not even the separate books of the Bible.

Matthew is not always perfectly complete in giving a narrative.

Mark and Luke help him out.

John has a great mass of material which Matthew, Mark and Luke have not a word of.

It is not that Matthew does not write correctly, so far as he knew the story; but he does not always start the story at the same place, or view the event from the same standpoint.

Take the story of the woman who touched the hem of the Christ's garment, and the resurrection of the daughter of Rabbi Jairus.

You can only make that story complete by reading the first three Gospels.

It is incomplete in each. It is only complete in all.

If that is true regarding the Divine Historian, how much more regarding the human?

I managed to get in a good day on Friday.

When I got through with it I had thirty or forty volumes open on my table.

I read and verified so much that I had to work at night again.

So you see I paid for it.

I arose on Friday morning at 5 o'clock, and laid down my pen at 7 o'clock yesterday morning, having worked continuously throughout the whole day and night.

I went to bed at 7:30; rose at 12, got my lunch, went into Chicago and bought a few books, came out again last night at 8:30; got to bed at nearly 12, rose this morning at 5, and if any one here today is stronger than I am—well—I have half a mind to test it by the work we do for God today.

I am profoundly convinced that

People Sleep Too Much.

The more you sleep the more you want to, and the more stupid you get.

Sleep while you sleep.

Make a business of it.

Have a real good sleep, as I do, but when you wake get up.

I did not get up for a quarter of an hour after I awoke this morning.

I did a little thinking.

I praise God for a sound mind and a sound body.

The Thinkers of the World Do Its Best Work.

You may be a hewer of wood, or a drawer of water—both good, honest and necessary employments, and, if you choose, you need never be anything else.

A man who is a mechanic does not need to be an idler in thought.

In my native country you walk along such great streets as that of Princes street in Edinburgh, and on every side you will see evidences of thought.

That Monument, for example, which rises to the memory of Sir Walter Scott is one of the most perfectly beautiful pieces of architectural design in the world.

Who made that design?

A man who worked with his hands from 7 o'clock in the morning until 7 o'clock at night, a hard-toiling mechanic.

He was a mason at one time.

When he drew that design he sent it in to compete with some of the best architects in the world, but George Kemp, the self-taught artisan, was beyond all question entitled to the prize, and, to the astonishment of all, he won. Many of his competitors were in the first class amongst British and Continental architects; but the plodder at home, with but few advantages, outstripped them all.

He had never attended an architectural school in his life, if I remember correctly.

Buy your own books.

Get all that a man can tell you, and do your own thinking.

You can have the thoughts which I give you, but do not take a thing in and pass it out undigested.

Digest.

Stop in the midst of your reading.

Meditate.

Pray.

Shut up your book sometimes, and think for yourself.

That man wrought in stone and wood every day, but he was thinking out designs.

When he went home at night he would study for hours and put the thoughts of his brain during the day on paper.

When that design was called for, a thoughtful workingman outstripped all the architects of Europe.

As people walk along the street upon which that monument is situated, they cannot help but stand back and look at it.

You can look at that monument from every point of view in Edinburgh—from the Castle, from the Calton Hill, and from the park—and it commands attention amidst the beauties of nature, and many striking works of ancient and modern architecture.

It was the work of a toiler whose library was a few books.

It is brains and patient effort that tell.

Men Who Toiled, but Thought.

The greatest geologist of Scotland, Hugh Miller, worked for fifteen years as a quarryman near Cromarty, Scotland; and he was not only a great scientist, but became a great editor and author of many most remarkable books, the last of which, "The Testimony of the Rocks," shows how a great geologist could also be a great theologian, and a humble, sincere Christian.

One of the greatest naturalists of Great Britain was a shoemaker.

One of the greatest Hebraists of Scotland was a little boy, who walked a long distance into Aberdeen one day with bare feet, having only a few pennies in his pocket.

He went into a bookstore and asked for a Greek Testament.

The man laughed at him.

"Greek Testament," he said, "I will give it to you if you will read it."

He got the Testament, opened it and stood up in the shop and read: "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος."

"Where did you learn that?" he was asked.

"Oh," he answered, "I am a shepherd laddie, and I learned it on the hillsides."

He had to learn Latin before he could learn Greek, because the only dictionary which he had was a dictionary of Greek in the Latin tongue.

He learned it without a schoolmaster, and became a great professor.

I do not want the youth of Zion to depend upon a public library and reading-room, although these, rightly used, have a high value, and, doubtless, we shall have such in good time.

Buy a book and read it.

Buy another and read it.

Chew it!

Digest it!

When you are working at something else be like a cow and ruminate it.

Think forever; and do not fear that your brain will wear out. Most brains rust out: for they are almost never seriously used.

Your machinery was given to you for thinking.

I will tell you what disables the brain.

It is not work.

It is fretting, and fooling.

Work! Work! Work!

I delight to work, and I am too happy in working for God, for Zion, for the Restoration of man to God and of God's Kingdom in man all over the world, to find time for fooling.

I thank God for an unwearied and, I believe, a healthy brain.

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I think that today, at fifty-five years of age, I am stronger and better prepared for life's work than at any other time in my life, notwithstanding all sorrows, all difficulties, all trials.

I do not think that I would do right if I did not now and then take the opportunity of thanking God for life, because it may go out just as suddenly as my dear daughter's life departed.

I will continue on earth until my work is, for the time, done on earth. But the thought of returning with the Christ to finish His work, and to establish the Kingdom of God has become increasingly delightful.

Them also that are fallen asleep in Jesus will God bring with Him.

I would not care to live one minute longer than I could work.

Oh, what a wide work there lies before us.

I cannot deal with the vast world, in its Restoration, unless I am historically correct, unless I understand the situation.

If I do not, I will blunder.

Pray that you and I may each do His work; you in your sphere and I in mine.

Whatever book you neglect, never neglect the Bible.

It is a collection stretching over thousands of many of the greatest of books, because it contains not merely a historic fact, but it is Divine Life: for God's Words are "spirit and life."

This Is Life—to Know.

That is what we read this morning—to know the Father and Jesus whom He has sent; to know.

To know is to see.

To know is to hear.

To know is to receive.

To know is to retain.

To know is to work out.

The mere possession by the brain of certain knowledge in the case of multitudes who know only intellectually, is an incumbrance.

They have big heads with many empty rooms, which they never attempt to furnish.

People have masses of accumulated ignorance that they call knowledge.

They have digested nothing.

They never digest.

The consequence is that they at last die of chronic intellectual dyspepsia.

Digest! Put it into action.

I do not care a pin for a man who, knowing God, is not godly.

To know God involves, of necessity, being partaker of the Divine Nature and of the Divine Energy, having escaped the corruption that is in the world through lust.

Thank God for vigor in spirit, soul and body, and the consciousness of indwelling "Life and Incorruption" which God has "brought to light through the Gospel," which is the Greatest of All Books.

Let us all thank Him that we are alive, and that we do not fade away with the seasons; that nature changes and decays, shivers and wraps herself up in the garments of winter; but man can be just as fruitful, or even more so, in the winter as in any other time.

Death has all seasons, but so has Life.

The Happy Day will come when Death shall die, and when Hell shall cease to be: for it is written in the last Book of the Bible—the Gospel of this Time of Restoration and of the Future Glory—"And Death and Hades were cast into the Lake of Fire."

I like the lands where I can see all the seasons on one tree at the same time—summer, winter, spring and harvest. You can literally see the seasons there. The leaves that fade and fall are immediately succeeded on the same tree by young, beautiful leaves. I love the lands where life is abundant all the time.

Therefore it is that I love the Happy Home above

> An Inheritance Incorruptible and Undefiled,
> And that fadeth not away.
> Reserved in Heaven for you who by the Power of God are guarded
> Through Faith unto a Salvation
> Ready to be revealed in the Last Time.

Let us rejoice that we are living in that Time.

Now, pray; labor. What have you to say? Anybody a word of testimony?

After a number of testimonies had been given, the General Overseer delivered the early morning address.

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, in this and every land, in this and all the coming time, till Jesus comes. (Amen.)

We have been reading this Prayer again this morning.

In my study I had to stop and think how every word of it was golden.

There are a great many words even in the Bible that are not golden.

In a great house there are vessels of silver and gold, pewter, beautiful vases, and I cannot understand why any one should decry the beautiful, even though we rejoice in the useful but less beautiful things.

It seems to me that

The Most Wonderful Thing in the World Is the Beautiful.

It is wonderful, but all things are not equally beautiful.

In this Bible there are many things spoken by common people in a common, simple way.

There Is Much of the Bible that Is Spoken by Fools.

I do not know any book that has more nonsense in it than the book of Job where these three fool friends of Job talked unmitigated nonsense for about a score of chapters.

God the Almighty rebukes them hard, hot, strong; tells them they would better get Job to pray for them, for Job had repented of his nonsensical talk—"words without knowledge"—and been forgiven.

God reproved him, and Job said: "Behold, I am vile. I uttered that which I understood not, things too wonderful for me, that I knew not. Wherefore I abhor myself, and I repent in dust and ashes."

Oh, what a blessing it would be today if every fool repented in dust and ashes, and talked no more folly!

Just think what kind of an issue we would have tomorrow morning from the newspapers!

Just think what a blessing it would be for judges to listen to no more trash from lawyers!

Just think what a delightful world it would be if all the fools ceased to be fools!

But even the Bible has many chapters of utter nonsense which are recorded for our warning.

The Words of Jesus Are All Gold.

When you come to the words of Jesus, they are all as fine gold, yea, as Pearls of Greatest Price.

They are not only gold, but they are jeweled, adorned with rarest diamonds in every sentence, and like the most precious stones. You cannot travel quickly for the riches and dazzling beauty of these Galleries of Glory upon Glory from God. What a Revelation of the Inmost Spirit of the Christ is this Wonderful Intercessor's Prayer in John 17th!

Oh, you can never understand how precious the words are, until you have blundered through the words of men, and had to go through continents of intellectual mud and mire, just to get at one fact, perhaps.

This morning when I read these words, the one thing that impressed itself upon my mind was just where we left off last Sabbath morning, and I really feel I cannot do any more than just tell you something about that today.

Jehovah Is One God.

This is Life Eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus, the Christ.

Never forget that our Lord Jesus, the Christ, proclaimed what Israel must hear in every generation:

"Hear, O Israel, Jehovah thy God is One God!"

Never separate the Deity.

Never imagine for one moment that Father, Son, and Holy Spirit are aught but One.

The only Way to Know is to go in the Way, to receive the Truth, and to get the Life which alone can make you know.

If you imagine that merely going in a certain way, and getting certain truth in itself is the end, you are mistaken; because the Way and the Truth and the Life all lead to the Father. The Christ, never has presented Himself to

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His people as aught but One sent from the Father, One speaking the words of the Father, One doing the work of the Father, One in whom the Father dwelt, in whom the Spirit dwelt, and One who is the Way, the Truth, and the Life, without whom you cannot go to the Father.

You see, the Burden of the Last Prayer of all is that they may know the Father, "that they may know Thee, the Only True God, and Him whom Thou hast sent, even Jesus, the Christ."

You have to get to the Father if you are ever to know the Son.

"Neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him."

You say, "Oh, I want to know all about Jesus."

Jesus, the Christ, Came to Reveal the Father.

Listen! It is only God the Father who knows all about Jesus. Great is the Mystery of Godliness—only God can ever know it fully.

It is only God the Father who can tell you the secret of the Divine Conception.

It is only God the Father who can tell you how that Virgin bore the Sinless Child by the conception of the Holy Spirit—and you cannot know who have never been able to unveil fully the Mystery of Humanity—the human Conception.

"No one knoweth the Son, save the Father."

"Neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him."

Now, it seems to me increasingly that the great purpose of the Great Revelator, Jesus, was to show us the Father, to lead us to the Father, and help us to understand, throughout all the ages, that we are not orphans, that the Father is not dead.

He sends the Holy Spirit to comfort us, to reveal to us Jesus, and through Him the Father.

I will give you something to do this week.

Take the Revised Version of that prayer in the 17th chapter of John, and go through it. Bring me your answer next Lord's Day morning, telling me how many times the Lord Jesus, the Christ, in that prayer addresses the Father, or mentions the Father's Name, either by the word "Father," or the personal or relative pronoun, "Thee," "Thou," "Thy," and so on, and get it exactly.

The joy that fills my heart this morning, principally, is that Jesus prayed that we might know the Father; so that, through us, mankind "might know the only true God."

Truth Is Always Positive. Error Is Weak, Never Certain.

Error is willing to take two or three different views of a subject

There is no dealing with truth on any other basis than that of admitting and unconditionally obeying the truth.

You cannot deal with truth, and be on friendly terms with truth, and agree to some of it and refuse the rest.

You have to take it all, or truth never will remain in your heart.

You cannot fool with truth, for then you could fool with God, the Only True God, and that is impossible.

Let us all understand that the Christ came to take us to the Father.

That is the thought that the Church has lost, to a large extent, through all the ages.

This is the Christ's prayer to the Father:

That they should know Thee the only true God, and Him whom Thou didst send, even Jesus, the Christ.

May God help us to know the Father, the Only True God, and in the Love that God the Father through Jesus His Son and by the Spirit imparts, to go to our brothers and our sisters today in Chicago, from street to street, and lane to lane, and house to house, to carry the Message of the Father which Jesus gave to His disciples long ago:

"PEACE BE TO THIS HOUSE."

All arose and repeated after the General Overseer the following:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, by Thy Spirit, purify my spirit, my soul, and my body. Help me to pray today that the prayer of Jesus may be answered in me: that I may know Thee, my Father, the Only True God, and Jesus, Thy Son, whom Thou hast sent, and in the power of the Spirit increase my perception, and my reception, my retention, and my power to use the life that comes from Thee, my Father. Bless all dear to us. Bless the people to whom I shall go today for Jesus' sake.. Bless Zion in all the lands, in His Name.

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.

Important Notice Concerning Moneyed Interests of Zion and Her People

A Bureau of Aid, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with ZION SECURITIES AND INVESTMENTS,

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-souled.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion's Gospel evangelization throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

ZION SECURITIES AND INVESTMENTS.
Zion Administration Building, Zion City, Illinois.
DEACON DANIEL SLOAN, Manager.

TRAIN SCHEDULE Between Zion City and Chicago

Effective November 2, 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.	*8.30 a.m.	Leave	Arrive
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	*9.00 a.m.	*10.14 a.m.
*11.30 a.m.	*12.37 p.m.	*11.40 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.	*†2.34 p.m.	*†4.00 p.m.	*8.00 p.m.	*9.14 p.m.
4.15 p.m.	5.30 p.m.	5.08 p.m.	6.20 p.m.	SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.	*8.04 p.m.	*9.30 p.m.	*8.19 a.m.	*9.45 a.m.
*8.00 p.m.	*9.11 p.m.			*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.20 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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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CHRISTMAS FOR ZION CITY JUNIORS

CHRISTMAS EVE at Zion City was given up to the pleasure of the Zion Juniors.

The night was bitter cold, yet there were over a thousand children in Shiloh Tabernacle and as many parents.

Two large, beautiful Christmas trees decorated the spacious platform. These were laden with dolls, baubles, and other decorations, and were brilliantly lighted in an up-to-date fashion by a great number of differently colored electric lights. Great care and much toil had been expended in wiring the trees and making them things of beauty.

The front of the Tabernacle was festooned and lined with garlands and wreathes of evergreen.

Immediately in front of the platform were two large tables, one of which was loaded down with eleven boxes of oranges, numbering something over twelve hundred, and the other with over a thousand dainty boxes of Zion candy.

The boxes and candy both were products of Zion City industries.

On the cover of each box was a beautiful picture of Miss Esther Dowie when a little girl of five, and below the picture, in the General Overseer's handwriting, were these words:

My daughter Esther, when five years old, in Australia.

With love to all my sons and daughters in Zion.

Zion City, Christmas, 1902.

JOHN ALEX. DOWIE.

This beautiful design is reproduced on this page. The service began by the entrance of the Junior Choir in hundreds, marching up the aisles and singing very sweetly, "Ring the Merry Christmas Bells.".

The General Overseer, accompanied by Elder Brasefield, ascended the platform, and the former announced the hymn:

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

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

A beautiful carol was then sung by the Junior Choir, "The Holy night, the peaceful night," and its rendition spoke well for the little Zion singers and for their able leader, Conductor Rice.

As they stood there, clad in their dainty caps and snowy surplices, they formed a pleasing background to the two brilliant trees.

Professor Brasefield then read the lovely story of the Nativity of Jesus, as recorded in the 2d chapter of Luke.

The Juniors listened in attentive interest to the old, old story, so graphically and vividly read by the Elder. Prayer was then offered by the General Overseer, closing by chanting the Disciples' Prayer by the vast audience.



MY DAUGHTER ESTHER WHEN FIVE YEARS OLD IN AUSTRALIA.
With Love to all my Sons and Daughters in Zion
Zion City - Christmas 1902 John Alex. Dowie

The Junior Choir then rang out sweetly and clearly again with a hymn:

"It came upon the midnight clear."

The General Overseer, whom all Zion children love so dearly, then spoke a few kind words.

He said that there never was in all the world a Santa Claus who came down the chimney and stuffed the stockings and did all these other foolish things.

"Those Santa Clauses," said the man of God, "were always your good fathers and mothers and friends.

"We have a Zion City Santa Claus, and you shall see him very soon.

"This is the anniversary of the night when our Lord was born in Bethlehem. "The Story of Jesus is a wonderful Story.

"This is a wonderful city.

"The General Overseer loves you all.

"My son, Deacon Dowie, and Professor Brasefield have taken upon themselves the work of getting up this entertainment. The Zion City Santa Claus gave the candy and oranges and they did the rest."

The General Overseer then started up "I'm so glad for Jesus," and the Juniors took up the refrain of their beautiful and familiar hymn.

Then he sent a dozen or so of the choir boys into the back room to look for Santa Claus, while the audience sang "When He cometh, when He cometh, to make up His jewels."

Soon the boys reappeared, leading in Santa Claus, who was not arrayed in the clownish regalia of the modern Santa Claus, but simply was hid away beneath a big fur coat and cap.

He stepped to the front of the platform and said: "Do you know him?"

Then came a volume of applause from the Juniors, and they were overjoyed to know that Santa Claus was their General Overseer.

He then wished them a Happy Christmas, and said that he was thankful to be able, with God's help, to be the Santa Claus of Zion City.

With a "Peace to thee" and a "good night," he retired. As his beloved figure passed out Overseer Speicher arose and said: "A Merry Christmas to Santa Claus," which was seconded by hearty applause from all.

The children then passed to the front and carried off the sweet bundles, and went home to dream of Zion City's lovely Santa Claus.

T. A. C.

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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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

VOW OF ZION RESTORATION HOST

I Vow in the Name of God, my Father, and of Jesus, the 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.

NO ONE can read the above Vow, and then observe the enthusiasm with which the thousands in Zion have responded to the call of the General Overseer, without being profoundly impressed.

It would seem that no true child of God, who is looking for the "Restoration of All Things," as recorded in Acts 3:21, and the return of Jesus, the Christ, as promised in Acts 1:11, could fail to rejoice and take courage as they stop to consider the possibilities of what may be accomplished in the interests of the Kingdom of God, by the thousands upon thousands of consecrated men and women, bound together by this solemn pledge, and under the direction of the fearless man of God who leads them.

We find that all over the world the children of the Kingdom have been crying out for deliverance from the bondage into which the Apostate Churches have led them.

All that seemed to be lacking was a leader like unto Moses to defy the Pharaohs of the present day, by holding aloft the eternal Promises of God concerning Salvation, Healing and Holy Living.

So in the voice of John Alexander Dowie, God's people in all parts of the world have recognized the Voice of Elijah the Restorer.

In response to his call for a great Host to carry the full Gospel into all parts of the world, letters have poured in from people in all sections, declaring it to be their greatest joy to place themselves under his command to go anywhere, and to do anything, which the interests of the Kingdom might require.

Following we give some extracts from a few of the numerous letters which have recently been received:

From One Who Had Received Great Blessing in Reading "Leaves of Healing."

Jesus the Christ is the same yesterday and today, yea and forever—*Hebrews 13:8.*

DEAR GENERAL OVERSEER:—I am seventy-three years old, and in answer to your call, today sign the Vow, and wish to be counted one of Zion Restoration Host.

Although I can do so little in this great work, I wish to do my part.

I do the work for a family of six.

While the mother and eldest daughter are at work to support the little family, the little ones are in my care, so I cannot go as often as I would wish, but shall do whatever you give me to do.

I have read LEAVES OF HEALING since December, 1894.

It was given me at that time by Miss Addie Somers, who is now in Zion City, Illinois, employed as one of the teachers in Zion College.

I was given up to die by the best physicians, but received healing after receiving your teaching in the LEAVES and sending to you for prayer.

I suffered from liver trouble, hemorrhage of the bowels and inflammatory rheumatism.

I was almost helpless, but had perfect faith that I would get healing if I only obeyed.

Now I am stronger than any of my daughters and can endure more.

We feel thankful to God for His healing, and to you for your prayers and the teaching you have given us.

We long for the time to come when we can all live in Zion City and get more of the teaching which we so much need.

Pray for us, that we may all do more in this work and be strong to withstand all who oppose us.

With a heart full of gratitude to you and dear Overseer Jane Dowie, I am,

Faithfully yours, (MRS.) KATE B. SEVEY.

From a Good German Brother, Led Out of the Baptist Church.

MY DEAR BROTHER IN THE CHRIST:—Peace to thee.

In answer to your letter, let me say that it is our hearty desire to become members of Zion Restoration Host.

I started to work for Zion the very moment I decided to join the Christian Catholic Church in Zion by sending a great deal of Zion Literature to the preacher and to a number of members of the little Baptist congregation of which I was a member.

Since that time I have been treated by these people as a person who was afflicted with some contagious disease.

After this I began to speak with friends and co-workers in the shop in which I am employed, and have sent vast quantities of Zion Literature and LEAVES OF HEALING to about thirty addresses in this city.

We have a general knowledge of the Bible, but need to study it more systematically and commit portions of it to memory, as we desire to take up work in Zion Restoration Host.

I began to prepare about a week before I received your letter, by having our whole family begin to learn all the verses pointing to God's Way of Healing.

Even the youngest child, three years old, repeats the verses.

My desire is to some day see the whole family of ten in this great Zion Restoration Host.

We are praying especially for this each day.

Our little Gustav has already begun to do some of this work.

He is attending kindergarten at the Baptist Mission.

At lunch time, a few days ago, the teacher handed him some pork.

He refused to eat it.

The next day she tried to give him a piece of ham.

He told her that he did not know about ham, but that he would ask mamma first, which he did.

About two weeks ago he overheard the superintendent talking to the teacher about going to the doctor on account of sickness.

Gustav interrupted them by saying: "The doctor will not do any good. When any of us at home get sick we pray to God."

He then told them how God had healed his mamma and little Freda, who had been sick with typhoid fever.

The teacher said: "Is that why you do not eat any bacon, Gustav?" and he replied: "We do not eat any bacon because God does not want us to eat it. We read LEAVES OF HEALING, and that tells us all about it."

"If I knew that God did not want us to eat pork I would not do it either," she said, and asked him to bring her a copy of LEAVES OF HEALING.

She has since sent a message to Gustav's mamma saying that she enjoyed reading the papers very much, for they certainly contained a great deal of truth.

By it she has been led to give up eating pork, and said that she did not know before that the hog was such an unclean animal.

Pray for us, that we may be of good service for the Lord.

Yours in the Christ, CHARLES MOOS.

Zion in Paris, France.

We ask all Zion everywhere to pray earnestly for the young man who represents Zion Restoration Host in the great and wicked city of Paris.

Perhaps few realize the great difficulties with which one has to contend in that great city, so given over to all forms of wickedness.

Nevertheless, Zion has her representative there, as well as in nearly all of the important centers of the world

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It may be interesting to some to know that this young man, like the true Zion Restorationist that he is, in response to the call of the General Overseer a few years ago, had his trunk packed and was on his way from Chicago to that great city on only a few hours' notice.

A recent letter from him reads as follows:

DEAR BROTHER IN THE CHRIST:- Peace be multiplied unto thee.

I am very thankful for your kindness in having sent me the cards containing the Vow of Zion Restoration Host.

I am wholly convinced that God Almighty has called our dearly beloved General Overseer, and that he is the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer.

With God's love in my heart I sign it, and promise God and our dear General Overseer to be faithful and loyal to Zion and to him until God takes me to the Zion above.

My prayer is that God may keep our dear General Overseer until Jesus comes.

Ever since I left Chicago I have not ceased to do Seventy work, and, by the help of God, I never intend to stop.

In France it is very hard to do work for Zion, because almost every person is against Zion teaching.

The greatest enemies here are the ministers of the Protestant denominations and the chief of staff of the Salvation Army.

I believe that France is the most sinful Nation on God's earth.

It is impossible to tell about it.

Yours faithfully in Zion's bonds,

JULIUS G. BUIGLI

Work in London, England.

A recent letter from Evangelist Cantel brought us ninety-two new names for Zion Restoration Host. The Evangelist writes as follows:

MY DEAR ELDER:—Herewith we enclose a list containing the signatures of those in London who have gladly made the declaration and taken the Vow of Zion Restoration Host.

I have advised Branches and members in the Provinces to do likewise.

You will doubtless hear from them shortly.

Our saloon work has been very encouraging for the last five or six weeks.

We have held open-air meetings in different localities in London.

Between thirty and forty of our members have attended, thus giving a good foundation to our meeting and thereby encouraging a large number of spectators to come and hear the Message.

At the close of these open-air services we circulate the Seventy Message and sell LEAVES OF HEALING and then re-assemble and engage in the saloon work.

Not many weeks ago one of our saloon workers sold a copy of LEAVES OF HEALING to a man who had just left a public house.

Upon his return home he carefully read it and the spirit of God mightily used it to convict him of sin.

The result was that he gave up smoking and drinking, after indulging in these habits for many years.

Not many days after his wife and daughter were converted in Zion. Recently all have been baptized and brought into full fellowship.

We feel greatly rejoiced by these evidences that God is giving power to the Message in Zion.

We continue to read with deepest interest the wonderful progress being made at Headquarters.

Although we are obliged to remain on this side of the water, yet more frequently than we can tell our spirit is with you all.

With hearty Christian greeting for you, and to those whom we were privileged to meet at Zion at Headquarters,

Believe me faithfully yours in Zion's bonds,

H. E. CANTEL.

A good supply of application forms for Zion Restoration Host reached Evangelist Cantel soon after his writing the above letter.

The following letter will show that the work is growing at a most encouraging rate:

MY DEAR ELDER:—Peace to thee.

We are in receipt of a package from you containing application forms for membership in Zion Restoration Host.

Will you please see that we get at least 500 more, as the quantity sent will not be sufficient for London alone, and we have to supply the Provinces?

With Christian greeting, believe me,

Faithfully yours in Zion's bonds,

H. E. CANTEL.

Zion in Leeds, England.

Among the foreign mail recently received at the office of the recorder of Zion Restoration Host, was a letter from Deacon McKell of Bradford, England, in which he enclosed a list of names for Zion Restoration Host in Leeds, England, and intermediate points, making a total of fifty-three names in all.

His letter reads as follows:

MY DEAR ELDER:—I enclose a list of names of members of the Christian Catholic Church in Zion in the district of which I have the oversight, who have taken the Vow, declaring their pupose to serve under our dear General Overseer as the Lord shall direct him, believing him to be the Prophet foretold by Moses, the Messenger of the Covenant and Elijah the Restorer.

You will find fifty-three names in this list.

I expect to have more to follow soon.

The delay has been caused by the difficulty of seeing all the peo-le in this wide district.

With Christian greetings, I am,

Yours truly in Zion's bonds, R. MCKELL.

Reports from Other Sections Throughout the British Isles.

Names for Zion Restoration Host have been sent in from the following-named places: Lincoln and Manchester, England; Edinburgh and Rossville, Scotland.

An excellent report has also been received from Thomas Clark of work done by Zion Restorationists at Durban, Natal, South Africa.

Thus, in addition to the thousands of workers who are going forth each week from Zion City to carry the Message to Chicago's thousands, we find by reports from all parts of the United States, Canada, Europe, Asia and Africa, as well as in the great island continent of Australia, that Zion Restorationists are going forth with the Message of "Peace."

Many very interesting instances are being related of the marvelous way in which God is using these faithful workers in the spreading of the Gospel to earth's remotest bounds.

We remind Zion Restorationists in all parts of the world, that they are daily remembered by Zion at Headquarters, at the 9 o'clock prayer hour. We ask that God will give them increased power for the great work to which they have been set apart.

We desire the prayers of Zion everywhere, that wisdom may be given to those at Headquarters in directing this great movement.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing

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

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders 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.

The Christian Catholic Church in Philadelphia will observe the customary all-night meeting, December 31, 1902-January 1, 1903. Let all friends within reach, as far as possible, meet with the Philadelphia Branch in this All-night with God. The Ordinance of Baptism by Triune Immersion and the Lord's Supper will be observed after midnight.

The grass withereth, the flower fadeth:
But the Word of our God shall stand forever.
—*Isaiah 40: 8.*

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JANUARY 14th or 15th.

Cautious Living.

1. *Conscience must not be violated.*—Acts 24:12-16.
   Conscience at one time is true.
   It can be hardened.
   It can become tender again.
2. *The right must not be perverted.*—Micah 6:6-9.
   One can qualify the truth.
   One can temporize with duty.
   One can close his ears to the right.
3. *Doing good must not be overlooked.*—Galatians 6:6-10.
   Doing good must become a habit.
   We must do right from principle.
   Showing mercy must be commonplace.
4. *The tendency is to underdo rather than overdo.*—Matthew 5:13-20.
   One cannot be too good in heart or kindness.
   One must do good for the good it will do.
   We should think of the benefit others receive.
5. *His life must be our life.*—Philippians 1:19-29.
   The unselfish life lives in others.
   The Christ lives in us so that we may live in others.
   The Gospel teaches us to give with no thought of receiving.
6. *Our life must be to His glory.*—1 Corinthians 10:24-31.
   We are the Lord's and are to serve Him.
   We are to live for Him and His glory.
   We are to be the joy of others.
7. *A life of abstinence from all evil should be adhered to.*—1 Peter 2:11-17.
   We are to be strangers to evil.
   We are to avoid evil, not give way to it.
   Doing good must be done before men.
8. *Never allow hurry or strife to enter into life or action.*—Philippians 4:3-9.
   We are to speak in moderation.
   We are to criticize in moderation.
   We are to get angry in moderation.

The Lord our God is a Cautioning God.

SUNDAY BIBLE CLASS LESSON, JANUARY 18th.

Continuing but for a Season.

1. *Hindrances will arise.*—Galatians 5:5-16.
   Many make a good start.
   They run, but they grow weary.
   They look back and lose their lives.
2. *Excuses suggest themselves.*—Luke 9:57-62.
   Some will say they have not the ability.
   Others that they have no time.
   Still others will make other excuses.
3. *Cares will multiply.*—Matthew 13:18-23.
   The cares of this life drown out truth.
   The cares of this life crush out hope.
   The cares of this life dim the promises.
4. *Half-heartedness creeps into one.*—Galatians 4:8-18.
   The Christ must be a present reality.
   The Christ must be our joy and crown.
   The Christ must be the goal of our efforts.
5. *To obey the truth ever brings blessing*—James 1:21-25.
   A meek spirit leads to a blessed knowledge.
   He who obeys the truth transforms his life.
   The truth must possess the heart and life.
6. *Temptation comes to turn from the truth.*—2 Timothy 4:1-4.
   Sometimes one wavers at the truth.
   The ear must love the truth.
   The Word of God must be meditated upon.
7. *If a man draws back, God cannot bless him.*—Hebrews 3:12-19.
   God can bless the man who goes forward.
   God can bless all who stand for the truth.
   When a man draws back God lets go.
8. *The pruning-knife of truth tests all work of whatever sort it is.*—1 John 2:15-20.
   Will we stand the test of persecution?
   Will we stand the loss of all things?
   Will we count all things loss to win the Christ?

God's Holy People are not a Turning-back People.

LEAVES OF HEALING.

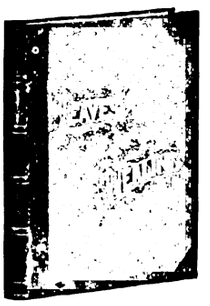
Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, 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.

ARE YOU THINKING OF TAKING UP

A COURSE OF READING?

THESE TEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$25.00



Single Volumes, each

$3.50

THE TEN 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

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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1300 Michigan Avenue, Chicago, Illinois

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OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Five Hundred Eighty-four Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Five Hundred Eighty-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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders Evangelists, and Deacons	5403		
Total Baptized outside of Headquarters			6044
Total Baptized in five years and nine months			14,573
Baptized since December 14, 1902:			
Baptized in Iowa by Elder Fockler	8		
Baptized in Ohio by Deacon Yerger	3	11	11
Total Baptized since March 14, 1897			14,584

The following-named eight believers were baptized at Newton, Iowa, Monday, December 22, 1902, by Elder C. B. Fockler:

Denniston, Robert E.	Newton, Iowa
Dunn, Matheua	Newton, Iowa
Martin, William	Newton, Iowa
Pardoe, H. W.	Newton, Iowa
Schaumburg, Louise	Newton, Iowa
Strattan, Arthur W.	Newton, Iowa
Strattan, Mary L.	Newton, Iowa
Swim, Telura Pardoe	Newton, Iowa

The following-named three believers were baptized at Cincinnati, Ohio, Lord's Day, December 21, 1902, by Deacon William D. Yerger:

Graybehl, Mrs. Ella	507 Woodward street, Cincinnati, Ohio
Hooser, Charlie Richard	Erlanger, Kentucky
Thompson, Samuel Bushrod	Rossmoyne, Kentucky

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.

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.

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
December 28, 1902

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

ELIJAH'S RESTORATION MESSAGE

The Declaration of the Angel of the Time of the End, "There Shall Be Time No Longer."

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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.

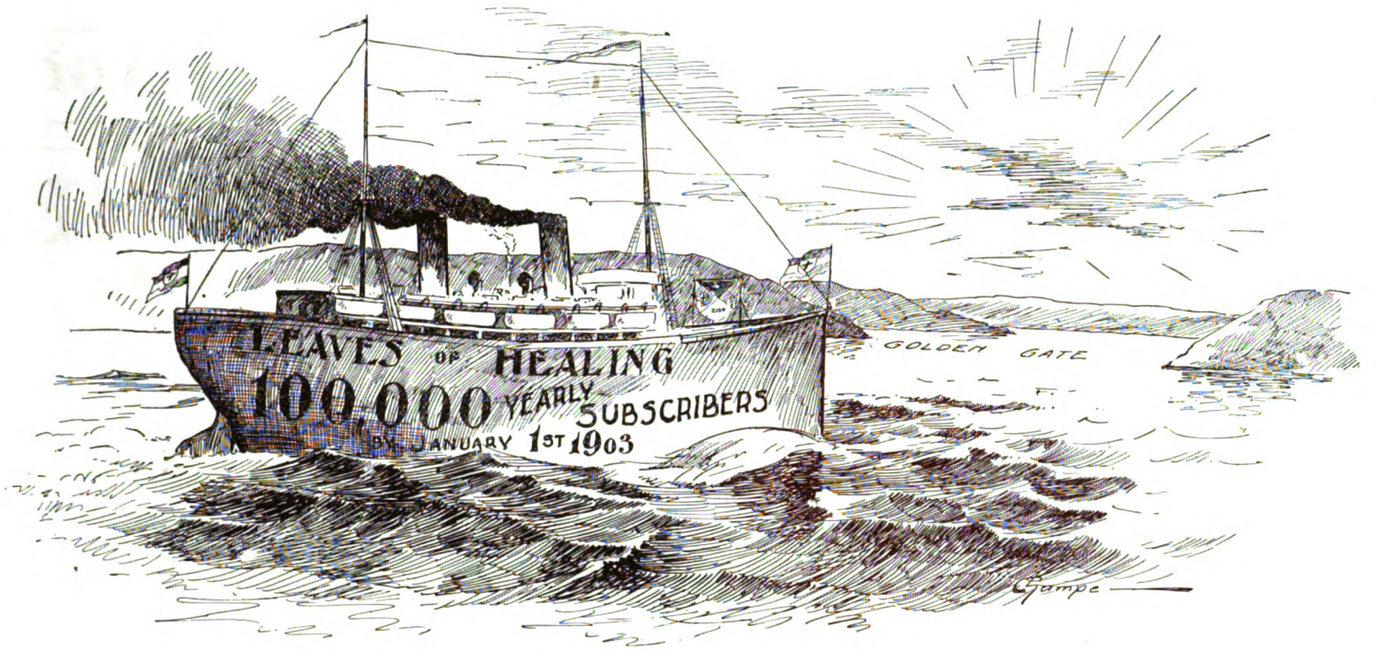
Two hundred beautiful lots have just been placed on the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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"The Midnight Hour will soon chime, from all the Turrets of Time, the Last Hour of the Dying Year.

"But the Happy Bells will soon ring forth a joyous peal, for the Glad New Year that is coming, the Year in which the 'Consummation of the Age' will be complete."

[Rev. JOHN ALEX. DOWIE, Elijah the Restorer, in LEAVES OF HEALING, Volume XII, Number 7, Page 200.]

LET ZION GO INTO THAT MOMENTOUS YEAR REJOICING OVER THE

100,000

YEARLY SUBSCRIBERS TO LEAVES OF HEALING

Bring or send your Subscriptions to the ALL-NIGHT WITH GOD in Shiloh Tabernacle, Zion City, Illinois, December 31, 1902, and January 1, 1903.

IT IS WELL WORTH A GREAT SACRIFICE

The Consummation of the Age is at Hand

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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, IS DELIVERING

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 White-robed Choir

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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 XII. NUMBER 11. CHICAGO, JANUARY 3, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF SEVERE DISEASES AFTER MANY YEARS' SUFFERING—HUSBAND HEALED OF SERIOUS, LONG-STANDING AILMENTS.

SURELY HE HATH BORNE OUR SICKNESSES!

Jesus, the Christ, the Son of God, bore our sicknesses! That is the Word of God through His prophet. Seven hundred years after that prophecy was written, that Divine Son of God appeared on earth and gloriously fulfilled it.

Hear the words of the inspired writer of the Gospel:

> And Jesus 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.
>
> And healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Thus He fulfilled His Mission to the people of Palestine, nineteen centuries ago.

But His work was for all men, everywhere, in all the ages.

Upon Calvary's Cruel Cross, when His great heart of compassion was breaking, He uttered that great cry, "It is finished."

He had accomplished that for which He was sent.

He had purchased by His blood the free Gifts of Salvation, Healing and Cleansing for all mankind.

He not only paid the price, but He has promised to be with us All the Days, even unto the Consummation of the Age, the same loving, powerful, willing Savior, Healer, Cleanser. In accordance with that promise, He now stands, by His Spirit, with melting heart and laden hands, offering to all men everywhere these most precious gifts.



EVANGELIST SARAH DIETRICH.

With what base ingratitude do men turn deaf ears to that Heavenly Voice; and how deeply they grieve Him, as they refuse the gifts He gave Himself to purchase!

Even those who profess to love Him and have accepted the Salvation of their spirits, turn away with indifference, scorn or anger, as He offers them the healing of their bodies.

Spurning His gifts, they turn to physicians and drugs, in a vain attempt to obtain healing from them.

But God has not one kind word to say for the physicians.

He never promised healing through their drugs.

When the Christ was on earth in the flesh, He never used their medicines.

On the contrary, God's Word says, "Ye are all physicians of no value;" "In vain dost thou use many medicines;" "She had suffered many things of many phy-

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sicians, . . . and was nothing bettered, but rather grew worse."

Spurning the free gift of healing, men and women have suffered tortures and agonies which no tongue can describe, their terrible diseases made worse by poisonous drugs.

The godly man and wife, whose portraits and testimonies are given herewith, tell a story of such suffering.

Many times the wife seemed to be at the very point of death.

Physicians having exhausted their so-called skill, gave her up to die.

God mercifully spared her life; but she had never been taught to trust Him to heal her.

For many years she was practically an invalid, tortured by many diseases.

Hopeless misery, with no release except in death, seemed to be her portion.

The husband, too, was severely afflicted.

So-called remedies served only to increase his pain and weakness.

And then, one memorable day he saw the working of the power of God.

He called upon an aged woman, a member of his church (he was a pastor) expecting to find her very near to death, with cancer of the stomach.

He found her alive, perfectly well, going about freely and praising God for her deliverance.

A Miracle of Healing had been wrought.

In answer to his eager inquiries, he learned that God had healed this woman in the Name of Jesus, His Son, who purchased that gift for her, and in the Power of His Holy Spirit, by whom He is present at all beds of pain.

He learned that her healing was in answer to prayer of God's Messenger, who was then preaching and teaching in Chicago, fearlessly proclaiming Jesus as the Healer, Cleanser and Keeper as well as the Savior.

Not long after, in answer to the prayer of that Messenger, with the laying on of hands in accordance with God's command, his good wife was instantly healed of all the diseases which had so terribly afflicted her.

Soon the husband also, through trust in God and turning away from all human means, was quickly healed.

Eight years have passed since these servants of God received their healing.

Today they are stronger and in better health than for many years.

As Elder and Evangelist in the Christian Catholic Church in Zion, they are spending their youth, which God has so graciously renewed, although the snows of winter are upon their brows, in telling of His mighty Love, and Power, and Willingness to heal as well as save and cleanse.

Their Message is delivered, for the most part, in the strong, expressive German tongue, and God is blessing it to many who hear.

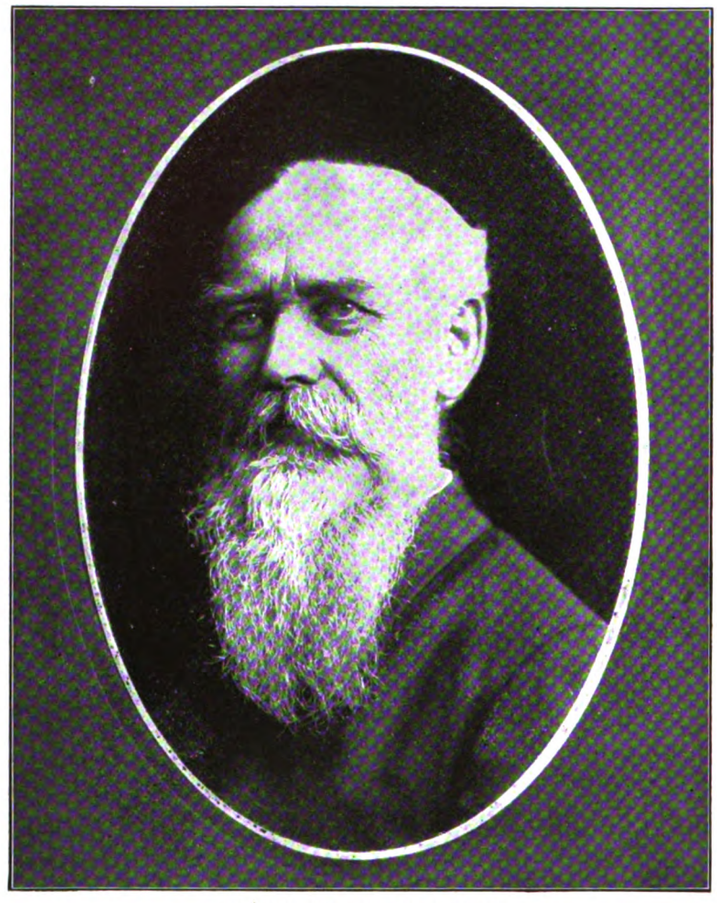
Now they go to tell their Story, not to hundreds or thousands, but to hundreds of thousands, through the pages of LEAVES OF HEALING.

Is it not a wonderful Story which they tell?

Best of all, it is all true and can be substantiated by the testimony of many unimpeachable witnesses.

As they tell their Story, they proclaim the blessed truth that He who bore their sicknesses, bore also the sicknesses of every suffering man, woman and child in all the ages.

That means you, O weary sufferer, who read these words. A. W. N.



ELDER JOHN DIETRICH.

WRITTEN TESTIMONY OF EVANGELIST SARAH DIETRICH.

ZION CITY, ILLINOIS, December 27, 1902.

DEAR GENERAL OVERSEER:—With a thankful heart I wish to give my testimony to what God has done for me.

It was eight years ago that God so wonderfully blessed me through the prayer of the General Overseer and through his teaching.

I found Jesus, the Christ, to be not only my Savior, but also my Healer.

I had been a sufferer from female trouble, constipation and urinary trouble.

I fail to find words to express what I suffered with this last-named trouble.

I was treated by many different doctors for these diseases.

Among them were Dr. William Fox of Milwaukee, Wisconsin, and Dr. Griffin of Fond du Lac, Wisconsin.

Sometimes I would seem to be some better; then worse again.

So the many years passed by until April, 1894, when I was taken very sick with nerve and heart trouble.

It seemed that I was very near death.

At this time we had Dr. Buehler of Prairie du Sac, Wisconsin, to treat me.

I grew some better, so that I could sit up.

In July, I had another very sick spell.

This one was worse than the one in April.

For some time I was not able to speak to the dear ones around my bed.

Dr. Buehler was again called, but I felt then that it was useless to put my trust in the arm of flesh.

As soon as I could speak I said to my dear husband: "Pray for me."

I did not expect God to heal me, but I desired to be fully prepared to meet my Savior, as I thought that death was very near.

Up to this time I had never known anything about Divine Healing.

This sick spell caused my head to be so very weak that the softest pillow was too hard to lie on.

When I got some better and would try to sit up, my head would drop back on the pillow.

At this time Dr. Conger was treating me.

In this way the weeks and months of the summer passed away.

My life was but a burden.

Oh, how I longed to care for my dear family, for we had six children then. God has given us another dear little girl since.

In the fall of 1894 we heard of Dr. Dowie, in Chicago, praying for the sick and of their being healed.

I had become a little better, so that I could be up part of the time.

My dear husband was urging me to go to Chicago to see and hear Dr. Dowie.

I said that I believed that God could heal some diseases, but not mine.

However, the last week in October I consented to go.

Together my dear husband and I went to Divine Healing Home No. 1, and stayed one week.

Oh, the joy that filled my heart to hear the General Overseer teach the Gospel as I had never heard it taught before.

I then took my Bible and read and studied it more earnestly and eagerly than ever before, for it seemed to be a new Book to me.

My eyes were opened to the precious truths in God's Holy Word.

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I believed "Jesus, the Christ, is the same yesterday and today, yea, and forever."

If He is the same and could forgive me my sins, He must be able to heal my diseases.

When the General Overseer prayed with me with laying-on of hands, according to Mark 16:18, God heard, and I felt the power of healing in my body.

I was completely delivered of these diseases.

I was wonderfully blessed in Spirit, Soul and Body.

I thank God with all my heart, to know that God is the Savior, Healer and Cleanser, and for sending the General Overseer to teach us these precious truths.

Praying that these words may be a blessing to all who read them, and that many a weary heart may turn to God and accept Jesus as Savior and Healer, I am,

Yours faithfully in Jesus,

SARAH DIETRICH,

Evangelist in the Christian Catholic Church in Zion.

WRITTEN TESTIMONY OF ELDER JOHN DIETRICH.

ZION CITY, ILLINOIS, December 22, 1902.

DEAR GENERAL OVERSEER:—With all my heart I confirm the testimony of my wife, and also add my own.

I feel that among the thousands who praise God in Zion we especially have reason to give God honor and glory for what He has done for us by calling and sending His servant, John Alexander Dowie, the Messenger of the Covenant, Elijah the Restorer, and the Prophet foretold by Moses, who is to appear in the last days, before the coming of Jesus, the Christ.

In the spring of 1879, my wife was afflicted by Satan with inflammation of the bowels.

We consulted three physicians, Dr. Turner of Brandon, Wisconsin, Dr. Manly of Markesan, Wisconsin, and Dr. Griffin, president of the state board of health of Fond du Lac, Wisconsin.

After the three had consulted they told me my wife could not live.

After the doctors left I went to my closet and laid the matter before God and prayed to Him to save her life.

God heard my prayer as far as it went.

But in my ignorance I left her in the hands of the doctors, and they kept her under the influence of morphine.

For four weeks her bowels did not move at all.

It was fully five months before she was able to leave the bed.

For fifteen years and six months, in spite of the skill of the best doctors, she suffered, as she relates in her testimony.

Her suffering in all those years cannot be described.

In April, 1894, she was stricken with nervous prostration.

Again the doctors doubted her recovery very much.

At the last investigation the doctors came to the conclusion that her liver was swollen, causing heart disease and stomach trouble.

Her womb was full of ulcers, which caused lameness in the legs.

They said that there was no help except in an operation.

To this I would not consent.

In our great distress our attention was called to the wonderful healing by God in answer to prayer of Mother Clavadatscher, of Sauk City, Wisconsin, of cancer in the stomach.

In regard to this I will refer the reader to the article written by myself and published in LEAVES OF HEALING of December 7, 1894, Volume I., No. 13.

In our relation to the Church it appeared to us quite important to make a request for prayer to the General Overseer, and to go to Chicago.

We delayed but prayed God to lead us.

God showed us by His Spirit, His Word and his wonderful work, that He would heal.

We prayerfully took our refuge in Him.

I wrote a letter to the General Overseer, with whom I was not acquainted.

The answer came: "Trust God and bring your wife."

I asked him again to pray for us to God for protection on our journey.

We shall never forget the day.

Oh! how God so wonderfully protected us and brought us to Divine Healing Home No. 1.

Here we were very lovingly treated, taught and encouraged.

We learned to obey after the manner of James 5:16.

When the General Overseer prayed with the sick and laid hands on my wife, according to Mark 16:18, God fulfilled His promise and she was healed.

Indeed, God healed her so wonderfully that even the symptoms disappeared, as the fog disappears before the sun.

This was November 5, 1894.

After a week in the Divine Healing Home, we could make our journey homeward with much gladness, thanking God for His great and infinite grace and love which He had revealed unto us.

In a very short time my wife gained twenty pounds in weight.

Her countenance was so changed that old friends hardly knew her. "This was from the Lord, and it is marvelous in our eyes."

I will give my own testimony in a few words.

January 16, 1868, I was converted to God by His grace and the power of the Holy Spirit, and was born anew, with clear evidence of my adoption as a child of God.

About eighteen months after, the Lord called me to preach the Gospel according to His Will and my conviction.

In October, 1870, I was smitten with typhoid fever and suffered for six weeks.

All aid of doctors seemed to be in vain.

One of my friends went to a physician who said: "I will give him something else; he will pay the Devil, anyhow."

Never shall I forget the time I swallowed that poisonous medicine.

God in His mercy spared my life, but, as a result of having that poisonous stuff in my body, there soon appeared an open sore and other evils.

I consulted the best doctors, but all in vain.

I consulted experts such as Dr. N. Senn, Dr. William Fox and Dr. Sherman, in Milwaukee, Wisconsin, and many others; they were all physicians of no value (Job 13:4).

My own homeopathic medicine did me no good.

In this misery and tribulation, over twenty-four years passed away.

But after Mother Clavadatscher and my dear wife were so wonderfully healed, I gained courage and faith.

At my second visit to the General Overseer in December, 1894, I told him of my troubles.

He was very kind, and instructed me by the Word of God how to believe and pray aright.

He prayed for me and expected my healing.

Here I will confess that it cost me the hardest fight of my life, a battle with my unworthiness and doubts, more than anything else.

After getting right with God and men as far as I could, and praying God for forgiveness, God healed me entirely, not only from the running sores, but also from other diseases in my body.

Praise be to Him! Halleluiah!

While I am writing this testimony I enjoy as good health as I ever had in all my life.

God revealed His Will and showed us plainly the way to come into Zion.

Now we are here in the Christian Catholic Church in Zion, in love and thankfulness to the General Overseer and Overseer Jane Dowie, to serve the Lord in accordance with His Will and our experience and conviction in spirit, soul and body as God will lead us.

For eight years we have practically lived up to Zion's teaching and the Word of God, putting our full trust in God alone.

His Word says, in Jeremiah 17:7: "Blessed is the man that trusteth in Jehovah and whose hope Jehovah is."

Paul says, Philippians 1:6: "Being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus, the Christ."

With a grateful heart, I am,

Yours in Jesus, the Christ,

JOHN DIETRICH.

TESTIMONY OF MRS. K. CLAVADATSCHER.

The following extracts from LEAVES OF HEALING, Volume 1, No. 13, tell the story of Mother Clavadatscher's wonderful healing:

WITHOUT HUMAN TOUCH.

HEALING OF CANCER IN THE STOMACH.

The Instantaneous Healing of an Aged German Lady Through the Prayer of Faith.

Intercessory prayer on behalf of persons at a distance is one of the features of our work which has given us great joy. "The prayer of faith shall save the sick" for the mouth of the Lord hath spoken it.

It has been our privilege to pray that prayer, inspired by the Spirit of God, for vast numbers of persons whose faces we have never seen, and to have very large numbers of gracious answers. Out of many we have selected one case which, in all its features, illustrates the truth that Divine Healing, as we are permitted to teach it, is Divine; is wholly of God, and not of man.

The aged German lady, Mrs. Clavadatscher, of Sauk City, Wisconsin, can neither read nor write English, and could not therefore communicate with us herself. Through her son, a merchant of Baraboo, Wisconsin, the first inquiries concerning us were made. Her son visited our Home, saw one of our secretaries, received a form of request for prayer, returned with it to his mother, told her how he believed as she did that God would heal her, and as the correspondence which follows this introduction shows, upon the morning of August 23d, between the hours of 9 and 10 o'clock, we prayed in agreement with each other, and she was instantaneously and perfectly healed.

We lay this trophy at the Redeemer's feet, and pray that God may greatly bless it to His sick and suffering ones in all lands.

SAUK CITY, SAUK COUNTY, WISCONSIN,
August 19, 1894.

DEAR REV. DOWIE:—I send you herein request for prayer. If the hour named should not answer, you will please answer by letter, and set your own hour. If hour set herein is acceptable to you, you will please wire, "All right," at our expense, and we will then make no mistake. My son, T. Clavadatscher, saw your secretary, Mr. J. J. Carpenter, Friday evening, August 18th, and made all arrangements, and if there is nothing in the way, you will please wire me so that I will know the hour.

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Please send me two requests-for-prayer blanks, and also some circulars of information for another party, whom I think I can get to correspond with you.

Yours most respectfully,

MRS. K. CLAVADATSCHER.

CHICAGO, August 22, 1894.

MRS. KATHARINE CLAVADATSCHER, Sauk City, Sauk County, Wisconsin.

Dear Sister in the Christ:—Your letter and request for prayer, of the 19th inst., received, and I telegraphed you as requested in the two words, "All right," thereby agreeing to the hour fixed for the prayer on tomorrow morning. I trust there will be a gracious answer.

I am faithfully yours in Jesus,

JOHN ALEX. DOWIE.

SAUK CITY, WISCONSIN, August 26, 1894.

REV. DOWIE, Chicago.

Dear Brother:—As I cannot write English, I waited for my son, who lives many miles distant from here, to come home. I am blessed to tell you that the Lord has heard our prayers, and that the Christ can heal the sick, and that I am healed. I feel that all my pain has left me and that I will soon regain my strength. My appetite is improving and I hope, and fully believe, that all is well. This hour of prayer was also an hour of the Lord's blessings that we shall never forget. I could feel that the Lord was with me, and that the Lord blesseth His children.

Thanking you in the Name of our Lord for all the good you have done, I remain,

Your obedient servant,

(MRS.) K. CLAVADATSCHER.
Per T. CLAVADATSCHER.

The following is an extract from a communication, written by Rev. John Dietrich, published in the same number of LEAVES OF HEALING:

On August 4th, accompanied by Rev. H. Ninnemann (who was on a collecting tour for a new church at Rice Lake, Wisconsin), I called, among others, upon the Clavadatscher family at Sauk City. The aged father, whose silvery crown bears the impress of eighty-three summers, received us with the remark that his wife was again sick in bed, where I had found her on former occasions. Upon request to see her I, indeed, found her very sick. I prayed with her and sought to comfort her, as best I could, in her suffering. She told me that I would probably not need to call upon her much oftener, as she believed her end was drawing nigh.

Father Clavadatscher then also informed me that her doctor had attributed the sickness to cancer of the stomach, and consequently the doctor had no hope whatever for her recovery. All that he, as a practitioner of medicine, could do for her, was to prescribe a remedy for deadening the pain.

The next I heard about Mother Clavadatscher was, that she, through her son Tobias, a well-known merchant of Baraboo, Wisconsin, had communicated with Mr. Dowie in order to seek healing from her trouble, through his prayers on her behalf. Shortly after this I found Mother Clavadatscher apparently sound and healthy, attending Divine services, in the church of the Evangelical Association of Sauk City, about one-half mile distant from her home, whither she, though at the advanced age of seventy-three, had come all the way afoot. Soon after, I called at her home and found her perfectly well and exceedingly happy, overflowing with praises to the Most High, who had so marvelously restored her health.

PRAISE AND TESTIMONY

Wife Saved and Healed Instantly of Bone Tumor; Husband Saved and Healed.

741 COLBURN STREET, TOLEDO, OHIO,
November 17, 1902.

DEAR GENERAL OVERSEER:—I want to write you a word of testimony concerning the healing of myself and wife, for which I thank you and give God all the glory.

About five years ago my wife had a growth in her side.

The physicians called it bone tumor.

I had her consult two leading physicians, and they both advised her to be operated upon.

Oh, how I dreaded to see the day come, when an ambulance should stop to take her to some hospital.

I knew that their cruel knives would be used upon her body, and wicked, ungodly men would operate on her, and then have her brought back probably to die.

Thanks be to God, our Heavenly Father, I saw a copy of LEAVES OF HEALING.

I read it thoroughly and became very interested in Zion cottage meetings.

In a few weeks I repented of my sins and was converted.

A little later my wife was converted also.

We were taught that Jesus, the Christ, kept our bodies from disease as well as saved us.

My wife was suffering terribly about that time with her side, and she requested Deaconess Luella Mason to pray for her.

During that night she was healed completely.

She has never suffered a particle of pain in her side since.

I had been a sufferer from a private trouble for the past two years, and had taken bottle after bottle of medicine and could get no permanent help.

After I came into Zion, I stopped taking medicine and began to trust God.

I requested you to pray for me at two different times last summer, or rather this fall, and I am glad that I can truthfully say that I am completely healed, thank the Lord.

I never could get an answer to my prayers regarding healing for my body as long as I belonged to a devilish secret order, "the Carpenters' Union."

I was loyal to God and stepped out from them, and now I have my good health, and am making far better wages at my trade than I made when I was in the Union.

We have been blessed wonderfully in paying our tithes.

It seems as if God has really opened His storehouse to us.

We were blessed so much in our Restoration work last month.

My wife and I sold 243 copies of LEAVES OF HEALING, and made 1,400 calls and distributed 1,450 tracts.

I think that, by the looks of this month, He is blessing us in our sales more than ever.

I thank God that we are free from bondage.

Instead of being smitten with the Devil's diseases we can now walk seven or eight miles Saturday evenings and work to save lost humanity through the Christ and by the power of the Holy Spirit.

When we awake Lord's Day morning we feel as bright as two new silver dollars.

May God richly bless you and all Zion.

From your obedient brother and sister in the Christ, MR. AND MRS. W. E. RIDGWAY.

God Answers Prayer When Filthy Swine's Flesh is Given up.

COLEBROOK, NEW HAMPSHIRE,
November 4, 1902.

DEAR GENERAL OVERSEER:—In 1897 I was very ill.

At that time I knew nothing of Zion or of her teaching.

When it was thought that I would not live, a friend who had heard of your work through LEAVES OF HEALING, sent a request to you for prayers for me.

You prayed on Thursday and God answered.

I was able to do my work the following Friday.

Not knowing about your teaching I was sick again the next year.

I suffered much from stomach trouble and very severe headaches.

I was often confined to my bed.

I continued to be sick in this way until February, 1902.

At that time Evangelist Helen A. Smith came from Boston and held two meetings.

My husband, knowing I had once been healed, took me to the last service.

Until this time I had thought it was God's will for me to be sick.

After the meeting, Evangelist Smith told me about the beautiful teaching of Zion.

I filled out a blank for membership.

She laid hands upon me and prayed the prayer of faith and I was healed.

My sickness has never returned.

My husband was not a Christian.

When he saw that God had really healed me, he decided to serve God and joined the Christian Catholic Church in Zion.

He had been in poor health for several years, at times raising and passing blood.

The doctors could not help him and he was discouraged about getting well.

After he was converted we asked God to heal him, but he was no better.

We were eating swine's flesh and kept two pigs.

We decided this must be the hindrance, so my husband threw away the pork and shot the two pigs.

Then the healing came.

He is now able to do hard work, which he had not been able to do for years.

Our friends told us we had done wrong to waste the pork.

We thought it was wrong to sell or give the pigs to others.

They said we would suffer for the money, but we have not.

We have been more prosperous than ever we were before, as my husband is able to work all the time.

We praise God for Zion's Evangelist and for LEAVES OF HEALING which we can read here in New Hampshire.

May God spare you to send the Full Gospel all over the world.

Yours faithfully, (MRS.) ARVILLA HALL.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

Healed of Cough and Sore Throat.

ZION CITY, ILLINOIS, December 15, 1902.

DEAR GENERAL OVERSEER:—I am pleased to tell you that I have received healing for my cough, sore throat and the pain in my left side, which I have been troubled with for several months.

I thank you for your prayers and for being so patient with me.

I am gaining strength all the time.

I praise God for all He has done for me in bringing me here.

I might tell of many healings for myself and others.

I was healed of stricture of the bowels four years ago, when I sent in my application for fellowship in the Christian Catholic Church in Zion.

The physician had said that I might get help, but could never be entirely healed.

For four years I have been well.

I give God all the praise.

Your sister in the Christ,

(MRS.) LIZZIE K. VIRDEN.

Child's Prayer of Faith Honored.

PLYMOUTH, INDIANA, December 16, 1902.

DEAR GENERAL OVERSEER: — "Peace to thee."

I am a little girl eleven years old.

I thought I would write you my testimony.

Saturday morning I found that I had a scrofulous sore on my face; it had spread all over one side of my cheek.

I showed it to mamma, and we prayed that God would heal it.

By the next day it was healed.

There were only two little spots like a pin-head to be seen.

I give God all the praise.

Yours in love, _____ FAY BAKER

Baby Healed of a Severe Injury.

532 VINE STREET,
CHATTANOOGA, TENNESSEE,
December 14, 1902.

DEAR GENERAL OVERSEER:—I want to tell you how God answered prayer for my baby, who is fourteen months old.

I left him in the room with some toys, and in some way he fell on the iron dictionary stand and one of the prongs stuck up under his eyelid.

I heard him scream and ran into the room just as he pulled himself loose from it.

The blood was running down his face and I did not know but that his eye was put out.

After the first shock, I had such a feeling of thankfulness that I did not have to depend on man to heal his eye.

I telephoned to my sister-in-law, Mrs. B. G. Brown.

After immediate prayer she came over.

I think the pain must have gone in a little while, though he cried for about half an hour.

Then he went to sleep and slept soundly for two hours.

When he got up he was just as bright as could be.

He ate heartily and never had one moment's pain, although his eye was swollen shut.

The next day it opened a little, and improved each day until, in less than a week, you wouldn't have known anything had happened.

He was never better than when his eye was swollen.

He was happy and playful all the time.

I had such a feeling of thankfulness all the time, for I knew that God would heal completely even when we could not see the eye.

I am so glad that God is our Healer, and is always near and cares for even the little things in our lives.

I pray that your life may be spared for many years to carry on the glorious work which you are doing.

Yours in Jesus' Name,

(MRS.) KATE C. BROWN.

God Wonderfully Answers Prayer for a Machinist at Zion Lace Industries.

Charles Phillimore, of Beach, Illinois, writing under date of December 19, 1902, says:

DEAR GENERAL OVERSEER:—I feel that I must testify to God's goodness to me at Zion Lace Industries this week.

On Wednesday afternoon we had a job to do in a hurry at the base of the motor of one of the lace curtain machines.

Three of us were working on about three square feet, drilling the cement floor, when, by some means, my elbow got too close to one of the machinists, who was coming down with a large riveting hammer, and received the full force of it.

I almost fainted from the blow and became very sick and vomited.

Praise God, as soon as Deacon A. Stevenson prayed for me, the pain ceased, and I recovered and went on with my work.

The arm did not swell or get discolored.

Next day I used the saw and plane all day.

Praise God for salvation and healing and holy living in Zion.

Yours in the Christ, CHARLES PHILLIMORE.

The Great Physician Instantly Heals a Dislocated Arm.

ZION CITY, ILLINOIS, December 6, 1902.

DEAR GENERAL OVERSEER:—I feel that I have failed to do my duty in not testifying to the instantaneous healing of my daughter.

In September, 1901, while living in Garnett, Kansas, I was down town one afternoon and word came to me that Ruth had fallen and broken her arm.

My husband not being at home and no Zion people in the city or near, I called in an old acquaintance, Dr. Kirkpatrick.

I prayed earnestly that God would heal her.

Upon my arrival at home, I found her arm hanging limply at her side, and she so nervous she was almost beyond control.

I took her into the parlor, and taking her upon my lap, I talked to her about God's Healing Power.

I then prayed with her.

She stopped crying and sat up and asked me to take her sleeve off, which I did.

She asked for a drink and said she was hungry.

When the doctor came he examined her arm, saying that it was all right, but that it certainly had been dislocated.

He said several times that he did not understand it.

He further said: "I'll tell you how I know that it has been out of place. The cord is still out of place, but the arm has gone back."

Be it said, to my shame, that I did not tell him that I understood it.

I enjoyed the knowledge and feared to arouse his anger by my confession.

Pray that I may overcome the devil of fear.

I pray God's richest blessing upon you in the great Restoration Work.

Yours in the Christ, (MRS.) E. RUSSELL.

Deliverance in Childbirth.

HECTOR, MINNESOTA, December 15, 1902.

DEAR GENERAL OVERSEER:—I will now write to you to tell you that after sending you the telegram on the morning of November 4th, a request for you to pray for me, that God graciously answered.

Our little girl was born twenty minutes after 8 o'clock, a healthy child.

We are very thankful to God for all blessings, and that He heard and was near in the time of need.

We also thank you for all the prayers you offered in my behalf.

May God bless you and your family, and all Zion everywhere.

Your sister in the Christ,

(MRS.) A. G. BURGESON.

God, the Family Physician, Never Fails to Heal in Answer to Prayer of Faith.

LYNDON, WASHINGTON, December 3, 1902.

DEAR GENERAL OVERSEER:—I wish to testify to God's goodness in healing us several times since we gave up medicine, which was about three years ago.

It is blessed to trust God for everything.

I thank God for the teaching we have received in Zion.

I will mention a few of the healings.

We believed that our little boy, then six years old, had diphtheria.

He was very sick.

We prayed for him and he was healed.

Last June he had scarlet fever.

Elder R. M. Simmons prayed for his healing in the Name of the Lord Jesus, by the Power of the Holy Spirit and in accordance with the will of God our Heavenly Father, and he was healed.

Our daughter, thirteen years old, also had the fever.

We prayed for her and she was healed.

They both were very sick.

They were in bed about five or six days, and then gained rapidly, and were perfectly healed.

Two of our near neighbors also had scarlet fever

They had a doctor.

He stayed with them day and night, until there was a death in both families, and others left in a bad condition, then he left.

Last July my husband had a very sore throat.

He could scarcely swallow water or anything for a day or so.

We prayed for him and sent a request for you to pray.

He was immediately healed.

He ate quite a hearty supper, and ate some more before morning.

He was hungry after such a fast.

We have had many other healings in answer to our own prayers and the prayers of Elder R. M. Simmons.

We thank you for your prayers in our behalf and your kindness to us.

We praise God from whom all blessings flow.

Your sister in the Christ,

(MRS.) JENNIE E. HANDY.

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GENERAL LETTER FROM THE GENERAL OVERSEER.

The Christian Catholic Church
Rev. John Alex. Dowie, General Overseer.

General Overseer's Office,
Administration Building,
Elijah Avenue,

Zion City, Illinois, U. S. A., January 3, 1903.

TO THE OFFICERS, MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

BELOVED BROTHERS AND SISTERS IN THE CHRIST:

Grace to you,
And peace from God our Father,
And the Lord Jesus, the Christ.

I desire very briefly to thank the Christian Catholic Church in Zion throughout the world for the Love, Confidence and earnest Prayer which has helped, by God's Grace, to sustain me and mine in the many toils and trials and victories of the year that has now closed.

I earnestly appeal to you all for a continuance of these supplications before the Throne of God, which is our Father's Mercy Seat.

He knows the way that we take; for we are only treading in the path which He clearly marks out.

I write this brief letter principally to communicate to you all, and everywhere, the Watchword of the Christian Catholic Church in Zion for the year Nineteen Hundred and Three.

It is

"TILL HE COME!"

These three words are found, as our readers will well remember, in First Corinthians 11th chapter, 26th verse:

For as often as ye eat this bread,
And drink the cup,
Ye proclaim the Lord's death
TILL HE COME.

The great Proclamation of the Atoning Sacrifice which purchases a perfect and full and free redemption for the spirits, souls and bodies of all men, in all ages, past, present, and to come, is the most glorious of proclamations; for it is the Proclamation of the Spiritual Salvation and Regeneration that is the foundation of all Divine Life.

This Proclamation is the first of the three great divisions of the Everlasting Covenant, of which God has made us the Messenger, the Covenant of Salvation, Healing and Holy Living, through faith in Jesus.

This Proclamation is the Basis of all Power in carrying forward the glorious work of Restoration of all things, which the Zion Restoration Host has been specially formed to accomplish, under our leadership, as God enables us to lead, in the Spirit and Power of Elijah, the Restorer.

This Proclamation is one that must be maintained in all our Branches; and the Communion, the Ordinance of the Lord's Supper, must be administered at least once in every month in every Branch of the Christian Catholic Church in Zion throughout the world.

It is a Proclamation not only of His death, but of His Life; for in the glorious three words, "Till He come," the Christian Catholic Church in Zion proclaims its faith that He Lives, that He Pleads, that throughout Heaven and Earth All Authority is given unto Him, and that He is soon to return, and that He will reign from His Holy Hill in Zion at Jerusalem over all the Zion Cities, and over all the earth—every nation and people being subject unto Him.

His promise, "I will come again," makes us triumphantly sure that we shall see Him, and reign with Him, and love and serve and follow Him whithersoever He leadeth, throughout all time and all eternity.

Zion is Waiting "Till He come!"
Zion is Watching "Till He come!"
Zion is Working "Till He come!"
The cry is even now ringing throughout the earth,

"BEHOLD THE BRIDEGROOM!"

And soon the cry will come from the sky, illumined as it will be, in the glory of His coming in the clouds, "with great power and glory," to receive from the world His own.

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That Cry will be, "COME YE FORTH TO MEET HIM!"

My beloved people, who are one with me in this glorious Time of Refreshing and these Times of Restoration, I beseech you to walk worthy of your calling, to manifest in your homes, in your business, in the Church and in all its upbuilding, outgrowing and aggressive work, the gentleness, the humility, the patience, the purity, the peace, the faith, the hope, the love, the wisdom that cometh from above; doing "good to all men as you have opportunity;" never forgetting that your first duties are to God Himself, in the rendering of daily sacrifice of praise and prayer upon the family altar, embracing in the spirit of love your entire circle, and leading them upward to God.

Never forget that "He that careth not for His own," and especially for those of "His own household" is "worse than an infidel and hath denied the faith."

But never forget also the claims of the entire "household of faith."

Therefore, see that your tithe is sent promptly—weekly if possible—into the Storehouse of Zion; that there may be "meat" in God's House, and that we may be able to send out scores, hundreds, thousands, of Zion Messengers to all the earth.

Never forget that your offerings are acceptable to God, in addition to your tithes, and that there is great need of millions of dollars in our Ecclesiastical Treasury: for we shall probably this year lay the foundations of that great Zion Temple which must seat at least Thirty Thousand people, in the City of Zion, and which will take years to build and millions of dollars to pay for.

Never forget that you each and all have your own part to do in the Restoration, but that this part can be best done by working in co-operation with the Zion Restoration Host, which already numbers probably more than Seven Thousand persons.

Never forget that the cultivation of your own inward and spiritual life, by consecration, prayer, meditation, reading of God's Word, and attendance upon the means of grace, are essential to growth in the Holy Life.

Never forget that we pray for you, not only daily, but that you are all and everywhere constantly in our heart, and, best of all, in the heart of our great Advocate with the Father, and in the heart of the Father Himself.

Never forget to pray for us, the sun of whose life seems to have for the time being been arrested, by special grace, so that it seems to be noontide with us all the time. But we need your prayers, my beloved wife and son and I.

We are standing for God and for His people, for Zion, and for her world-wide Work, for the Restoration of All Things to God, and the Preparation for the Coming of the King.

We are His witnesses, and by His grace we shall not fail nor be discouraged.

Yet we crave a constant interest in your prayers

And not only for ourselves as a family, but for my great Official Family here in Zion City; for the splendid men and women, from the highest to the lowest, who are my fellow-servants and my friends; dear to me by a thousand ties of gratitude for their devotion, co-operation and love in the years gone by and now.

Pray for the more than one thousand employees in Zion, their dear wives and families, and for the patience and love needed by them and by us in doing the pioneering work of establishing this beautiful City of Zion on earth, and preparing multitudes for the glorious Zion above.

Pray for us, that we may be led on, and not diverted for one moment from the great and holy Purpose and Plan of God, which has so manifestly shaped our lives, even when we knew not.

And now we know; we see; we understand increasingly what that Purpose and Plan is; and by the grace of God, and your co-operation and prayers, we shall not fail, nor be discouraged, until God's Purposes and Plans are fulfilled.

And then we shall rest, "TILL HE COME!"

I am,

Faithfully your friend and fellow-servant in Jesus, the Christ, our Lord,



General Overseer of the Christian Catholic Church in Zion.

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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.

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CHICAGO, ILLINOIS, SATURDAY, JANUARY 3, 1903.

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EDITORIAL NOTES.

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

ZION'S ALL-NIGHT With God, in Shiloh Tabernacle, can only be described in one word—WONDERFUL!

FULLY FIVE THOUSAND persons were gathered when we ascended the platform at the close of the Processional, and lifted our hands to utter the solemn Invocation.

IT WAS a solemn sight to see that silent, reverent, eager throng awaiting the words:

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 WHITE-ROBED CHOIR of over Four Hundred Voices and several Hundreds of Ordained Officers, with vast numbers of Zion Restoration Host, and members of the Christian Catholic Church in Zion, gathered from many parts, filled the great Tabernacle almost to overflowing.

THE VOLUME of sound was most inspiring as these five thousand sang the opening Hymn:

Come we that love the Lord,
And let your joys be known;
Join in a song of sweet accord,
And thus surround the Throne.

We're marching to Zion,
Beautiful, beautiful Zion!
We're marching upward to Zion,
The Beautiful City of God!

FROM THE first moment of the Holy Convocation to its close at 7:15 a. m. on the next morning, it was one long series of Delightful Spiritual Experiences.

WITH BUT a very few exceptions, the entire audience partook of the Communion of the Lord's Supper.

During the celebration, at Midnight, we sang upon our knees, in accordance with our annual custom:

Pray, brethren, pray! The sands are falling;
Pray, brethren, pray! God's Voice is calling,
Yon turret strikes the dying chime;
We kneel upon the verge of time:

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REFRAIN—Eternity is drawing nigh!
Eternity is drawing nigh! (is drawing nigh!)
Praise, brethren, praise! The skies are rending;
Praise, brethren, praise! The fight is ending.
Behold, the glory draweth near,
The King Himself will soon appear.

Watch, brethren, watch! The years are dying;
Watch, brethren, watch! Old Time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:

Look, brethren, look! The day is breaking;
Hark, brethren, hark! The dead are waking:
With girded loins all ready stand;
Behold, the Bridegroom is at hand!

IT WAS very thrilling as the thousands of loving Zion hearts and voices sang the refrain softly with us:

Eternity is drawing nigh!
Eternity is drawing nigh!
Is drawing nigh!

THE LAST WORDS were sung within one minute to twelve, and then in Silence the Vast Assembly waited upon God as we passed into the New Year.

RISING FROM our knees we extended the New Year's Greeting to the thousands upon thousands of Zion who were present, and gave each an opportunity of greeting his neighbor.

WHEN THIS was over the Communion Service was resumed; and by the excellent organization of our Officers under the direction of Elder Excell it was smoothly, quickly, and perfectly carried out.

We venture to say that the distribution of so vast a quantity of unleavened bread, and unfermented wine, to so vast a number of Communicants, could not be excelled.

THEN WE announced the WATCHWORD OF ZION FOR 1903:

Till He Come!

THIS WATCHWORD was the Theme of the brief discourse which we then delivered.

Then closing for the time, we made the announcements for the continuance of the All-Night, and announced the hour of Interval for Refreshments.

WE WERE ABLE, by the excellent organization of our Steward of Zion Hospices, Deacon Frank W. Cotton, aided by a splendid staff, to supply refreshments, in relays of 200, to the whole of the thousands present, within a little over an hour.

RESUMING, WE READ a large number of cablegrams and telegrams.

They had come from every Continent and from many Nations, as well as from all parts of the United States.

Time, however, failed us to be able to read all, or to read in detail the great piles of requests for prayer which had come in thousands, and which were piled upon the table.

BUT THE SEASON of Prayer was one of great power, as we presented our Thanksgivings to God and asked Overseers and Elders, especially, to present the various Continents and the work of Zion in each.

THE CABLEGRAM from Evangelist Cantel, in London, was especially interesting, covering, as it did, no less than sixty different cities and towns in the United Kingdom, Great Britain and Ireland, which had sent greetings of the Christian Catholic Church in Zion.

BUT IT IS SIMPLY impossible to attempt to give an account, in these brief Notes, of that Wonderful Night.

SUFFICE IT TO SAY, that large consideration was given in every way to the Four Principal Departments into which the work of Zion is divided:

Ecclesiastical,
Educational,
Commercial, and
Political.

The Work of the Holy Spirit in the hearts of God's people was the first thing.

We led our people to see the need for Immediate and Full Confession of sin or shortcomings, and there was a wonderful response, so that at the end of the Time set apart for Confession, the whole vast audience arose beseeching God in prayer to receive their Individual and United Confessions and to beseech of Him a more Perfect Deliverance from evil in every form, and a fuller and deeper and more Perfect Consecration of every power and talent for His service.

THIS LED the way to other Departments of Spiritual Life.

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THEN THE Educational and Commercial interests of Zion were spoken of and prayed for.

THEN CAME the Glorious Ending when Intercessory Prayer was offered for the Unconverted; by husbands for wives; by wives for husbands; by parents for children; by children for parents; by friends and relatives for friends and relatives.

THE MODE in which this exercise is conducted is one that enables us to present before God every phase of human need.

It seemed as though a very Pentecostal Power came upon that meeting in its closing hours.

AND THEN, when all was over and the glorious Doxology sung, the vast throng, thousands upon thousands, and thousands upon thousands, poured out into the Glorious Morning of an almost Spring-like day, to see the sun, now fully risen from the beautiful Lake, pouring its golden rays upon the lovely City.

NOTHING COULD be more inspiring than the spectacle of that great quiet throng, who had gone forth with the Benediction of God's Peace, quietly wending their ways in all directions to their homes in the new and beautiful City of Zion, which is rising around us on every side.

FOR SEVERAL DAYS before the All-Night, friends had been pouring into the City in hundreds, and possibly in thousands, taking up their residences in the Zion Hospices and in the homes of their friends.

The latter feature was one of special interest.

A TRAIN of Eleven Cars, containing over seven hundred persons, left Chicago at 8:30 p. m., and arrived at the City about 9:45, in good time for the beginning of the Convocation.

AFTER REFRESHMENT, from 7:30 to 8 a. m., and sleep from 8 to 12, we had the joy of meeting large numbers of our wide-awake people at a Reception in the afternoon at 3:30 o'clock, in our new Offices at the Administration Building in Elijah avenue.

WE RECEIVED an immense number of visitors, who, first of all, passed through the Zion City Bank Offices and the General Financial Manager's Department; and then, passing upstairs, went through the various Offices there, including those of the Zion Law Department, Overseer of Women's Work in Zion Throughout the World, etc., at each of which they were received by the chiefs and their staffs, and then, finally reaching our Private Office, Library and Council Room, where we received, they passed through the West Library Room and File Room, and thence down by a back staircase into the Zion Land and Investment Association, Zion Stocks and Securities Department, etc., and so passed out again at the large entrance hall.

WE CONTINUED this Reception for two and a half hours and then after dinner resumed for two hours longer.

WE DO NOT KNOW how many hundreds or thousands we received, but our right hand bears witness today that it was most kindly (and sometimes, cruelly) treated by the thousands of friends, some of whom forget that our hand is not made of steel.

AND NOW we are once more launched into the Work of Another Year.

We have been working all day on Friday and far into the morning of Saturday, the day of publication of this paper.

We are rejoicing in the fresh supplies of grace with which God has anointed in this Glorious Opening of the Year.

WE WERE greatly rejoiced to hear delightful tidings from many of our friends at a distance of the work of God through Zion in all directions.

WHEN WE REMEMBER how we began the year which has just closed, in a fierce conflict with our enemies, who strove to ruin our beautiful Lace Industries, and then contrast the condition of the City to what it is now, it seems almost impossible to believe that God has enabled our people to do as much in the time.

WHEN WE REMEMBER, also, the severe attacks through which we have passed in recent months, it is one of the marvels of the Closing of the Year to see what God has wrought.

He has opened the Windows of Heaven and is pouring out a Blessing, which, if it continues at the same rate financially, will in a few months almost overwhelm us with His goodness.

IT ALMOST seems as if God were now about to pour out "A blessing that there will not be room enough to receive it."

For some time to come, however, we rejoice that there is room for tens and even hundreds of thousands of people on the beautiful residence lots in Zion City, and millions of dollars of capital in Zion's profitable Industries.

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OUR READERS who were interested, doubtless, in our Notes last week concerning the wonderful inflow of Subscriptions to Zion Stocks during the month of December, will be still more pleased when we tell them that, since the first day of December, 1902, up to the second day of January, 1903—a month and a day—our General Financial Manager reports to us that Subscriptions for shares in Zion's various Institutions and Industries were received to the amount of Three Hundred and Two Thousand and Seven Hundred Dollars ($302,700).

WE RECEIVED yesterday evening from our General Financial Manager a brief report on that subject, which it may interest our readers to have in full:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, January 2, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—You will be glad to know that since the first day of December, 1902, we have received subscriptions for shares in Zion's various Industries and Institutions to the amount of $302,700; of this amount $24,600 was received yesterday and today.

These subscriptions are not confined to members of the Christian Catholic Church, but are received from godly men and women who have become convinced that Zion is a safe and profitable place to invest their money.

Your Special Financial Messengers, who have recently returned, report a growing interest in Zion City and her future welfare, and many persons, not members of the Church, rejoice to know that you have established and are building up a clean city.

Every one of the eleven hundred persons employed by you in Zion City have entered the New Year with joy and gladness in their hearts, and a firm determination to serve God and you lovingly and faithfully.

Praying for God's richest blessings to rest upon you, I am,

Faithfully yours in Christ's Service, CHAS. J. BARNARD,
General Financial Manager.

WE HAVE ALSO received a report from Deacon Daniel Sloan, who is in charge of Zion's Stocks and Securities—a part of the General Financial Manager's Department.

It may be well, also, to give this letter, prefacing it with a few words.

WE HAVE FOUND, during the last four days, that large numbers of our friends who desire to make application for Zion's Stocks *before they go to a premium*, are unable to carry out their intention until they have realized upon properties and securities of various kinds.

We also found that numbers of our friends had not noticed the announcement on this subject, that the *Stocks would go to a premium of ten per cent. on March 1st*, and that applications would only be received up to January 1st at par value —$100.

We have, therefore, directed the Zion Securities and Investment Department to *extend the time for receiving applications at the par value of $100 for another month*, so that the whole of this present month of January will be given to our friends to make their applications.

THE CASH on these Stocks can be paid at any time up to March 1, 1903.

IN SPECIAL CASES, where a good reason can be shown, a further extension of time will be given, but this will only be where special cause can be shown, and will not go beyond a further extension of sixty days.

WE TRUST that our friends will take advantage of the opportunity now afforded them during this month, and enable us to see our way as to the fresh capital coming in by the first of February. We can shape our plans accordingly.

It will also be of very great value to us if our friends can pay for their Stock as early as possible.

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES.
ZION CITY, ILLINOIS, January 2, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion Administration Building, City.

Dear General Overseer:—I thought perhaps it might be well for you, in connection with the Editorial Notes in this week's LEAVES, to make mention of the fact that, while applications have been made for several thousand shares in all the Institutions and Industries of Zion within the past few days, in order to give those with property and other interests an opportunity to become investors before the premium is added to Shares which have already reached the nine per cent. earning period, as stated in the advertising part of this week's LEAVES, we will receive applications during the month of January at the par value, and payment upon same can be made any time up to March 1st, or perhaps sixty or ninety days beyond this, where there is good reason for our especially giving this further extension of time.

I am sending a special letter to all Shareholders, thanking them for their co-operation, and personally telling them of this extension, so that they can either avail themselves of it or perhaps interest some of their immediate friends in the proposition now made.

Applications to the extent of about Twenty-four Thousand Dollars were received yesterday and today, and no doubt this will continue for the days to come.

We are praying that God may continue to flood in the blessing which has been turned into these channels.

Sincerely yours, DANIEL SLOAN.
Manager Zion Securities and Investments.

WE HOPE to be able during March or April to organize the New Association upon which so much will depend this year in Zion, namely: THE ZION CITY BUILDING AND MANUFACTURING ASSOCIATION, of which we shall fix the capital at One Million Dollars.

We hope to raise at least Five Hundred Thousand Dollars of this sum not later than April 1st, and as much as possible before that date.

THE SHARES will be only Twenty Dollars each, and this will enable our workmen to take a large number of them.

After making every proper provision, and a tithe of the

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profits being set aside for Zion, all the net profits will be divided in equal proportions between the workmen and the stockholders.

THE DETAILS of this project will appear in due time.

We shall probably have from Five to Ten Millions of Dollars' worth of buildings to erect in Zion City within two years.

MEANWHILE WE trust to be able to raise, as additional capital for Zion Lace Industries, Zion Sugar and Confection Association, Zion Milling and Baking Association, Zion City Laundry and Zion City General Stores, all of which are in active and profitable operation, the sum of from Five Hundred Thousand to One Million Dollars.

OUR DESIRE this year is to be in a position to buy on the best terms for Cash, lumber, hardware and every other requisite for building and furnishing.

Getting all the trade cash discounts will enable us to save much for the benefit of all our people.

Every dollar by which we can reduce cost means just so much added to the General Wealth and Prosperity of all our people, and enables us to have larger resources for the extension of Zion o'er all the Earth.

WE EXPECT, God willing, to have a phenomenally Successful Financial Year, and have no fear whatever as to this being the case, if God permit us to continue with health.

WE HAVE ENTERED the year of our Lord 1903, with remarkable health.

Mrs. Dowie is able also to continue her many duties, with an intense desire to glorify God and to extend His Kingdom, especially in connection with Women's Work in Zion Throughout the World.

FOR SOME TIME past very little concerning us has appeared in the Newspapers of Chicago, they having completely abandoned their foolish endeavor to destroy our Financial Standing.

AN INDICATION, however, that a New Series of Attacks may be made appears in the Editorial Page of the Chicago *Tribune* for the first day of the Year.

IT IS THE FIRST of the Editorial "squibs," as they are called, under the leading article on page 12 of that paper.

We feel it well to give it prominence, as we shall make it the subject of our Prelude at the Auditorium on Lord's Day afternoon.

This Editorial Liar says:

As a visible asset, Dowieism has shrunk somewhat in the year just closed.

IT IS WELL KNOWN that the Chicago *Tribune* is looked upon abroad as the most reliable commercial paper in Chicago.

We have for years, however, proved to our readers that when it deals with Zion it is not only unreliable, but absolutely villainous.

It has even attempted to incite its readers to our murder, as our papers have shown.

WE WOULD pass this miserable little lie with the contempt which it deserves, were it not for the fact that it is intended to prejudice the minds of conservative and careful investors, who do not know the facts, except as the *Tribune* falsifies them.

WHEN WE recall what Zion City was as "a visible asset" just one year ago, and the great buildings like Elijah Hospice, Administration Building, three large new three-story School-Houses, the first wing of the substantial brick and stone College Building, which is now being roofed over its fourth story; when we look at the extensive Zion City General Stores and Fresh Food Supply; when we look at the magnificent building, perfected inside and outside, and costing a vast sum of money, which we have built for Zion Lace Industries, and where we are now turning out the very finest lace of its kind made in the world, and competing successfully with similar articles manufactured in England and France; when we consider Shiloh Tabernacle, which seats five thousand two hundred persons, and think of the vast numbers who have gathered into a building which had no existence a year ago; and when we look at the hundreds upon hundreds of beautiful homes that have arisen in all parts of the City, costing all the way from a few Hundreds to more than Thirty Thousand Dollars; when we recall the fact that in the passenger and freight business alone we have paid to the Chicago & North-Western Railway, during the past year, One Hundred and Eight Thousand Dollars; and when we consider that millions of dollars' worth of buildings and improvements are quite visible; and when we consider many other things that it would be tedious to mention, WE WONDER WHAT CONSTITUTES "VISIBLE ASSETS" IN THE EYES OF THE EDITORIAL WRITER IN THE CHICAGO TRIBUNE!

Perhaps he never saw Zion City, or is blind, or manufactured the Lie for foreign consumption.

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THE FACT is that Zion's visible "assets" so far from "shrinking" have expanded so greatly that they have commanded the interest and attention of the whole world!

For proof of this compare this squib with articles in the *Century*, *Leslie's* and *Munsey's* monthly magazines, etc.

THE CONFIDENCE of our own people, and of all who know of the phenomenal success which we have met in disposing of Zion Lace at a good profit to more than Five Hundred of the largest houses in the United States of America, added to the immense profits made by Zion Land and Investment Association, Zion City Bank, etc., has caused the wonderful inflow of capital within the past few weeks, already referred to in these Notes, a flow which is continuing day by day.

WE WONDER AGAIN as we look at these things what conconstitutes "a visible asset," and wherein the "shrunk somewhat" is to be seen!

We know it not.

No one else knows it.

It does not exist, excepting in the shameful lying imagination of this writer, who is not even honest enough to imagine it; for it is simply a malicious and baseless fabrication.

WE ARE SORRY to have to begin the New Year witn an exposure of the base tactics of the Chicago *Tribune*.

But we give them and all our critics notice that, while we will not think of paying attention to all their lies, we shall every now and then, if they continue their malignant policy, do with them as we have done in the past, expose their wickedness and put their shame on permanent record before all the world on the pages of this paper.

LEAVES OF HEALING will live when the *Tribune* is dead, and buried and forgotten.

WE ALSO REMIND them that there is a point beyond which it will not be legally safe for them to go; and that they may well begin to ponder, as to whether, if we choose to force them into a Court of Law, they may not have to pay heavy damages for endeavoring to depreciate the value of Zion's assets "without any just cause."

WE DEFY the *Tribune* to show any good reason for this mean and malicious little "squib!"

THE *Tribune* is simply doing the Devil's work in the Devil's spirit; for, like him, though defeated constantly, the diabolical pride which controls it will not permit it to be honorable and to take back the lies and the lying policy which it has pursued toward us for more than thirteen years.

WE CAME to the City of Chicago in midsummer of 1890, and our first maligner was the Chicago *Tribune*, as we have already set forth in a discourse on this subject delivered recently in the Chicago Auditorium, and to which the *Tribune* did not dare to take exception.

WE DO NOT FEAR these traducers; but we have a right to complain *in the commercial interests of Chicago*, and of the country generally, against newspaper writers importing their personal and editorial prejudices into their columns, to the hurt of the entire business community.

They have already lost much profitable trade to Chicago by their madness.

IS THE Chicago *Tribune* very desirous that the Millions of Dollars of business which Zion City is doing every year with Chicago shall be diverted to New York?

WILL IT PAY to insult and outrage a good customer at the very gates of Chicago, who will have Millions of Dollars to spend this year in the purchase of supplies of every kind?

We think not!

And we know that all the decent and intelligent business houses of Chicago are heartily with us in protesting against the Chicago Newspapers injuring Chicago's business.

Moral sense they are utterly devoid of—have they even a particle of business sense?

BUT THE APPEAL will probably fall upon heedless ears, even when it is based upon the principles of self-interest, which are generally considered to be the ruling passion of those who control the Chicago *Tribune*; for their hatred of Zion City and of ourself is such that they would like to blot us off the map, and bury us a thousand fathoms deep beneath the lake.

This is the spirit in which they have written, and which our columns prove to have been their fruitless policy in past years.

WE DIRECT the attention of our readers to the continued appeal of our General Associate Editor and General Manager of Zion Printing and Publishing House for 100,000 subscribers to LEAVES OF HEALING.

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WHILST WE HAVE added tens of thousands to our list during the past year we are still a considerable distance from the 100,000 asked for.

But if every reader of this paper will send in a subscription for at least one friend for the year 1903, and perhaps, where they can afford it, a number of subscriptions for friends, we shall very quickly reach the goal which our earnest workers in the Zion Printing and Publishing House so much desire.

DURING THE PRESENT year we shall hope to build the first section of the buildings for the housing of our beautiful Printing Plant, which now occupies the whole of the large building situated at No. 1300 Michigan avenue, Chicago.

We are simply crowded out of that building and it is now high time that we should have our Printing and Publishing House Plant at Headquarters in Zion City.

IT WOULD be a great help to us in carrying out this necessary work if we could secure the One Hundred Thousand annual subscriptions so much desired.

WHEN WE REMOVE our plant we shall also hope to add to it the first complete unit of the Printing Plant of a Zion Daily Newspaper, which indeed is much required even now, but which will be still more required as our population rapidly grows and our Industries rapidly extend.

WE HOPE to get the substantial help and coöperation of our people in this Enterprise, which will be so much for the promotion of the interests of Zion City, and of the Kingdom of God.

WE BELIEVE that a Zion Daily paper will not only circulate in Zion City in large numbers, but in many of the surrounding towns and cities and also in Chicago.

THE BUSINESS ends of Zion City will demand it, and the clean and wholesome Political Platform of the Theocratic Party, whose motto is

"WHERE GOD RULES MAN PROSPERS,"

will be greatly advanced by it.

THE THEOCRATIC PARTY which was formed last year in Zion City has excited much attention, and is being quietly organized in scores of large cities and hundreds of towns and villages throughout the United States and Canada; for the Party which stands for the Rule of God is not local but Universal.

INDEED THESE Principles are already beginning to make themselves felt in the politics of distant countries.

In a very few years the Theocratic Party will be the means by which the Christian Catholic Church in Zion can give effect in Municipal, State and National politics, to its principles in pushing forward the establishment of the Kingdom of God on this Earth.

WE CANNOT find either time or space to write further.

We have many things that we should be glad to set before our readers.

Yet we have, God willing, the whole year before us, and the privilege every week of addressing tens and hundreds of thousands of earnest and honest Christian readers throughout the world.

WE THANK our people everywhere for their earnest prayers and coöperation with us throughout the trials and conflicts and triumphs of the year that has gone.

We trust to welcome thousands of them from many lands as citizens of this beautiful little City.

By means of the capital which they and others will bring, we shall be able to push our Industries on every side and give remunerative and honest, clean employment to many thousands of earnest workers.

ABOVE ALL we trust to build up the whole people, in the Home, in the Church and in the State.

To this end we shall give our very best endeavors, doing with our might what our hands find to do.

We expect during 1903 many great and glorious manifestations of Divine Grace in the Salvation, Healing and Cleansing of multitudes through Faith in Jesus, the Christ, our Lord and Coming King.

"Even so, Come, Lord Jesus!"

BRETHREN, PRAY FOR US.

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MEN are now getting their Final Warnings. Through long centuries, men have openly rebelled against God, persecuted His true people, rejected His Messages and murdered His messengers; or, having professed to love and serve Him, they have fallen into darkness and error, denying God's Truth, and living lives which brought reproach upon His Name.

But God has been exceeding merciful.

Messenger after messenger has been sent with Divine warning.

A few have heeded in every age, but the many have gone on insolently mocking God and serving the Devil and their own evil desires.

But the "Times of the End" have come.

All the Signs of the Times point to the speedy Consummation of the Age.

A spirit of unrest, a grim, inexplicable foreboding of an approaching crisis, a nameless terror has seized upon men, and they are looking into the future with anxious, questioning eyes.

Prophecies which have been spoken by holy men of God since the world began are being fulfilled in these days.

Mysteries which have been sealed up in the Book of God for centuries are now being opened.

Streams of events which had their source in the dim, remote past are now converging in a mighty river of Divine Destiny, which is rushing on with irresistible swiftness to the End of the Dispensation.

God has sent a "Strong Messenger" in these Times, and has clothed him with power and authority to deliver His Message; to give to men, to organizations, and to nations their Final Warnings, ere the Great and Terrible Day of Jehovah shall burst upon them.

Despite the sneers, jeers, calumny, persecution and murderous hatred of an apostate church and a godless world, this Messenger of God has gone steadily forward on his mission.

Enemies—personal, ecclesiastical, political, legal, commercial, state and national—have been put to utter rout.

God has placed upon every Onward Movement of His Messenger the broad seal of His Divine Approval.

The common people have heard him gladly and hundreds of thousands now await with eager anticipation every word from his lips.

One by one the prophet has been boldly and fearlessly, yet humbly, declaring the various phases of his mission.

An ever-increasing number of God's true people have joyfully received his Declarations, and heartily joined with him in the momentous work which he has been sent to accomplish.

Following each of these Declarations, there has been a Mighty Outpouring of God's Spirit, bringing greatly added power and blessing to all the departments of God's work in Zion.

Of the Declarations and Warnings uttered by this Strong Messenger of God, none has been of deeper significance to all the world than that spoken in the Chicago Auditorium, Lord's Day afternoon, December 28, 1902.

Plainly and definitely the prophet declared that the time would soon come when there would be no further Respite, when the mercy and forbearance of God would cease, and when he, that Strong Messenger foretold in the Revelation of Jesus, the Christ, which He gave to His servant John, would stand where his Voice could be heard throughout the earth, and declare "there shall be Delay no longer."

Between four and five thousand people heard that momentous Declaration.

It was a bold Message to proclaim to a world and a church which have deceived themselves with the lie that the Christ will not come as He promised; that the Great and Terrible Day of Jehovah is merely the invention of fanatical dreamers of centuries ago.

Yet the Divine Authority with which it was delivered was so manifest that none derided, none opposed, but all received it with intense, earnest interest.

At the close of the address, there was scarce an exception, as the thousands of people arose, and looking to God in sincere prayer, more fully consecrated themselves to the work of the Restoration under the leadership of His Messenger of these Times.

Before the General Overseer delivered his Message, Elder Mother Stewart, the aged saint of God who was the founder and leader, for many years, of Women's Christian Temperance Work in this and other countries, spoke briefly to the people.

Although nearly eighty-seven years of age, this wonderful woman stood erect, with the old-time fire in her eyes, and spoke with a voice that compelled hearing throughout that great Auditorium.

She was received with the greatest love and enthusiasm, the

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The declaration of the Messenger was that there should be Time—perhaps best translated by the German word "Zeitfrist," meaning Respite or Delay, no longer. That is the Declaration of the angel who is very properly set forth by the best interpreters of this wonderful book as the Messenger of the Time of the End. . . .

These are "The Times of the Restoration of All Things." Standing in a position where he can stride the Continents and Seas, and be heard by the whole wide earth, the time will come when that Messenger will say: "In the Name of the Ever-living God who made the heaven, the earth, and the sea, and everything that is in them, there shall be delay, 'Zeitfrist,' respite no longer!" That day is coming very near. There is delay yet. I am that Messenger of the Time of the End. I tell you, in the Name of the Ever-living God, that the time is not far distant, when, standing where I shall be heard, I shall say that there shall be Respite no longer. This is the Time for Delay. This is the time when God in His Infinite Mercy is pleading with His Church and with mankind. . . .

Tonight it may be said to us: "There shall be Respite no longer." You may have to give an account tonight.

I know that God is merciful. There is not a man or woman here who will quit their sins and ask God for forgiveness in the Name of His Son and own Him Lord and God but will get a blessing. There will be no terror then to you when the Messenger of God declares that there shall be Delay no longer.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, December 28, 1902.



ELIJAH THE RESTORER'S WARNING CONCERNING THE TIME OF THE END WHEN THERE SHALL BE TIME NO LONGER.

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thousands arising and, with one heart and voice, shouting, "God bless Mother Stewart."

Chicago Auditorium, Lord's Day Afternoon, December 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.

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 bowed heads while he pronounced the

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Savior sent to sinful men—
Glory to God, the Father!

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 in the Inspired Word of God first in the book of the Prophet Daniel, the 12th chapter.

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The General Overseer then read in the 10th chapter of the Revelation of Jesus, the Christ.

In introducing that reading, he said:

I desire all our dear people to heed my admonition in this matter.

Never Call this Book the Revelation of John.

It is in no sense the Revelation of John.

The title of the book as given at the beginning of it is:

The Revelation of Jesus, the Christ, which God gave Him to show unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel (messenger) unto His servant John.

John's part in this is that of a third party.

The revelation is given by Jesus, the Christ, and, for the most part, through a very wonderful messenger, who was so wonderful that he showed John all these marvelous pictures of things on earth, things in heaven, things which had come to pass, and things that were shortly to come to pass.

It is written that John fell at the feet of the angel who showed him these things to worship him.

The messenger commanded John to rise and said:

See thou do it not: I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

It was a Revelation in part directly by the Lord as in the first part when the message was sent to the seven churches of Asia, but after that it is a wonderful series of spiritual revelation unrolled in pictures which John saw, and which he recorded, and to see which he was led by a prophetic spirit.

All spirits are not prophetic.

"The Lord, the God of the spirits of the prophets, sent His Messengers to show unto His servants the things which must shortly come to pass."—Revelation 22:6.

The Spirits of the Prophets.

Every prophet who has ever been sent to this world has had one or more attendant spirits who have spoken to him, led him and revealed matters to him, as in the case of Daniel and that great and mighty angel, Gabriel, who afterward appeared to Zacharias and to Mary.

His name is mentioned by Daniel as the messenger who carried the Revelations from God to him on many occasions.

It is simply to set aside the plain words of Scripture, which show, directly or by implication, that every prophet was attended by one or more of these Divine messengers and sometimes by legions of angels as in the case of Elisha at Dothan.

Elisha said to his servant of the angelic hosts, when he could only see the heathen host all around that little village of Dothan, and perhaps thought that his master had seriously blundered: "They are more for us than those that are against us."

Elisha prayed a brief prayer: "Jehovah, open his eyes that he may see."

In one moment that servant saw what Elisha had seen all the time: the chariots and horses of heaven wheeling around that city in countless hosts.

Perhaps if your eyes were opened you might see something right here today which you do not see.

I do not think I could pray that prayer in faith for you, because if your faith is only going to rest upon some spectacular scene, it is not worth anything.

"Blessed Are Those Who, Not Seeing, Believe."

If you believe, you shall see.

The ridiculous proverb, that "seeing is believing," is a lie.

There are a great many of you here who do not believe the fundamental truth of Salvation and Healing through Faith in Jesus.

"Well," you say, "if I could see some who had been healed, I would believe."

I will let you see.

All in this place who have been healed through faith in Jesus, the Christ, stand.

(Thousands stood upon their feet in all parts of the great Auditorium.)

Did God heal you?

Voices—"Yes."

General Overseer—Through faith in Jesus, the Christ?

Voices—"Yes."

General Overseer—I will ask you people who are sitting, do you believe?

Do you believe because *of* the testimony of these thousands of witnesses?

You are silent.

The most of you who do not believe are unbelieving and godless, even though many of you may profess the opposite.

No testimony would impress you.

Seeing is not believing.

Did not the Pharisees see Jesus?

Voices—"Yes."

General Overseer—Did they not see Lazarus who was raised from the dead?

Voices—"Yes."

General Overseer—Did they believe?

Voices—"No."

General Overseer—They went right out and plotted how they might murder Lazarus as well as Jesus.

What! You tell me that seeing is believing?

You have seen thousands testify in this Auditorium today to the Healing Power of God and still you do not believe.

I know you do not.

Witnessing like that does not help you.

It impresses for a moment; but it only proves in the long run how deeply your infidelity is seated.

God Answers Only Prayer of Faith.

You say that God never answered a prayer of yours.

Then you never prayed a prayer which God could answer.

God never failed to answer believing prayer.

The man or woman who prays for a mountain to be removed, and then rises in the morning and says: "Oh, there is that same old hill still. I did not believe it would be taken away," has not the faith which God can honor.

That is the kind of faith which some of you have.

Our Lord Jesus, the Christ, was right, as He always is, when He said: "Blessed is he who not seeing believeth. Martha, said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

Believing is seeing, but seeing is not believing.

Those who believe will see.

Those who say they will only believe when they see, as a rule never believe at all on such evidence.

Faith Resting on Sight of Little Value.

Moreover, I do not care very much for a faith which rests simply upon sight.

God has made me a reasonable being, and my faith cannot rest upon the evidences of the Five senses, although it can be confirmed by seeing, hearing, etc.

My faith must rest upon God; upon a reasonable consideration of the fact that the God who made me can certainly mend me; and upon a reliable Promise that He will.

If I were to put that watch into the hands of the watchmaker who made it, I would expect that man to be able to mend it.

Many of you Christians, although you know that God made your bodies, the last Being in the Universe to whom you would take them, is God.

You go to a man who cannot mend his own body and never mended another's.

He looks at your body, feels your pulse, takes your temperature and shakes his head.

There is nothing in it—I mean his head—for he is completely ignorant in most cases of the disease and its effects, and is still more ignorant as to how to effect a cure.

He writes a prescription.

He does not know what on earth the medicine is going to do, but he tells you to shut your eyes and open your mouth and take whatever he pleases to give you.

You are so foolish that you do it.

When he finds that he has made a blunder, he says: "I made a mistake that time. I will change the medicine."

He changes it, and you are no better.

He will change it again and again; and, if you do not take care, his medicines will most surely change your place of residence from this world to another.

The whole thing is a perfect farce.

Medicine Not a Science.

It is guessing in the dark; blundering both in diagnosis and treatment.

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There is not a particle of science in the whole thing. Where is the science?

Is it *similia similibus curantur*, or *contraria contrariis curantur*.

Is it the opposite cures the opposite, or like cures like?

You can pay your money and take your choice.

Is it the Homeopathist, who says one thing, or the Allopathist, who says the other?

You can listen to what they say about each other, and hear them call each other fools, and you will be quite safe in believing that they are both right.

The Faith of God does not come by seeing.

It comes by your quitting your bad habits and your godless lives, by your repentance and restitution in making things right with God and man, and your simple faith in God through the Christ for Salvation.

Then you can believe God and get everything which God promised.

There is nothing promised for the unbelieving.

Yes, there is, I beg your pardon.

There is a rod which does not comfort, a staff which does not support.

The man who leans upon the staff of medical science has leaned upon a staff which is shod at the end that he grasps with a spear that goes into his hand.

It does not comfort or help.

God is a Comforter and a Helper, and we know it.

In the 10th chapter of the book of the Revelation of Jesus the Christ, John says:

And I saw another strong angel.

I desire to comment briefly upon this word angel.

The Word Angel Should Be Translated Messenger.

It does not mean necessarily a being of another world and order.

It may mean a good angel or a bad angel.

One is the messenger from heaven, and the other from hell.

The word is used in the Greek tongue to indicate, not a man or a being of any particular order or sex, but simply a messenger.

I think that we do well to read the word messenger instead of angel.

The word angel, *angelos* (ἄγγελος), is purely Greek and means a messenger.

Therefore I shall read it right through in this chapter, messenger.

And I saw another Strong Messenger coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth.

And he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.

And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

It is the glory of God not only to reveal, but it is written that

It Is the Glory of God to Conceal a Thing.

One of the foolish things of this day and time is the determination to find out "all about everything."

The filthy press reporter, redolent with tobacco, beer, whisky, laudanum, cocaine and dirty, stinking essences to hide his rottennesses and shame, comes to poke his nose into the affairs of families, of businesses, of nations, and is highly offended if his stinking majesty is not told everything.

I never see these dirty brutes.

They are the filthiest men as a class who stand upon God the Almighty's earth.

A Lying Cablegram.

Last night there was a long cablegram in the Daily *Spews* from Paris saying that certain persons there and in London had attacked me in malicious words.

I do not believe one word of it.

It says that certain people, who were here recently, and my guests for months, and who left my home with words of love and confidence, said the vile things which are in that cablegram.

I do not believe one word of it.

I believe that it is quite possible that the entire cablegram was concocted in Chicago.

I have known of that being done.

While I was in Europe you were treated to a very large number of cablegrams concerning me which never left London, Paris, Zürich, or wherever I happened to be.

They do not need to bother about that.

They can do it very much cheaper.

They can manufacture them in Chicago.

They are like the woman who sold brooms for a sixpence.

A competitor said: "I do not know how you can do it, because, to tell you candidly, I steal the handles of my brooms, and I can sell them for no less than a shilling."

"Oh," said the other woman, "I can sell them for a sixpence, for I steal both the broom and the handle." (Laughter.)

Sometimes they get a word or two in a cablegram from a distant land, and then they hand it over to the telegraph editor, who does the rest.

I have known of a cablegram of ten words coming out in a column and a half of padding.

The American Press a Horror to Decent People.

The horror of every decent man in this country is the unclean, mercenary, unspeakable and abominable press.

When the people are wise, they will demand of the legislatures in every state and of the National Congress itself that laws shall be passed bringing the press of America under the censorship of the United States court. (Applause.)

When that is done, then every man who writes an article will have to put his name to it.

When you see the names of the good-for-nothing dirty boys, and worse women sometimes, who write these articles, you will never bother yourself any more about them.

The press censor will take them and put them where such reckless criminals ought to be—in the penitentiary at hard labor.

It would do these people much good if they were sent to a prison where they would have to do considerable work for their living, and were fed upon bread and water for a time.

Their health would be a good deal better on that diet too.

A Pigmy Baptist Parson's Foolish Attack.

A Peripatetic Baptist Parson from New York, whose name is too insignificant to mention, has been taken up by the press as having come to this city and studied me.

He has actually been out at Zion City once, and now he can tell the whole world what a fraud I am.

A few weeks ago I read of a certain prize-fighter, who used to be the heavy-weight champion, I understand, of these brutal brutes.

It is quite a libel upon the brute to class them with the prize-fighter.

The prize-fighter should be classed a great deal lower than the brute, because when the brutes fight they fight for some purpose.

I read that this big brute was in a saloon, and that there was a small brute, some light-weight or bantam fighter, who insulted him.

Some one said, "Why do you not give him a punch?"

The big fellow looked at him and mentally took his measure and said: "Well, he is not in my class; and if I should hit him, I might kill him."

I say that to Mr. Dixon of New York. (Applause and laughter.)

When he has done something to get into my class, I will give him a lick in the Name of the Lord, and for his good.

As yet he is not there.

Man must be careful when he has strength and power given him that he uses it rightly. I am less and less inclined to answer these foolish and false critics.

Ignorance of Some Things a Blessing.

Do not desire to know everything.

Believe me when I say to you that there is an ignorance which is a blessing.

It is folly to be wise in connection with many worldly things.

Do not be afraid to say No to the man who wants to make you wise as to what you can find in the levee, in the dirty dime museum, in the filthy theater, and in the house of her whose house is the gate of hell.

The dead are there.

Do not go.

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Better remain ignorant of the harlot's house and the filthy theatre and the gambling hell.

It is folly to be wise after the world's fashion.

God, in His Infinite Love, has concealed from us many things.

You are wise who do not attempt to open seals which God has shut against the pure and the clean.

The woman who wants to open the sealed book of human infamy will become infamous.

Take care!

It is better not to read.

It is better not to see.

It is better not to hear.

Life is too short to spend in Museums of Hell.

There are too many good, beautiful, attractive, holy and Heavenly Things, inspiring in sweetness and purity and full of power, for you to go down and waste your life with devils in the levee or in the newspaper office.

Scripture Reading.

The General Overseer then read from the beginning of the fifth verse to the end of the Tenth chapter of Revelation, closing with the prayer,

May God bless His Word.

In making the announcements the General Overseer said:

God Does Not Answer the Prayer of the Unclean.

God will never hear your prayers while you smoke, drink and stink as you do.

Men, boys, and, alas, some women, smoke seven hundred million dollars every year in tobacco in this country, the dirty dogs!

You think that that is a sin, do you not?

Ask your wives if you stink.

Ask your children what they think.

Ask any clean, decent man who does not smoke, what he thinks of you, you unmitigated stinkpot!

How you stink!

You who go about the world chewing, churning, smoking, stinking and spitting, ugh!

You wonder that your children do not like to kiss you?

Who would kiss you, you stinkpot?

You wonder your wives do not kiss you?

What woman likes to kiss a man whose mouth is an open sepulcher? What woman likes to smell the "open sepulcher" of the smoker who is diligently cultivating cancer, ulcerations of the stomach and bowels, dyspepsia, amaurosis, paralysis, etc.?

I am glad to have some of you here and give it to you.

There are always some of you here in this Auditorium.

Every good woman in this place is on my side.

I do not care what she may say to you, every good woman in this place is on my side when I say that this is a bad, dirty, disgusting, filthy habit.

Women, is that not so?

Women—"Yes."

General Overseer—Now then, you fellows, did you hear your women? They are on my side.

You drinkers! You beerpots! You Bacchus worshipers! You remind me of DeFoe's lines:

> Slaves to the bottle, drudges to the pots,
> The mob are statesmen and the statesmen sots.

Disgusting Practices at Washington.

One of the most disgusting things in Washington is to be asked to be the guest of a senator and attempt to eat where these men eat, drink, stink and smoke in the Capitol of the Nation until you are sick.

It is a disgrace that the Capitol of the Nation should have a liquor bar.

I ask of you who are helping to spend two billion dollars every year in this country on liquor and tobacco, can we afford it?

Verily, no.

The liquor and tobacco are manufacturing diseased nerves, degenerates, murderers, thieves, criminals of every kind.

Look at the last week's record.

Look at the scene on Christmas night, of a drunken party where a policeman tried to keep order.

One of the drunkards takes out his revolver and shoots the policeman dead.

An Innocent Negro Lynched in Kansas.

The next day sees a lynching of the wrong man.

They find that it was not he at all, but his brother.

The man protested that he was innocent, but they hanged him first and tried him afterward.

This happened in Pittsburgh, Kansas, according to the daily papers.

That is the way they do with the negro.

If I were President of this United States I would send down the federal forces if the state did not do its duty.

I would have the National Executive protect the black man from this continuous outrage.

Hundreds upon hundreds of black citizens have been murdered this year in cold blood, often for no crime at all.

Think of that postmaster who was appointed by the federal government, two years ago, in South Carolina.

His only crime was that he was a black man appointed by President McKinley.

He was a competent and an honorable man.

The white people would not take their mail from his black hands.

Yet God made that man. Christ died for him, and redeemed him by His blood, and has, doubtless, received him into His Heavenly Kingdom and glory.

The Constitution and Laws of the United States gave him citizenship.

You said that he had a right to equal rights, and yet to your disgrace you make no protest against these outrages.

A Warning to Lawless Lynchers.

I am not strong enough as yet in this country to do more than protest in words, and to print and publish my protest.

If ever the day should come that I am strong enough to do more, I will direct Zion Law Department to take up some of these cases and make them test cases.

I would fight for the right of the black citizen to be fairly dealt with. (Applause.)

Let him be punished if he does wrong; but let there be a fair trial.

"Oh," you say, "he is an immoral brute."

What are the white men in hundreds of thousands both North and South?

Go down South and look at the thousands and tens of thousands of people who are neither white nor black and ask from whence they came.

They are the offspring of the immoral brutes who degraded the black women.

Shame!

I thank God that President Roosevelt is showing that the black man shall be treated equally with the white man in this country.

I am proud of his record in that matter.

God bless him for it. (Applause.)

I wish he would go a little further and strain the Executive Powers a little in punishing lynchers whom States fail to punish.

I think that if I were President I would find an excuse for using the federal forces down in these southern lands, yes, and in some of the northern lands, too.

May God give us a better time in the coming year.

However, as long as the people stand by and see their brother, whether white or black, murdered by mobs and do nothing, you have Anarchy in the land, and you will reap increasing harvests of crime.

It will reach you some day.

Warning of a Terrible Outbreak.

Some day that peaceful Ethiopian may develop into something else that is not pleasant to contemplate.

When you hear the tread of a million armed Afro-Americans who are demanding justice and enforcing their demand with rifles, bayonets, and swords, the most horrible sight which has ever been in this land will be seen then.

It will be a race war, and God will not stand by the race that refuses another race their inalienable rights: for it is written:—

I will come near to you to Judgment:

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And I will be a Swift Witness against

. . . . . .

Those that turn aside the stranger from his right,
And fear not Me, saith Jehovah of Hosts.

Are they forever to submit to "being turned aside from their rights" to be fairly tried, legally condemned and legally punished?

No.

But I pray God that the Afro-American may not take the sword, or the rifle, but do as they have done during the past years of oppression: for their enemies would only make it the excuse for further acts of oppression, and the withdrawal of rights which they now possess. They can never gain anything by "taking the sword": for the Christ has declared that those who do "shall perish by the sword".

They cried to God in their slavery, and God heard them.

This country had to pay an awful price to blot that out.

There is a more awful price yet to be paid, unless every man, whether white, black, or yellow gets his rights in this land.

May God bless those Words of Warning, which are spoken with Authority.

Whether the man is white, or black, or whatever his color, if he is a Christian he is welcome at Shiloh Tabernacle.

Can we afford to bring in godless people there?

We want to pray, and we cannot pray with you there with your stinking alcoholic breath.

The Utter Foolishness of Alcohol Drinking.

What is this alcohol doing?

It is stealing away your brains, although in quite a number of cases the robbery is not serious in point of value.

I am astounded at the ignorance of people who will contend against good, sound sense.

The man who uses intoxicating liquors, writes himself down a fool.

It does not add to your strength.

Alcohol at the very best is a whip, and a whip never fed any one.

It takes the strength out of you.

It demoralizes and changes a man's heart.

It transforms an honest man into a thief, and a good provider into a filthy dog.

His eyes see strange women, and he drifts away from his home and family, especially after he has been dining and wining at a few Masonic banquets.

He gets champaign there at night, and in the morning he has real pain.

The men who buy it, make it, sell it, and drink it, are all fools: for it never paid any man to do the Devil's work.

Get wise!

Put aside the dirty muck.

There is plenty of good sweet water to drink, and plenty of fruits to flavor it with, and to enrich it.

There are plenty of things to drink without drinking the poison of hell, the liquid fire and the distilled damnation which is being sold on every corner.

Shame! that it should be so.

The day will come when the historian of the future will look back to this time and say: "Can it ever have been true that a people licensed thousands upon thousands of places to sell a liquor that demoralized them?"

It will not be credited.

It seems incredible now.

I cannot understand it: for there is no process of logic known to the science of logic and metaphysics which can enable a reasonable being to argue honestly in favor of a man squandering money, health, honor and even life itself in order to qualify himself for the mad-house, the poor-house, the penitentiary, the drunkard's grave, and the drunkard's hell.

No Alcoholic Liquor in Zion City.

There is one little spot of ten square miles out there, forty-two miles from Chicago, in which there has never been a saloon.

We have never had to punish, in our city, any of our people because of any crime committed in drunkenness.

There is no intoxicating liquor there.

There was one poor fellow arrived there last night from a certain distant city.

He wanted to get away from liquor, but he thought he would swear off gradually.

So he stuffed all his pockets full of tobacco, and took a drink.

Then he said that he wanted to go to Zion City.

He came to Zion City, but we smelled him instantly, and guarded him from evil for the night.

You cannot get past our guards, because they all have noses.

We had him in our early prayer-meeting this morning, sober and in his right mind.

I found that he had brought into the city fifty-nine packages of chewing tobacco, besides a quantity of other things.

He was going to swear off gradually.

He has sworn off suddenly instead, because he could not get it there.

He looks very happy this morning, and is glad to be in Zion City.

I am thankful for those who have been blessed there.

Introduction of Elder Mother Stewart.

I was very much astonished when I reached Chicago today to be told that our dear Mother Stewart, who is also an ordained Elder in the Christian Catholic Church in Zion, was in Zion Hospice No. 1, at the corner of Twelfth street and Michigan avenue.

I had the great pleasure of bringing the Mother down here to the Auditorium.

I found that she had brought her beautiful white silk elder's robe with her, and that she was quite desirous of walking in procession with us today; and so she came in with the Processional, and sits on my right hand.

She is nearly eighty-seven years old.

Mother Stewart is known to the whole world.

Her name and fame is a part of the history of the United States.

She was one of the brave women who went down to nurse the wounded during the War of the Rebellion.

The best work which she has done is that of the great Temperance Crusade in Ohio—except when she came into the Christian Catholic Church in Zion. (Applause.)

I am delighted to say that I have had the honor of the friendship and the love of Mother Stewart for a number of years.

When she applied for fellowship in this church, some time ago, I was delighted to receive her.

I was delighted to have the honor of ordaining her as an Elder.

Although she is not able to take full [illegible] yet she can pray, and can teach, and still has a wonderful gift of eloquent speech.

She has held some very important meetings recently in connection with our Branches in Ohio, where she resides at Springfield.

She likes to come to our All-Night Meetings.

I understand that recently she spoke two hours at one time.

Just think of that: a lady of eighty-seven speaking eloquently and wisely for one hundred and twenty minutes.

There are some of you who cannot speak two minutes for the Lord.

May God bless Mother Stewart, whom I am delighted to introduce to the four or five thousand persons now present.

Address of Elder Mother Stewart.

Mother Stewart—"I am so thankful for this opportunity.

"When the General Overseer led me in, and I looked into the faces of these dear brothers and sisters, I thanked the Lord for this occasion.

"As the services have gone on, my soul has been filled with gladness.

"I praise the Lord that He called me, a poor, little orphan on a sick-bed, from the verge of the grave.

"He set my soul free, and with it came the healing of the body. (Amen.)

"At the same time my body was healed I was called to preach the Gospel."

General Overseer—But those miserable Methodists never ordained you.

Mother Stewart—"My Methodist friends, to whose church I have given seventy-one years of the best in me, would not pay me any such attention—I did not ask them to.

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"Our beloved General Overseer, however, vindicated the Lord's call about a year ago and ordained me as an Elder and minister of the Gospel in this Church of which I am a member."

General Overseer—I was delighted to do it.

Mother Stewart—"I wish that I could tell you how the Lord has led me.

"My history is as wonderful to me as to any one else.

"I was called to that great work of awakening the women to fight the liquor curse.

"I was called over to the Old Country, down to the South, everywhere throughout my own nation, preaching, leading out bands, organizing unions, leading prayer-meetings, preaching one, two, three, even four times a day.

"I had no written speech.

"I did not learn a piece.

"I spoke by inspiration and the power of God.

"In London, in Shoreditch, the hardest quarter in the city, I addressed such an audience as this.

"About six thousand were counted and reported to me.

"Six hundred signed the pledge that night.

"That is only one instance of the glorious work that the Lord put into my hands.

"After all this, I came to Zion, and was baptized.

"They ostracized me.

"When I got home the whole town was full of it.

"Women were running about hailing men on the streets, through the market-places, through the fair-grounds, and saying: 'What do you think of Mother Stewart?

"'She has gone crazy, insane, lost her mind, in her dotage.'

"I thank God that I am here today.

"I thank Him for our General Overseer and for Zion.

"We are looking for our Christ to come soon and take possession of this earth.

"Oh, carry the news around the world that our Christ is coming very soon.

"Dear boys, throw away your tobacco; give the money to the Lord, and help bring the world to the Christ.

"Help to get the world ready for Him.

"May the Lord abide with you evermore until we meet on the Glorious Shore."

General Overseer—I want you to give a loud and hearty Amen to what I say.

May God bless Mother Stewart!

Audience—(Very fervently) "Amen."

THE DECLARATION OF THE ANGEL AT THE TIME OF THE END: "THERE SHALL BE TIME NO LONGER!"

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. For the sake of Jesus. (Amen.)

The General Overseer read his text from the 10th chapter of the book of Revelation, the 5th, 6th and 7th verses:

TEXT.

And the Messenger which I saw standing upon the sea and upon the earth lifted up his right hand to heaven.

And sware by Him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be Time no longer:

But in the days of the voice of the seventh Messenger, when he is about to sound, then is finished the Mystery of God, according to the Good Tidings which He declared to His servants the prophets.

The Declaration of the Messenger was that there should be Time—perhaps best translated by the German word *Zeitfrist*, meaning Respite or Delay, no longer.

This Messenger is the Messenger of the Times of the End.

That is the Declaration of the angel who is very properly set forth by the best interpreters of this wonderful book as the Messenger of the Time of the End.

Ponder very deeply over this tenth chapter.

Take it into your private rooms with you and read alone.

You who are children of God, ask God to tell you what it means.

If you were to read the commentaries upon this book, you would find almost as many interpretations as there are commentators, and that is saying a great deal.

The "Strong Messenger" Not the Christ.

One commentator will tell you that the angel signifies the Christ.

That is an impossibility, because the messenger would then swear by Himself.

But he does not. He raises his hand to the heavens and swears by Him who made the heavens, the earth, and the sea and all things therein.

If he were the Christ he would not do that, because all things were made by Him and He would be swearing by Himself.

He would never be guilty of the folly of swearing by one who made the heavens and the earth and the sea when that one was Himself.

All things came into being by Him, the Eternal *Logos*, who became flesh.

Apart from Him came not anything into being that has come into being.

He was the Creator as well as the Redeemer.

You can put that interpretation aside without hesitation.

The "Strong Messenger" Not Martin Luther.

Another interpretation is that this angel represents Martin Luther and the Time of the Reformation.

That has a good deal for it at first sight; for Martin Luther stood with his feet stretching across the continents and seas, a great colossal figure, swearing by the ever-living God; but he never took the oath before high heaven that there should be *Zeitfrist*, Respite, no longer.

That could not be the Times of the End, for that was the Time of the Beginning of a Reformation which, alas, did not continue as it began.

You can put that interpretation aside.

Dean Alford and many other learned commentators will tell you there can be no doubt that the angel or Messenger here referred to is he who comes at the "Times of the End."

These are "The Times of the Restoration of All Things.".

Standing in a position where he can stride the Continent and Seas, and be heard by the whole wide earth, the time will come when that Messenger will say:

"In the Name of the Ever-living God who made the heaven, the earth, and the sea, and everything that is in them, there shall be Delay, *Zeitfrist*, Respite, no longer!"

THE "STRONG MESSENGER" IS HE WHO COMES AT THE TIMES OF THE END OF THIS DISPENSATION.

Dean Alford in his Critical and Exegetical Commentary upon the Greek Text of the New Testament says:—"We can hardly help taking ἄλλον (another) with both substantive and adjective, and referring it to that first ἄγγελος ἰσχυρός (strong angel or messenger) in chapter 5:2.

And this consideration may serve to introduce the assertion, to me hardly admitting of a doubt, that this angel is not, and cannot be, the Lord Himself.

When St. John means to indicate the Son of God, he indicates Him plainly—none more so.

Principal Randell, of Bede College, Durham, the learned expositor of the Revelation in The Pulpit Commentary edited by Dr. Spence, Dean of Gloucester, says: "There is not sufficient reason for supposing that Christ is meant. Wherever our Lord is referred to in the Revelation, it is always in a mode that cannot possibly be mistaken. God's glory is reflected in His messenger, as it formerly was in Moses."

Dr. Düsterdieck, Ober-consistorialrath of Hanover, author of the Critical and Exegetical Hand-book of Revelation, translated by Dr. Jacobs of Philadelphia, Penn., says: "The angel distinguished from other angels by the ἄλλον (another) is, as little as the one mentioned in 7:2 or 8:3, Christ Himself. The very form of the oath, verse 6th, is not appropriate to the Christ."

That Day Is Coming Very Near.

There is Delay yet.

I am that Messenger of the Time of the End: for I am the Messenger of the Covenant, and Elijah the Restorer.

I tell you, in the Name of the Ever-living God, that the Time is not far distant, when, standing where I shall be heard, I shall say that there shall be Respite no longer.

This is the Time for Delay.

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This is the time when God in His Infinite Mercy is pleading with His Church, and with all mankind.

I am not speaking of the churches; most of them went to the Devil long ago.

Some of them were born in sin and conceived in iniquity.

Recently I have been tracing the history of the various apostasies.

What man is there, who has any common honesty, who can deny the careful historical facts which I have put before the world of the shameful origin of the national Church of England.

It was born in sin, conceived in iniquity, the offspring of that foul adulterer and murderer, Henry VIII.

If ever there was a child, ecclesiastically, who was the outcome of shame it is the Church of England.

But it is not different from other churches.

Many of those who came out of Rome have been as foul and sometimes more foul than Rome herself.

The Church of Rome had a Glorious Birth.

She was not born in sin.

The Church at Rome was the great Mother Church of the West.

It, at one time, was the only Church that maintained the Faith of God.

She has fallen now, and all the waters of the Atlantic could not wash away her foulness.

She has fallen into such shameful lying as makes every priest who has any sense ashamed if you ask him to defend the doctrine of that church.

Sad Apostasy of Rome.

Mariolatry, the idolatry of the Mass, penances, purifications by means of scapulars, and, above all, the daring blasphemy that is an insult to the intelligence of the whole world, that disgusting, and disgraceful, and unreasonable, and abominable doctrine of Papal Infallibility, are among her sins.

There is not an intelligent American priest, bishop or cardinal who would dare to discuss it.

He would only say, with the grand old Archbishop of St. Louis, Kendrick, who opposed it at the Council, "*Papa dixit, ecclesia dixit*" (the Pope says it; the church says it).

Archbishop Kendrick never believed it.

He declared straight out, at the Council, that it was a lie, that there was no such thing as Papal Infallibility.

The Church of Rome has gone down into the depths of intellectual debauchery when it dares to say that any man in his senses can believe that Joachim Pecci, Archbishop of Perugia, when he was a Cardinal, was fallible, and that when Pio Nono died and a conclave of Cardinals elected him Pope he became infallible.

You cannot make a man infallible by voting him so.

You might just as well try to make a woman a man by voting her so. Shame!

The day is coming—it is not far distant—when this mass of abomination must come to an end.

The Travesty of Government, So-called, Must Come to an End.

Where is there a perfectly satisfactory National Government?

Not here in the United States.

Government of the people, by the people, and for the people, is a sham and a lie.

You say that the people are governed by the people.

It is a lie.

They are governed by tricksters, who get into caucuses, and give you a choice between two evils, or, at the best, two mediocrities.

Government of the bosses, by the bosses, and for the bosses would be the English of it.

It is a perfect sham!

Nothing is so disgracefully a failure, when it comes to voting, as Republican institutions.

You do not get the man of your own selection.

You can vote for the man of your choice, but he has got to be one or the other.

It must be a Republican Cæsar or a Democratic Pompey.

You have no choice, but to vote for one or the other—at present no other can win in most places.

The people make no selections.

The cunning political demons, full of hypocrisy and trickery, and utterly unscrupulous, who care only for themselves, work the primaries, district, local conventions and national conventions in such a way as to give you no choice excepting to choose whom they please to put there.

Tyranny Through Primaries.

You will have to smash your primaries, or conduct them in a radically different way.

If you want even a semblance of government of the people, by the people, for the people, you will have to start it by the people nominating, not in nominations by bosses who control the primaries, to which you are afraid to go for fear you will get your head smashed.

You go and try to vote in some of the primaries in this city, and you will find that the pugilist and bruisers and "ward-heelers" are there to fling you out.

They will crowd up people there to keep you back until it is too late to vote, unless you are with them and will promise, and they think you are safe.

The whole thing is a failure.

Government of this world by Man is impossible.

This world was made by God.

There is no government of this world possible unless God governs.

Aristocracy, Oligarchy, Monarchy, are all a miserable failure.

Autocracy and Democracy are equally failures.

The Only Effective Government a Theocracy.

The only possibilities for this world are in a Universal Theocracy, a Government of God's own Words and God's own Creation, by God and for God.

If we were not made by God, if we had no responsibility to God, if we were simply a set of animals, responsible only to each other, it would be possible to conceive that good Government could be man-made.

Indeed it would be the only government possible.

But God has forever made it impossible.

He is King over All, All the Time, and Everywhere.

The Gospel which I bear, and which the churches say that they bear, is called in this Bible the Gospel of the Kingdom of God.

Zion is the only Church which says that word plainly and means it—*Kingdom.*

You might think that the Gospel was the Gospel of the People or the Church, or of those who could pay most and vote most heavily.

It is no such thing.

The Gospel is the Gospel of the Kingdom of God.

That is the Gospel which Jesus the Christ came to preach.

The Christ Never Talked Much About the Church.

I do not talk much about the Church.

The Church is a very small matter.

Zion—the Kingdom of God—is the great matter.

In the whole of the Gospel according to St. John the word Church is not mentioned once.

In the whole of the Gospel according to St. Luke the word Church is not mentioned once.

In the whole of the Gospel according to St. Mark the word Church is not mentioned once.

It is only mentioned twice in Matthew where it is called in Greek by the word "*ecclesia*" (εκκλησια), which means a gathering of people who are called out of something.

The Church at the very best is only a gathering of believers who are called out of the Kingdom of God to worship, to teach, to witness and to extend the Kingdom of God.

The Church is a very important institution, but it is only the outcome of the Kingdom.

There are multitudes of people who are in the Kingdom of God who never were in any Church.

I am very glad that they were not; because when the Devil wants to make a man twofold more a child of hell than he was before, he makes him a Methodist or a member of some other Apostasy.

Let him go to the accursed Mah-hah-bone business, and he is on a veritable toboggan on the down-grade.

How the Lodge Makes Infidels of Methodists.

Let him go to the Secret Lodge, where he strips himself of everything, and puts on an old dirty flannel vest, and a pair of drawers, has one shoe on and one off.

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Is that not true, you who were Masons, tell me?

Voices—"Yes."

General Overseer—Did you not come into that lodge almost naked?

Voices—"Yes."

General Overseer—You had a rope around your neck, had you not?

Voices—"Yes."

General Overseer—Were you not blindfolded?

Voices—"Yes."

General Overseer—Nice objects for your wife to look at!

Interesting sight! I would like to have had a flashlight of you then! (Laughter.)

I wonder you are not ashamed to think of it.

Get a man into a Methodist church and let the elder of that church be a Mason; they will tell you that Masonry is a very good thing and get you into it.

When you get into it you will find that you cannot mention the Name of Jesus, the Christ.

You will find that you have gotten into an organization where there is a Bible from which the Name of Jesus, the Christ, is cut out every time it is mentioned.

You know it, too, you worshipers of Baal.

You have taken ever so many degrees, kept your wife at home wondering where on earth you were, while you were being dragged around a lodge room, naked, with a rope around your neck. (Laughter and applause.)

A nice fellow you were!

Make a man a Methodist, and you have made him what the Lord Jesus, the Christ, said:

> Compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

There are large numbers of men who have said to me: "Doctor, I had some Christianity when I went into the Methodist church, but when I got through thirty-two degrees of Masonry with my pastor and Bishop I had no Christianity left, not a scrap, for there is no Christianity in Masonry."

Masonry is Phallic Worship.

It is the worship of the Sun-god, the Phallic worship, the worship of Baal.

There is no difference between the priests of Baal of this century and the priests of Baal who were confronted by Elijah, the Tishbite, in the reign of Ahab, the king.

They also were ministers.

They were priests of the temple of the Most High God, Jehovah, but they had become what are now called Masons, until at last there was no place for the worship of Jehovah.

That was why that sojourner of Gilead got that name.

He was one of the prophets.

When they saw him they would say: "Eliyahu."

Why?

Because he was always saying: "Jehovah is my God."

He cried, "I will have none of your Baal-worship in the Temple of God. Jehovah is my God! Eliyahu!"

Therefore they called him Eliyahu—Elijah.

He got that name as a kind of nickname, I suppose.

Who is there who has proclaimed Jesus, the Christ, in the Lodge?

Not the Bishops of the Methodist Church.

They do not dare to name Him there in straight Masonry!

You have a "mock resurrection" of Hiram Abiff, the widow's son, upon the five points of Masonry.

You have a mock omnific word, Mah-hah-bone.

There is no sense in it.

They are all idiotic things; but their Vows and Oaths are "Agreements with Hell and Covenants with Death."

The time has come when, if a man is to preserve his Christianity and remain in the Kingdom of God, he would better keep out of the churches, unless it be the Christian Catholic Church in Zion, which is established for the purpose of glorifying God and benefiting humanity, no matter what any man may say.

A Challenge to Those Who Charge Fraud.

It is very easy for these Baptist and Methodist demons in parsons' clothes to go about this land saying that John Alexander Dowie is a fraud.

I challenge them all to prove me a fraud.

Why do they not go into the courts and do it?

When have they ever proved it?

Whom have I defrauded?

If I have defrauded any one, inadvertently it could only be, I will repay them sevenfold.

Do my people charge me with fraud?

Audience—"No."

General Overseer—It is an easy thing to shout fraud! Fake! Fraud! Fake! Fraud!

They did it with Jesus, the Christ.

That did not make Him a fraud, did it?

It does not make me a fraud.

They have been fighting for a good many years, and where is the fraud?

My people trust me.

I love them.

I have never defrauded consciously, knowingly, any man or woman in my life. Never!

It remains for those who make these charges to prove them.

Hypocrisy of Freemasons Who Profess to be Christians.

The man who says, "I will glorify the Christ everywhere," and yet goes into a lodge where he does not dare to name the Christ's Name, is he not a fraud?

Audience—"Yes."

General Overseer—Yes, that is just what he is.

Let him dare to name the Name of the Christ; let him dare to call the attention of the lodge to the claims of the Redeemer and he will be told that he is violating the lodge rules.

He might offend the conscience of some Jew who hates the Christ.

He might offend the conscience of the Free-thinker—if he has any conscience.

The Jew does not ordinarily belong to these lodges; but it is a great place for the Free-thinker and the man who is utterly destitute of all religion.

The Jew has more sense. The Jew has a good deal more reality.

He may be wrong, and he is wrong in rejecting Jesus as the Son of God and the Messiah, but he is sincerely wrong.

There is very little sham about the religion of a real Jew.

I would rather have an honest Jew, who rejects the Messiah and knows where he stands, than a man who pretends he is a Christian, and yet goes into the lodges night after night, week after week and year after year, where he does not dare to name the Name of the Christ.

He is a sham, every bit of him.

I would rather have a Roman Catholic, whose priest does not permit him to enter a lodge, than a Methodist, who says that he is a Protestant, and goes into these lodges, where he is ashamed to name the Name of the Christ.

A Roman Catholic has some conscience.

He is not going to deny his Lord.

He is not going into a place where he does not dare to name the Name of the Christ.

He is better taught than that.

Although that Church is apostate he is not ashamed to name the Name of Jesus Christ anywhere.

Shame! Shame!

That which is called the Church in all its ramifications is a vast piece of humbug, with a small percentage of Reality somewhere.

That which is called Government is a vast piece of humbug, relieved by a transient Victoria or Roosevelt, who is very much a Reality, although a transient ruler in the White House. When good presidents begin to know how in America, they are brusquely informed "Time's up! Get!"

It would seem foolish to an American business man if he were told to apply the same rule to a good business manager or bank president. Why not *foolish* when applied to the good president of a republic?

Present modes of Government must come to an end.

Ecclesiastical, political, social and educational changes are impending with Reforms that will be Revolutions if you do not stop them.

People Will Not Always Labor in the Fire.

People will not always labor and not gather.

They are not always going to labor and build houses and not inhabit them.

They are not always going to labor and get nothing from all their toil except a bit of bread, while others get profits and go to Europe and spend it upon beer and skittles.

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The people will stand up and demand what they have a right to, a fair remuneration for their toil.

I am thankful that in Zion City, where there are eight thousand people, ninety-five per cent. of them own their homes.

Thank God for that good beginning.

The object of the Christian Catholic Church in Zion is to extend the Kingdom of God.

Where God Rules Man Prospers.

You put your tongue in your cheek some of you, and say. "Do they prosper in Zion?"

I tell you they do.

I ask this people, have you prospered since God brought you into Zion?

Voices—"Yes."

General Overseer—Have you prospered since you paid God His tithe?

Voices—"Yes."

General Overseer—Is it a fact that we are prospered in Zion City?

Voices—"Yes."

General Overseer—Thank God we have prospered, and are still prospering.

My people understand the position.

You people in the world are being lied to all the time.

I have received subscriptions to Zion stocks within the last few days amounting to $150,000.

I brought no pressure to bear.

The people knew what they were, that the capital was honestly invested, and that the Stocks were going to a premium of ten per cent. on March 1st next.

The unmitigated lies of the press and of the churches have gone on, and are going on, but they are being found out.

It does not alter the fact that the press will not print what I say.

I would be ashamed if it did, unless it were to undergo a real change of heart.

The Friendship of the Chicago Press a Disgrace.

I would be almost ashamed should it do me justice now.

It would look as if I had bought them.

They have offered me their columns for money.

They have even told me that they would report anything I chose to write for money.

They are the literary prostitutes of the world.

You can buy them for money at any time.

I should be ashamed for them to praise me.

I should be ashamed for lewd women to praise my virtue.

I should be ashamed to be a toast in the halls of the harlot and the gambler.

I should be ashamed to be held in honor by the thief.

I should be still more ashamed today if the hypocrital press of Chicago praised me.

Any honest man who does God Almighty's work ought to be ashamed to have the press of this city on his side.

These things are going to come to an End.

My words on the last Lord's Day of this year are these: Very soon, with his feet upon the continents and the isles of the sea, the Messenger of God will declare that there is Respite —Time—no longer!

God will Finish the Mystery!

Those Seven Thunders' voices were sealed.

They will be opened, and when these Seven Thunders' voices are heard, then will be heard the Final Message.

The World will listen! It is beginning to listen already!

Great Multitudes Reached by Voice of the "Strong Messenger" and the Zion Messengers of Zion Restoration Host.

They did their very best to keep this city and land from listening to me for long years, but we have escaped them.

Today there is not a single sermon preached in this place that is not read by nearly half a million persons.

That may astonish you, but it is true.

Today nearly a thousand of my people have been going two and two into all parts of this city.

They have left nearly a hundred thousand printed Messages in the homes of Chicago.

If we estimate that five persons will read each message, I have preached to half a million people in Chicago today.

Thank God for that!

I do not need your unclean newspaper press.

I do not need your apostate pulpit.

I have a larger Auditorium than this at Zion City, and my people fill it.

On Christmas night there were nearly five thousand people in that Tabernacle; and we shall have as many next Wednesday at the All-Night with God.

We have escaped you.

The Word of God is not bound.

You cannot bind it with your infernal press.

The day is quickly coming for your punishment, do you hear?

You liars are going to be punished in the face of men, heavenly angels and devils.

I have been punishing you for some time.

You have had the whip brought down upon your backs and around your ears.

It has been a very sharp whip: for it was Truth, and every cord was Love.

Chicago Press Held in Contempt Everywhere.

It has been far more severe than if I had used a sword or carnal weapons.

My words have made the Chicago press to be the most detested press throughout the world.

It has always been loathed, as Dana told it many years ago.

Nobody has ever had any use for it for many a long year.

It is held in contempt in every part of this country.

I have never met a statesman in Washington of any rank who had any respect for what the Chicago press said.

I do not want to quote men and expose them to trouble, but if ever I should quote one-half of what has been said to me by legislators, judges, and men of rank in the public service, where I stayed in Washington, I should have to tell you that the press of Chicago is held in the utmost contempt by almost the entire legislative, judicial and executive powers of this country.

When they want a synonym for a tremendous liar they say he is as bad as a Chicago Press Liar.

He is the biggest thing they can think of in the way of a deliberate and dishonorable liar.

The press has become degenerate.

The time has come when

The Great God Will Put in His Claim Upon the World.

Has He not a right to it?

Audience—"Yes."

General Overseer—Has He not a right to you?

Audience—"Yes."

General Overseer—Did not God make you?

Audience—"Yes."

General Overseer—Have you not a right to yield to God?

Audience—"Yes."

General Overseer—I stand here as the minister of God saying that God will say to you individually very soon: "There shall be *Zeitfrist*—Delay—no longer."

No Delay for Individuals.

How do you know that you are going to see the end of this year?

You may not see the midnight hour of tonight.

You may be going home in a car and be smashed.

There are many half-drunken fellows dashing about this city with the lives of people in their hands who do not care much what happens.

They are worked so hard and so long, that when Sunday night comes they have, oftentimes, taken so many drinks that they are reckless.

They will dash across railway tracks in front of a swift express train. A crash and then what?

Look at the story from day to day.

Look at the story of death of yesterday, caused by the blundering of some one.

A swift passenger express was sent out and met a freight train which was going down the same line.

What is the result?

Thirty-five are dead, most of whom were in the smoking car.

The Degradation of the Smoking-Car.

If you have ever traveled in trains you would never think that the people in the smoking-car were ready for immediate transport to heaven.

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The kind of talk that goes on in these smoking-cars is most disgusting.

Some time ago I saw a beautiful bride coming into the Pennsylvania Limited, on which I was traveling, in Ohio.

She was accompanied by her bridegroom.

There were many to wish them joy.

The bridegroom proudly came along the platform with his lovely bride, brought her into the car, seated her and paid her every attention, *whilst the wedding party was looking on!*

I watched that fellow.

I said to myself as I looked at him, I will give him half an hour to get into the smoking-car.

I was just a quarter of an hour too good to him.

Inside of a quarter of an hour I could see him talking soft nothings to the bride, making some request.

At last she gave him her assent, and he went into the smoking-car.

I went in about half an hour afterwards.

I found him still in the smoking-car.

I went in again about an hour afterwards, and I found him still in the smoking-car.

I found him telling a dirty, filthy and smutty story—the dirty dog!

I could have forgiven any one who would have stood him on his head and wiped the floor with him.

There was his bride, sitting weeping.

That fellow was nearly two hours by the clock in that disgusting smoking-car.

If I had had my wife with me, I should have said to her: "Go and put your arm around that girl and talk to her."

I could not go.

She did not want anybody to speak to her.

She was ashamed.

One hour passed, and almost the second hour, and that dirty dog in there smoking, drinking, telling dirty, smutty stories.

I am not a man wanting to strike my fellow man, but I did feel that if I took him and dragged him along that car and bumped him considerably, that I would be doing God Almighty's service. (Applause and laughter.)

No Place for Tobacco Users in Heaven.

Yesterday, thirty-five men, most of whom were in a smoking-car, went to heaven or hell.

That is not the place from which people, as a rule, go to heaven.

If a locomotive should strike your car tonight and your life be taken, there will be Delay no longer.

You will go to the hell to which you belong if you are a slave to some filthy vice.

You will not go to heaven.

There is no place for stinkpots there.

You cannot get any chewing plug in the City above.

You cannot smoke and stink there.

You cannot continue lying there.

You cannot tell smutty stories there.

There are no dirty Pullman smoking-cars there.

You could not get in there.

The angels would smell your stinking spirits millions of miles away. (Laughter.)

You cannot even get into Zion City.

We have noses there, and our men have been known even to smell the nicotine and alcohol inside of a locked trunk.

There is no place there for tobacco or liquor so you do not need to come if you want to indulge in these and other vices there.

You say: "How can you do it at Zion City?"

We never sell a bit of land there.

It is all leased.

There are covenants in the lease, and one of the covenants is that you shall never bring in tobacco and other bad things

You and I Will Have to Stand Before God.

Tonight it may be said to us: "There shall be Respite no longer."

You may have to give an account tonight.

I know that God is merciful.

There is not a man or woman here who will quit their sins and ask God for forgiveness in the Name of His Son and own Him Lord and God but shall get a blessing.

You shall go out of this year and into the next set free.

There will be no terror then to you when the Messenger of God declares that there shall be Delay no longer.

I shall be glad to hear the Command from the Throne which bids me Proclaim to all the Earth that there will be Delay no longer.

I shall be glad for God to put me where I can make that Message plain.

When God gives it to me all shall hear it.

When you hear it the whole earth will hear it.

Emperor William of Germany, Abdul Hamid of Turkey, Edward VII. of the British Empire, the Czar of all the Russias, every Potentate, and every Republican President will hear it when it is spoken.

I am sent to declare now that the Day will come, that there shall be Time no longer.

No more Time!

There is going to be Judgment.

You have been fooling with God.

His sentence is passed, but because He delays the execution of it, you go on doing wickedness.

There will soon be Time no longer.

The High Court of Heaven will issue its final mandate, and you had better get ready now: for God's Sentences must be executed.

Every one here who is determined that they shall get right with God now, stand and make consecration to Him.

(The greater portion of the audience rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may be brave to do right, to speak the truth, and to love the truth. Help me to restore if I have wronged any, to confess, and to trust the Christ. Help me to obey Him, that I may be led by the Spirit and be truly Thine in the Kingdom of God, and in the patience of the Christ. For His sake. Amen. (*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 General Overseer offered the

CLOSING PRAYER.

Father of Peace and of Love, we know there is no peace to the wicked unless they yield to Thee. Let very heart within this building now feel Thy power and yield to Thee. Let the Love of God prevail to save many from impending doom and future misery. O God it is impossible for the unclean to enter a pure and holy Heaven. It is impossible for the man who denies his Lord and lives in the shadow of death to enter heaven. It is impossible for a man to be an absolute rebel against God and enter heaven. Heaven is for those who are cleansed by the blood of the Christ, who have confessed and forsaken their sin. God bless this people. And now take us into Thy loving care. O God we pray that when we next have a long series of services in this city that we shall have a place in which the devil has no part, which will be Thine from Sunday morning until Sunday morning, which shall be a place where Thou art honored. O God there is not a place of that kind in the city big enough for the people. Let us be able to get one or build one. Father in Heaven bless us. Bless us in the remaining services if we are to speak here for several months, and let the power of God come upon the city. And now be with us: take us all to our respective homes, we trust safely, but if anything should befall us which should mean sudden death, we thank Thee that for many of us it would be sudden glory. Let us all be ready. 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.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., E. S. AND A. W. N.

A CONSUMING FIRE was Lord's Day early morning meeting in Shiloh Tabernacle, December 14, 1902.

As a white flame from heaven, came the words of the Prophet of God, Elijah the Restorer, as he addressed his people, a great concourse, gathered together in the early morning, ere the shades of night had fully given way to the light of the new day.

Under the scathing, purifying power of the Message, souls seemed to be naked and trembling, aghast at the revelation, speechless, defenseless, convicted.

Yet Love was the theme.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 14, 1902.

Service was opened by the congregation singing Hymn No. 183:

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Savior, let me walk with Thee.

CHORUS.

Close to Thee, close to Thee,
Close to Thee, close to Thee;
All along my pilgrim journey,
Savior, let me walk with Thee.

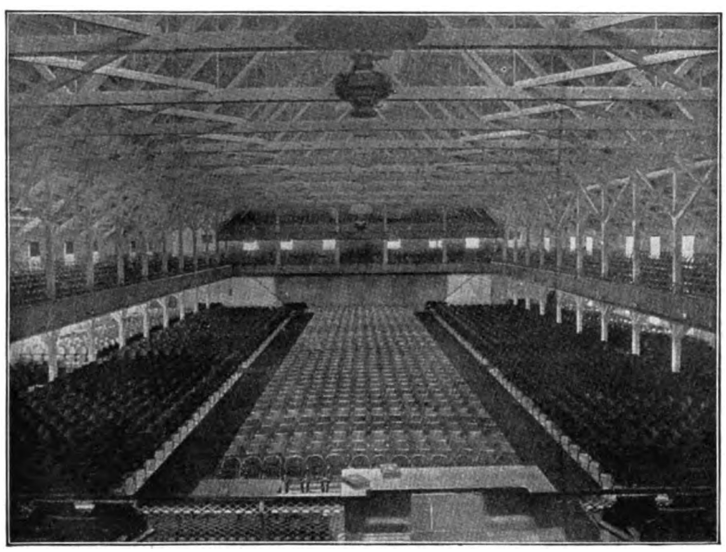
The General Overseer then said:

Appeals of Jesus to the Father.

The "Father" is addressed by Jesus, by name or personal pronoun, no less than sixty times in the prayer of Jesus in the 17th chapter of John.

It is a remarkable thing.

How wonderful it is that our Lord, in a prayer which covers only twenty-six verses in the Authorized Version, should make direct appeal at least sixty times to God as Father. The thought which I desire to impress upon your minds by this fact is how the Christ glorified the Father, and presented the Love of the Father to sinful man through all His ministry.



INTERIOR OF SHILOH TABERNACLE.

We should remember, above all things, that He came to glorify the Father.

I will again read with you a portion of the prayer:

These things spake Jesus; and lifting up His eyes to heaven, He said, Father.

Father! Father!

Get that word Father into your spirits.

Not the word merely, but all that lies in it!

Ask God to give you increasing knowledge of its meaning. You will never know on this Earth all that is in it, but you can know more and more.

It will take Eternity to unfold all that is in that Word.

Father, the hour is come.

There is a wonderful preparation in this Word, working up in a thousand things to a Culmination, to a Consummation, to the filling up to the Fulness of Time.

Things Do Not Come Accidentally.

The hour comes when the grain is fully ripe, when the fruit, if it is not gathered, will fall from the tree.

All events are just a part of the ripening of a Divine Destiny.

There are hours and days, there are weeks and months, there are years and centuries, and there are eons upon eons in the Divine calculation.

There are Moments of Destiny which we sometimes understand even in our own individual life.

If we miss that opportunity it is gone forever.

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, the Christ.

I glorified Thee on the earth, having accomplished the work which Thou hast given me to do.

And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

The Power of Completion Is Wholly Divine.

That was the triumphant cry of the Christ upon the cross at the moment of His spirit's departure.

The conqueror's cry: "*Tetelesti*," (τετελέσται). "It is finished!" More exactly, "It is accomplished."

The idea is not merely that a thing is ended, but that it is rounded out perfectly.

That piece of work was Divinely Finished.

Nothing can be added to it.

The word of *Koheleth*, the word of the preacher in Ecclesiastes, comes with wonderful power in this connection.

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God hath done it, that men should fear before Him.

It is that sense of Completeness which is wholly Divine.

When men say, "It is finished," the world laughs at them.

The ink is not dry upon the page of a Constitution before many people are clamoring for an Amendment.

The law is not printed, oftentimes not signed by the proper authority, before defects are found.

Constitution of the United States Needs Reconstruction.

What a cry of triumph there was when the work on the formation of a Constitution for the United States was completed! Tell me how many amendments you have?

Voice—"Fifteen."

General Overseer—And it wants fifteen more. (Laughter.)

The fact of the matter is that it needs making all over again. A Constitutional Convention, when the people are wise, is perfectly in order in this country. There should first be a demand for the recognition of God in the first words of the Constitution of the United States of America.

One of the things which makes the Constitution of the United States feeble is the fact that it recognizes only the Rights of Man, and utterly ignores the Rights of God.

There is no recognition of God in that Constitution.

I am old enough to remember most vividly the great scenes in Paris preceding the Fall of the French Empire.

All the ambassadors of the great nations of the world were gathered around Napoleon III. in Paris on a certain day—the Fête Napoleon—in 1869, if I remember correctly.

Napoleon III. Deceiving and Faithless.

He was a man who kept up the delusion of being a very profound thinker and far-seeing man.

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Europe did not quite know what to think of him.

For a long time Prince Louis Napoleon had been a discredited adventurer, a gambler, an exile when, as a result of the Revolution of 1848 and the expulsion of King Louis Philippe, he was elected president of the French Republic.

He took an oath to maintain republican institutions, and he violated it by plotting from the very beginning to strangle the Republic.

He did strangle it.

In 1852, when the streets of Paris ran red with blood, was the occasion of the destruction of that Constitution which he and all France had declared to be perfection.

The Constitution of 1848 was completely annihilated and military rule set up under the form of an Empire.

He reigned until September 1, 1870, when the Empire fell with a crash at Sedan, where he surrendered himself into the hands of the Germans, who had utterly destroyed his armies.

The seventies began in a very eventful way.

The Dogma of Papal Infallibility, the downfall of the French Empire, the reconstruction of the map of Europe, and the formation of the German Empire, the Russo-Turkish war, all took place within a very short time.

A Foolish Boast as to the Permanence of an Empire.

We felt in Great Britain as if we could almost hear the cannon boom and the bells ring when the Emperor "crowned the edifice."

The prince imperial was declared to be the heir apparent to the imperial throne.

The delusion was kept up that the French were manifestly strong, the French empire rich and powerful, and the French Emperor a great, far-seeing man.

The bells had scarce ceased to ring, the sound of the cannon seemed to be still in one's ears, when, intoxicated by their vanity, the French Ambassador, Count Benedetti, demanded something of the old king of Prussia which, it was probably falsely reported, made him curse and turn upon his heel.

The insult was reported from Ems, and on July 15, 1870, France had proclaimed war against Germany and the troops were all in movement.

Then it was found that the French army was a paper army.

Downfall of Napoleon III. and His Empire.

The army could not get into position without clogging and friction of every kind.

The Germans marched upon the frontier with the precision of men upon the parade ground.

Before the French knew where they were, the frontiers were seized, and battle after battle smashed the great army under Marshal Macmahon.

Still the Emperor kept up the delusion.

He went to the front with his son on July 28th.

He held out the hope that defeat was to be turned into victory.

He retreated with his army to Sedan, and there, surrounded on every side by the great German Army, it would have been annihilated had it not surrendered, for there was no escape.

Within a few months of the time when he declared that the edifice was crowned, and that the Empire was now the perpetual formation of government, he was a prisoner in the hands of the Germans. The War had only lasted seven weeks.

The Empress was a fugitive, with her son, in England.

The Empire had passed away, and the horrors of the War in France beggar description, especially the German Siege of Paris and the still greater horrors of the Commune.

Horrors of the Siege of Paris.

Two years ago, talking with very intelligent people who passed through that awful time in Paris, the horrors were recalled with a shudder.

A lady of rank and culture, my daughter's teacher, who was reduced to poverty and misery through that horrible siege of Paris, told of how, while seated in her house, a shell crashed through the roof and exploded.

Slightly hurt she looked upon the couch, and as the smoke cleared away, she saw the headless trunk of her mother.

Take the details of that story of Paris, surrounded by the Germans, its people reduced to eating cats, mice, dogs, slugs, snakes—anything and everything—and realize that it all took place within a few months after the declaration that the Empire was completed.

It is a terrible commentary of the folly of such declarations, of which the pages of history in all time are crowded with similar pictures.

It all happened so quickly, event following event so rapidly, that it seemed impossible to be able to fasten upon one's memory the things as they occurred.

Then soon the Empire had passed away completely.

Not long after Napoleon III. died in exile, in England, and his only son perished by a Zulu spear in South Africa fighting in a quarrel with which he had no concern. An aged lady—the ex-Empress Eugenie—still lingers in England, sole survivor of that Empire.

So the kinetoscope goes on.

The things which men call finished are no sooner completed, in their eyes, than their utter incompleteness is shown.

Nothing Resting in Its Own Completeness Has Any Power to Be a Blessing to Humanity.

It is the recognition of its incompleteness and the recognition of the fact that progress towards completeness must be continued that will keep an organization fresh and young.

The moment an organization, even in the Church, says, now we have finished a creed, and writes under it *quod erat demonstrandum*—that moment the organization ceases to progress.

They say: "Let any one dare to interfere with that!

"This is the Creed.

"This is the Whole Truth.

"If you do not agree with this thing which we have finished, anathema; to the faggot, to the stake, to the cross, to the gallows, to the prison, to death with the man that dares to interfere with this finished Creed of ours!

"Throw him out!"

God forbid that, while it clings to the Finished Work of Redemption in Christ, the Christian Catholic Church in Zion should ever put metes and bounds around Divine thought!

The Work of the Christ Divinely Complete.

I want you to realize the completeness of the Divine.

What the Christ did was a complete, finished work.

Nothing can be added to or taken from it.

He accomplished the work the Father gave Him to do, and yet it was only laying a Finished Foundation of that Building which was to be built up throughout the ages.

It is far from being completed yet.

But the Foundation was complete.

He finished the work, and upon the altar of His own completed work which He had Himself erected, He laid Himself down to be the Propitiation and Sacrifice for the Sins of the Whole World.

It is finished! Hence it never needs to be repeated—"Nor yet that He should offer Himself often . . . ; but now once at the Consummation of the Ages hath He been manifested to PUT AWAY SIN by the Sacrifice of Himself."

I manifested Thy Name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me; and they have kept Thy Word.

Now they know that all things whatsoever Thou hast given Me are from Thee.

For the words which Thou gavest Me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.

The Christ's Appreciation of the Coöperation of His Apostles.

You see what a large, generous and loving appreciation He had of the coöperation of these weak and erring mortal men.

How all their faults and blemishes are overlooked and cleansed, and how He presents them to the Father in the beautiful manner which makes them subjects worthy of the blessing.

If the Christ does not cleanse us, if the Holy Spirit does not cleanse us, we cannot come to the Father at all.

He cannot look upon iniquity and sinners by nature such as we have been but with horror.

He must hate the horrible depravity of humanity.

Unless we are presented by our Advocate we cannot be presented at any time blameless before the Throne of God.

Purity.

I had been thinking this morning of some words which deeply impressed me many years ago, and which I sometimes sing within my heart.

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They have been with me all morning.

It was dark when I arose.

There was no light of sun when these words came to my mind as I knelt before God, and asked for Purity, Peace and Power from above for the day's work here and in Chicago:

Eternal light! Eternal light!
How pure the heart must be,
When placed within Thy searching sight,
That shrinks not, but with calm delight
Can live and look on Thee.

The Spirits that surround Thy Throne
May bear that burning bliss;
But that is surely theirs alone,
For they have never, never known
A fallen world like this.

Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode,
An Offering and a Sacrifice,
A Holy Spirit's energies,
An Advocate with God.

These, these prepare us for the sight
Of holiness above;
And sons of ignorance and night
Shall dwell in the Eternal Light,
Through the Eternal Love.

The Christ Sees Beyond Our Weaknesses and Shortcomings.

We could never be worthy of being presented at all unless made so by the Power of the Spirit, and through the intercession and all-sufficiency of the Blood which was shed for us.

When you look at what these men were and know their feebleness, it is wonderful to see how the Christ transformed their feeble natures.

Even when He knew so well that in a few minutes they would all forsake Him and flee in the hour of His anguish and trouble, yet He sees beyond it.

He prays that their faith shall not fail.

He foresees the time when these weak men, a handful of fishermen and an ex-taxgatherer, endowed with the Holy Spirit, will go forth and overturn the religions and the political systems of the world.

Its philosophers and heathen Paganisms of ages will fall by the power of God through these simple men, for God in His Infinite Wisdom by the Power of the Spirit, saves philosophers by means of fishermen, overthrows empires, which have stood ages upon ages, in a moment, and transforms sinners into penitent believers in thousands.

He looks beyond and He sees us, not as we are, not as we have been, but as He will make us.

He presents us in the great, large Love which makes Him present these men, in these beautiful words.

Then He goes on to say:

I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine.

. . . . . .

And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, and that they may be one, even as We are.

Begin Prayer With Yourselves.

Why did He pray for them and not for the world, in that Last Cry, ere He entered upon His agony?

Because there is a time when you are not to pray for the world until you have first of all attended to yourselves.

There is a time for you to attend strictly to yourself, to your family, to your own business and the household of God.

You cannot be of any use to the world until you have attended strictly to your duty and prepared for those things which must always come first.

There are some people who begin by praying for the world.

That kind of prayer is of no use.

Why do they not start with themselves?

The first thing to be done is to obey the inspired direction, "Take heed to thyself!"

You will never be of any use to the flock, small or great, over which the Holy Spirit may make you overseer, unless you obey that command.

If a man does not take heed to himself, he will go to the Devil.

Look out for your own heart-cleansing first.

There Is a Divine and Wholly Righteous Selfishness.

See that your own heart is clean.

Give diligence to it.

Do not talk to wife or children, or any one else, until you have talked to God. Seek every day the face of God before you see the face of man.

Be clean yourself.

"Take heed to thyself!"

The most unselfish man is the man who first of all takes heed to himself.

You will never be of any use to others unless you do.

Get some food into yourselves before you undertake to work for others.

Get some grace into yourselves before you undertake to instruct others.

There are some of you who should be a blessing, who are a curse; because you go into your work in an unprepared spiritual condition.

You sometimes look out for other people, and, thinking of other people, you do not have any spiritual culture yourself.

You are miserable skin and bone, and spiritually feeble.

Because I want to do a good day's work, I am going to look out for myself as I did this morning.

I prayed to God.

I prayed for myself.

I looked after getting myself clean in body, soul, and spirit.

I went to the Word of God for food and sought for Cleansing and for Strength.

How can I help any one, if I am clogged with dirt?

If I bear the vessels of God, my vessel must be clean in order to bring pure, Living Water.

Scour your pots and pans if you cook anything in them

Look out for yourself.

Get right.

Get strength.

Get power and then you will be of some use.

Provide for and Attend to Your Own Family.

Pray for yourself, and then pray for those nearest you.

Do not attempt to be a Zion Restorationist if you have neglected your wife and family.

That kind of man is of no account at all.

If you do not look after your own household, you are worse than an infidel.

You have denied the faith.

Be practical.

Pray for your family privately, as well as openly, and you will get your reward.

That is the reason why you should get the strength, the food, the health and the cleansing which will make you a help to others.

Pray for those to whom you are to go; but first pray for personal preparation.

Then Pray for the Church of God.

Do good to all men as you have opportunity, especially to them that are of the household of faith.

The reason that Zion grows so rapidly is that we do attend diligently to "the flock over which the Holy Spirit has made us General Overseer."

I have impressed it upon this people.

Let us, first of all, get right individually.

Let us get right in the family.

Let every one be saved in your family.

Do not be satisfied until you get them all into Zion.

Then, having attended to them, go out and look after the world.

"I pray for them," said the Redeemer in effect, "because these men need praying for."

He was going away to leave them alone, and they were going to break down at the time of testing.

He had to pray for them that when their faith was failing, whilst He was attending to God's business in Hell that the Eternal Love and Light of Life would follow and bring them back to His Fold.

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You do not know what trials and temptations your family are going to meet today.

Pray for them.

You do not know, when you part with them, that you will ever see them again, except upon the brink of death, or even not until they have crossed the River.

Pray for them.

You do not know what is going to happen.

Pray for them this morning.

Pray for the Church of God.

Then Go Out to Labor for Others.

Your labor for others will be powerful just in proportion as you have done your duty at home.

I pray not for the world, but for those whom Thou hast given Me.

The whole future of the Church of the living God, humanly speaking, depended upon how the Holy Spirit would use these twelve Apostles.

Only eleven of them would be left: for the Treasurer of the Apostolic College had sold out to the Devil.

Judas Iscariot would go to the Devil altogether, and, before the midnight hour, would be holding in his hand the price of the Master's blood.

Betrayer! Liar!

Pray for them.

Pray for the Church.

Are you praying for those in this place whom God has given us to be your companions in faith, and hope and love, and in all the good works which flow from these, especially in the work of Zion Restoration Host?

Are you ready to find a little fault with your brother and see only his deficiencies?

Pray for those nearest to you also, and never give up praying until you get the answer.

There Is a Divine Narrowness in Prayer.

You must be narrow.

The Gate of Life is narrow; but it leads out into Boundless Realms of Glory in the Life beyond.

The beginning of everything in connection with the Divine Life is narrow.

This Divine selfishness begins with yourself.

It does not end there when you are right with God.

Dare you go out, having neglected your duty, or dare you stay at home, having fulfilled your duty?

Go!

Go and get the blessing, but do not start with the world.

Start with yourself and God; then pray for your family, then for Zion City and the Church, and then for the Christian Catholic Church in Zion throughout the whole world, and for the Restoration of all Men and all Things to God.

Do your whole duty to each other.

Pray for each other.

My first prayer and duty this morning is for you, not for the world.

I place great value upon the first hour of the week when we meet here, and I pray for you, and pour out my heart for you to God, and give such instruction as I can, because the key to the whole position in Zion is these first hours of the first day of the week.

Prayer was then offered by the General Overseer, after which all united in repeating the following

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name, help us first to pray that we may be clean; that we may fulfil Thy Will; that we may be strong, so that the enemy shall not overcome us, even by our kindness and sympathy. Help us to be wise, strong, pure and good and overcome the evil, for Jesus' sake. Make us this. Cleanse our hearts. Have mercy upon those who have sinned. Give us grace to be a power for Thee today, and let all be blessed who carry the Message of Peace to the homes of the sinful and sorrowful. Let the public service be blessed. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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.

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $110 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts.

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, 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
January 4, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

PRELUDE

A few words on the Chicago Tribune's First Editorial Lie for 1903: "As a Visible Asset, Dowieism Has Shrunk Somewhat in the Year Just Closed."

SUBJECT OF MESSAGE

"Watchword for Zion in 1903."

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JANUARY 21st or 22d.

Though Disbelieved, Truth is Nevertheless a Reality.

1. *Though men believe not in Salvation, it is nevertheless true.*—John 8:14-24.
   Only the redeemed can say so.
   The witness of men is true.
   The witness of God is greater.
2. *Though men doubt God's Word, it is true.*—John 12:44-50.
   The word spoken is real.
   God speaks to every conscience.
   The Living Word goes where the written Word cannot.
3. *Though persons receive not healing from every disease, Divine Healing is true.*—Psalm 103:1-6.
   God is the Healer of every disease.
   Only one leper was healed in Syria.
   Every leper in Syria might have been healed.
4. *Though men enjoy not a life of sanctification, it is true there is such a life.*—Isaiah 35:8-10.
   The Way of Holiness is a real way.
   It has a full measure of real happiness in it.
   Only the clean can talk of its joys.
5. *Though men continue to be cursed by poverty, blessings from God are real.*—Proverbs 10:14-22.
   It is not honorable to be poor.
   The Devil is the author of poverty.
   The Christ wants His own to be rich.
6. *Though women experience pain in child-labor, salvation from it is nevertheless within their reach.*—1 Timothy 2:13-15.
   Fear makes parturition hard.
   Ignorance entails serious consequences.
   Faith, love, cleanliness and thoughtfulness deliver one.
7. *Though the churches have no power or effectiveness in evangelization, victory over hell is true.*—Matthew 11:15-19.
   Sickness is a gate to Hades, the grave.
   The Christ says there is healing from sickness.
   A true Church has miracles of healings.
8. *Though men talk against the existence of God, His Presence is true.*—Psalms 14:1-4.
   God cannot deny Himself.
   His wisdom is seen in every walk.
   His presence is felt in every heart.

The Lord our God is a Faithful God.

SUNDAY BIBLE CLASS LESSON, JANUARY 25th.

The Way of the World.

1. *It is a broad way.*—Matthew 7:13, 14.
   It is a go-easy and go-quick way.
   One can stumble into it without thinking.
   Just follow the crowd and you will find it.
2. *It is an evil way.*—Proverbs 4:14-19.
   Evils that are vain.
   Evils that are secret.
   Evils that are devilish.
3. *It is a downward way.*—Proverbs 7:23-27.
   It does not take backbone to travel it.
   He who follows it never has to say no.
   Step by step, one loses self-respect in it.
4. *It is a delusive way.*—Proverbs 16: 22-25.
   The Devil says "have fun," but his advice is folly.
   The Devil says "be happy," but grief is the reward of his follower.
   The Devil says "there is no harm," but death comes surely.
5. *It is a hard way.*—Proverbs 13: 13-15.
   Sin writes like a diamond.
   Sin overburdens one like a slave-owner.
   Sin mocks one like a fiend.
6. *It is a substitute way.*—John 10: 1-5.
   The world has a way out of sickness.
   The world has a way out of trouble.
   The world has a way out of need.

God's Holy People are a World-hating People.

ZION IN CANADA.

Services will be held in Toronto, Canada, at the corner of Queen and Victoria streets, as follows:

Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

REV. EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion,
137 Markham street.

OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Five Hundred and Ninety-three Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Five Hundred and Ninety-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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5403		
Total Baptized outside of Headquarters			6044
Total Baptized in five years and nine months			14,573

Baptized since December 14, 1902:			
Baptized in Chicago, by Elder Farr	4	4	
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Ohio by Deacon Yerger	3		
Baptized in Washington, by Elder Ernst	1	16	20
Total Baptized since March 14, 1897			14,593

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, December 28, 1902, by Elder G. E. Farr:

Liscomb, George.....5538 South Park avenue, Chicago, Illinois
Mason, Martha.....3520 State street, Chicago, Illinois
Neeley, William Jack.....1155 Sixty-sixth street, Chicago, Illinois
Wilson, Morris.....1806 Armour avenue, Chicago, Illinois

The following named four believers were baptized at Mount Morris, Illinois, Lord's Day, December 28, 1902, by Elder Percy Clibborn:

Davis, Mrs. Catherine Smith.....Zion, Carroll Co., Illinois
Davis, John.....Zion, Carroll Co., Illinois
Davis, Mrs. Mary Ann.....Zion, Carroll Co., Illinois
Meyers, Mrs. Susan.....Oregon, Illinois

The following-named believer was baptized at Seattle, Washington, Lord's Day, December 21, 1902, by Elder August Ernst:

Thiessen, Mrs. Mary.....1412½ Eleventh avenue, Seattle, Washington

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors, to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

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WATCHWORD

of

ZION PRINTING *and* PUBLISHING HOUSE

for

1 9 0 3

January 1, 1903, has come and gone, and while tens of thousands of yearly subscribers have been added to our lists, we have not attained the mark which we believe God led us to set before us.

We are going forward in the new year, however, with thanksgiving to God, with renewed hope, stronger faith, more complete consecration and a firmer determination to reach the goal, God helping us.

The six months' campaign just closed has been a seed sowing and preparation, very largely, and the harvest is just beginning.

Zion is praying, working, waiting, "Till He Come," and one of the most effective ways in which to hasten His coming is by the extension of the circulation of LEAVES OF HEALING.

Therefore, let all Zion everywhere hold up the hands of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, the "Strong Messenger" of the Times of the End, by praying and working, every day of the year, for new subscribers to LEAVES OF HEALING, which carry forth the Streams of Life from Shiloah to all the ends of the earth.

This work is of supreme importance in these times.

Keep ever in view the watchword:

ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING.

One Hundred Thousand Yearly Subscribers to Leaves of Healing

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THE NEW YORK PUBLIC LIBRARY
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 XII. NUMBER 12. CHICAGO, JANUARY 10, 1903. PRICE FIVE CENTS.

ZION IN SOUTH AFRICA

ZION'S GLORIOUS BANNER has been floating in South Africa for years. It was carried to that land of gold and precious stones, and planted in its cities, villages and hamlets, not by the hand of man, but by the Spirit of God Himself, working through that silent but effective Messenger, LEAVES OF HEALING. Into the midst of its cosmopolitan population — men of every race and color and well-nigh every nation—the Little White Dove came bearing upon its wings the Everlasting Gospel of the Kingdom of God, the Message of God's Covenant from His Divinely-commissioned Messenger.

The Message was one which appealed to the sturdy pioneers of that country, so full of resources and of difficulties and dangers; for it was a Message full of vigor, virility and power.

Those who learned to love the Message began to meet together in many places for mutual help and encouragement.

Others who were interested began to meet with them. Gatherings thus formed became centers of distribution for Zion Literature. Sinners were brought to Repentance and Salvation; apostates were restored to God; the sick began to be healed in answer to the prayers of the faithful brethren and sisters, and in answer to the prayers of the General Overseer, besought by cable and by mail. Then the war-clouds began to gather. Husbandmen, miners and builders began to give way to troops of armed men.



GATHERING OF THE MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION
DURBAN, SOUTH AFRICA, June, 1902.

The hum of peaceful industry gave way to the rattle of arms and the din of preparation for strife.

Through it all the Little White Dove continued its weekly visits, and by the mighty but gentle influence of the Gospel of Peace, hatred and the murderous passions engendered by war, were kept from the hearts of thousands. The awful storm

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which had been muttering and threatening for so long, finally burst in all its fury.

There is no need to detail the scenes and events of that terrible fratricidal warfare. They are only too well known.

In the midst of it all, however, the members of the Christian Catholic Church in Zion, in both Boer and British armies, devoted themselves, not to the killing and wounding of men, not to destruction, pillage and rapine, but to the caring for the sick and wounded and dying, ministering to their needs, soothing their fever and anguish, and, above all, telling them of Jesus, their Savior, Healer, Cleanser and Keeper.

In the midst of flying bullets and bursting shells, these Messengers of Zion passed in and out unscathed, resting fully in the Precious Promises of God in that wonderful 91st Psalm, and especially in the words:

He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
. . . . . .
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.

While the grim barriers of war shut out so many other letters and papers, God, in His Infinite Love, made a way for communication between the many members of the Christian Catholic Church in Zion in this war-oppressed land, and their General Overseer, so that he was able to keep in constant touch with them, and He also made a way for the Little White Dove.

Through the smoke and roar of battle this white-winged Messenger came.

It alighted, with its Message, amongst the soldiers marching and fighting under the blazing southern sun or gathered around the camp-fire.

It winged its way through the doors of hospitals and flew to the bedsides of the sick and wounded.

In its flight it stopped not for prison-walls, but carried its blessed Message to thousands languishing in both Boer and British military prisons.

And wherever it went it was received eagerly and joyously.

Its Message bade the sinner to turn unto God in Repentance and Faith for Salvation; it bade the sick to turn to God, trusting Him for Healing; indeed, its Message was the Message of Elijah the Restorer, calling upon all men everywhere to return to God their Father, and, through faith in Jesus, the Christ, His Son, and by the Power of His Holy Spirit to receive from His hand every blessing which He had covenanted to give for spirit, soul and body.

Through that Little White Dove these blessings came to thousands.

At last the war ceased.

The task of building up all that has been destroyed, of restoring the industries and agriculture of the land to their former productiveness, has been taken up with splendid energy and courage by the victors and the vanquished.

Families long scattered have been reunited, and Gatherings of the members and friends of Zion, broken up by the war, are being resumed.

Zion Literature and faithful messengers of Zion Restoration Host continue to extend the borders of Zion in South Africa.

New Gatherings are being formed in many places and former Gatherings are growing in number and power.

As is always the case when the true people of God go forward, the Devil is angry.

Those over whom he has control in the world and the apostate churches are fighting, but God is giving victory to Zion.

We present, upon the front page of this paper, a photograph of the members of the sturdy little Gathering of the Christian Catholic Church in Zion in Durban, and there follows these introductory words a letter from a former member of the Gathering who is now in Sweden.

The man standing in the middle of the line of those standing in the rear, the fourth from either end, is Mr. W. Larger, the writer of the letter which we publish.

The middle one of the three men seated on the ground in front is Mr. Thomas Clarke, mentioned in Mr. Larger's letter, secretary and treasurer of the Gathering.

The three ladies are Mrs. Irvine, Mrs. Olsen and Mrs. Kennedy.

God has a wonderful future for the great Continent of Africa.

Through the great Anglo-Saxon nations, God's true Israel, the great gateways of that land are being opened up for the Gospel and for the work of Restoration.

The Cape-to-Cairo railway, so long planned, will no doubt, ere long, be a fact.

The untold resources of mineral wealth, and the great possibilities of agricultural and industrial development in Africa have scarcely been touched.

Zion, as a great Industrial and Commercial Power; Zion, as an instrument in God's hands for the Restoration to Him, to whom it belongs, and to His service, of the wealth of this earth, is beginning to make itself felt throughout the world, just at this time, when that vast storehouse of treasure, laid up for so many centuries, is being opened.

This little Gathering at Durban, and many others in South and North Africa, are but the brave and consecrated outposts of a mighty Restoration Host, which will one day sweep through that land and restore it to God. A. W. N.

ZION IN DURBAN, SOUTH AFRICA.

Durban, South Africa.

My Dear General Overseer:—God bless you!

Just a few lines to let you know the glad tidings that "Zion in Durban" is marching forward.

Glory to God!

Enclosed please find two applications, one for fellowship in the Christian Catholic Church in Zion, the other one for recognition of Gathering.

My heart is full of praise tonight, in knowing that my labor has not been in vain.

God is doing wonderful things for us and through us.

Many are beginning to listen to the truth.

Many are beginning to curse, howl and blame you, my beloved General Overseer, for being the cause of the trouble we are making in Durban.

Night before last at our open-air meeting, we were almost mobbed by an angry crowd, but we came out rejoicing.

Hallelujah!

Many of the devils got a black eye.

They howled fearfully.

The fighting has begun in earnest.

The Devil is very foolish.

This last disturbance will open the eyes of many honest-thinking persons to see that God is on our side.

At last week's open-air meeting, they acted on the same principle.

The result was that our brother, T. Clarke, saw that God was with us, and left the Methodist church at once.

Now he praises God for leading him to Zion.

He is a man of God.

He has been one of the chief workers in the Methodist church.

Many will follow his example.

He gave his testimony tonight, in tears, saying that often he has spent the whole night with God, alone in the church, pleading for help, but he says: "God told me, 'get out of the Methodist church, for the Methodist Episcopal church is dead.'"

Thank God for Zion!

The work of the Restorationists is also progressing.

Now we have six workers going out two and two.

I will leave South Africa next month, God willing, for Sweden first and then to Finland.

God helping me, I shall lift up the Banner of Zion in those lands.

I never intended to stay here as long as I have, but the Lord has kept me so busy that I could not go away.

Now I feel satisfied to go, for Zion is, by the grace of God, firmly established in Durban.

Thy God Reigneth! Hallelujah!

Pray for me that I may be led aright at all times and everywhere, till Jesus comes.

Yours in Jesus, W. Larger.

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.*

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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, Six Hundred and Five Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Six Hundred and 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 at Zion City by the General Overseer	583	
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155	
Total Baptized at Headquarters		8529
Baptized in places outside of Headquarters by the General Overseer	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5414	
Total Baptized outside of Headquarters		6055
Total Baptized in five years and nine months		14,584

Baptized since December 14, 1902:			
Baptized in Chicago, by Elder Farr	4	4	
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Ohio by Deacon Yerger	3		
Baptized in Washington, by Elder Ernst	1	17	21
Total Baptized since March 14, 1897			14,605

The following-named eleven believers were baptized at Zürich, Switzerland, Lord's Day, November 2, 1902, by Elder Hodler:

Bailer, Miss Lina.....Ankerstr. 118 Zürich 3, Switzerland
Belschner, Joh..... Neptunstr. 48, Zürich, Switzerland
Bretscher, Mrs. Anna.....Zürcherstr. 5 Töss b. Winterthur, Switzerland
Debis, Mrs. Sophie.....Zürcherstr. 5 Töss b. Winterthur, Switzerland
Goepfert, Miss Emilie.....Feuerthalen b. Schaffhausen, Switzerland
Goepfert, Mrs. Anna.....Feuerthalen b. Schaffhausen, Switzerland
Griesser, Miss Emma..... .....Seebach b. Zürich, Switzerland
Ow, Joh. Von.....Büsingen, (Schaffhausen), Switzerland
Rohner, Emil .....Höngg, (Zürich), Switzerland
Wolfenberger, Miss Therese.....Wülflingen, (Zürich), Switzerland
Würger, Bernh .....Businger (Schaffhausen), Switzerland

The following-named believer was baptized at Asniéres, Seine, France, Wednesday, December 17, 1902, by Evangelist H. E. Cantel:

Bois, Charles Philiasse..32 Avenue de Courbevoie, Asniéres, Seine, France

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JANUARY 28th or 29th.

Generating Vipers.

1. *Whispering.*—Proverbs 16:23-33.
Telling things secretly is wrong.
Whisperers break up confidences.
It is a wicked spirit that does this.
2. *Slandering.*—Proverbs 10:11-21.
Blackening the reputation of a person is sin.
Uttering an evil report against him is wrong.
This is manifesting an evil spirit.
3. *Backbiting.*—Proverbs 25:23-28.
Answering the folly of a fool is folly.
When you want to speak against a person, do it in his presence.
Not to be willing to do this proves your wickedness.
4. *Hatred.*—Proverbs 26:17-28.
Hatred is the deadly venom of the heart.
It charms by fair words only to sting.
This spirit shuts one out of heaven.
5. *Malice.*—Titus 3:1-9.
Why should we wish any one harm?
Evil will always slay the wicked.
It is better to pray for enemies than to curse them.
6. *Anger.*—Proverbs 15:1-7.
Anger is none else than the fire of hell.
It shows something wrong in the spirit.
Hasty words come from an evil heart.
7. *Wrath.*—Proverbs 27:1-6.
A man full of madness is a fool.
What harm one can then do!
Destruction and death is in his way.
8. *Sedition.*—Galatians 5:19-21.
There are many wicked spirits.
A strife-maker is a bad person.
They who work sedition, work great harm.

The Lord our God is a Tongue-warning God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 1st.

Demons Which Annoy.

1. *Fears and Forebodings.*—Job 3:20-26.
There is no love in fear.
God will deliver from every fear.
To fear is to surely fall.
2. *Impatience and Hastiness.*—Proverbs 29:11-23.
Impatience is folly.
One cannot be furious and not sin.
Count well your words.
3. *Doubt and Unbelief.*—Isaiah 7:4-9.
The man who believes is not confounded.
The man who doubts is condemned
Faith wins—unbelief loses.
4. *Jealousy and Suspicion.*—Proverbs 6:29-35.
This is one of the base passions of the heart.
A jealous person is blind to reason.
Suspicion and fact are two different things.
5. *Hypocrisy and Insincerity.*—Jeremiah 3:6-11.
To feign to be true is hypocrisy.
To effect to be sincere is lying.
If sin is in the heart, confess it.
6. *Egotism and Flattery.*—Colossians 2:15-19.
No one can effect humility if full of conceit.
Flatter some, and they follow like sheep to the slaughter.
Play with men's vanities and they smile their selfishness.
7. *Pride and Vanity.*—Ecclesiastes 6:9-12.
Some let their desires run wild.
One must be careful or vanity gets the best of one.
It is best to put pride under foot often.
8. *Slander and Evil Speaking.*—Psalm 101:1-8.
How common it is to hear the tongue of slander.
Men willingly take up evil reports and spread them.
What evil grows out of unbridled tongues.

God's Holy People are a Self-controlled People.

ZION IN CANADA.

Services will be held in Toronto, Canada, at the corner of Queen and Victoria streets, as follows:

Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

REV. EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion,
137 Markham street.

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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.
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Long Distance Telephone South 662. *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, SATURDAY, JANUARY 10, 1903.

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EDITORIAL NOTES.

"MY PEOPLE SHALL NEVER BE ASHAMED!"

THIS IS the Promise of God concerning His people in the Latter Days.

IT IS TWICE GIVEN through the Prophet Joel:

And ye shall eat in plenty and be satisfied,
And shall praise the Name of Jehovah your God,
That hath dealt wondrously with you:
AND MY PEOPLE SHALL NEVER BE ASHAMED.
And ye shall know that I am in the midst of Israel,
And that I am Jehovah your God,
And there is none else:
AND MY PEOPLE SHALL NEVER BE ASHAMED.

ZION REJOICES every day in the fulfilment of this Divine Assurance and Promise.

We are not ashamed!

All the powers of earth and hell have never been able to put Zion to shame!

BE GLAD then, ye children of Zion,
And rejoice in Jehovah your God:
For He giveth you the Former Rain in just measure,
And He causeth to come down for you the Rain,
The Former Rain and the Latter Rain,
In the First Month.

WE ARE REALIZING every day, although only nine days of the first month of this New Year have passed away, that "the Latter Rain" is indeed coming plenteously upon us.

FIRST OF ALL it comes in Spiritual Showers of Blessing, then in Material Blessing.

We feel it right to say that from every side we hear of Great Blessing received by our own dear people during the All-Night with God at the closing and opening of the year.

THE REPORT of that Gathering appears in this issue, and we trust it will be blessed to multitudes throughout the world.

IT IS OF COURSE impossible in so brief a space to give in detail the many prayers that were offered at the various points of the meeting, the long telegrams and cablegrams and letters that were read or referred to, and the details of many addresses, which are only briefly alluded to.

But even this report will convey something of the nature of

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the first of the great All-Night Assemblies held in Shiloh Tabernacle, Zion City.

Humanly speaking, it could not have been more successful, and, in its way, more effective for blessing.

THE WEEK now closing has been an exceedingly busy one in connection with the administration of Zion's affairs at Headquarters, in arranging large numbers of matters and in providing for future needs in many directions.

THE REV. WILLIAM HAMNER PIPER, late Overseer-in-Charge of Zion's Educational Institutions, has been appointed Overseer in the Christian Catholic Church in Zion for the New England States.

He will leave Zion City, God willing, about Monday or Tuesday, January 19th or 20th, accompanied by his wife and family, whom he will leave for a short time in New Jersey to visit relatives.

He will at once proceed to Boston and take charge of the work in that city, and make it his Headquarters, extending his labors over the states of Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont and Maine.

He will deliver his first discourse, God willing, in Boston on Lord's Day, January 25th.

Accompanied by our excellent Presiding Elder for the same field, Rev. Daniel Bryant, he will visit a number of the Branches during the two weeks following, of which due notice will be given from the New England Headquarters in Boston.

THE REV. DANIEL BRYANT will take charge of the Christian Catholic Church in Zion in Cincinnati as early as possible in the month of February, after making a brief visit to Headquarters in Zion City.

THE REV. F. A. GRAVES has been appointed Elder-in-charge of the Branch of the Christian Catholic Church in Zion in Minneapolis, Minnesota.

He will be accompanied by his excellent wife, Evangelist Vina Peck-Graves, whose healing is one of the most wonderful miracles of Divine grace ever recorded in these pages.

They will leave Zion City, God willing, on Monday, January 12th, and enter at once upon their labors.

THE REV. HARVEY D. BRASEFIELD, PH. B., has been appointed Vice-president of Zion College and of all Zion's Educational Institutions, in the place of Overseer Piper, transferred, as above noted.

Professor Brasefield brings to this office the very highest qualities of mind, and heart and character.

He has for some time been a Lecturer and the Registrar of Zion College, and is thoroughly acquainted with the work which he has done so much to organize.

THE REV. CHARLES C. ELLIS, A. M., has been appointed Registrar of Zion College, in addition to his duties as Professor.

He has had a very wide experience in professorial work in Eastern Universities and Colleges, and has attained a very high rank as a Professor of Pedagogics.

We welcome to Zion his bride, whom he has brought with him from his brief Christmas Holiday, and who has had much experience also in Educational Work, and is well qualified to aid him effectually.

WE HAVE RESUMED, in our Restoration Messages, delivered on the Lord's Day in the Chicago Auditorium, the Unveiling of the Apostasies.

Next Lord's Day afternoon at 3 p. m., we shall deliver the first of a Series of Discourses, unveiling the Methodist Apostasy.

We shall deal with the Apostolic John Wesley, and the Beginnings of Methodism.

We come to this task after very many years of careful study of the whole subject, and of wide observation as to the present condition of Methodism throughout the world.

Our attention, however, will be principally given to the apostate condition of the Methodist Episcopal Church in the Northern States of America.

Its degraded condition, bound hand and foot as it is to the Masonic order, to which the Bishops and highest officers belong, is one of the great causes of its terrible apostasy.

ON THE 25th of January, the last Lord's Day in this month, a Great Praise and Testimony Meeting will be held in the Chicago Auditorium, under the presidency of Rev. J. G. Speicher, M. D., Overseer over Zion City, of the Christian Catholic Church in Zion.

We desire all who have been Saved and Healed and Blessed, and who desire to Record their Testimony, to communicate with Overseer Speicher, and to fill up the Testimony Cards, which will be sent to all Zion Tabernacles in and around Chicago, not later than Lord's Day, January 18th.

ON LORD'S DAY, February 22d, the Seventh Anniversary of the Organization of the Christian Catholic Church in Zion, will be celebrated, as far as possible, throughout all Zion Tabernacles by Special Discourses on the words:

Jehovah hath founded Zion,
And in her shall the afflicted of His people take refuge. (Isaiah 14:32.)

WE SHALL DELIVER the Anniversary Discourse in the Chicago Auditorium on that day.

ON THE following day, Monday, February 23d, the legal anniversary of George Washington's Birthday, Special Excursion Trains will leave Chicago for Zion City to further celebrate the Seventh Anniversary.

A great gathering and full services will be held in Shiloh

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Tabernacle at 2 p. m. on that day, and we shall speak on Zion's Mission to All Men.

Return trains will leave soon after 5 o'clock.

IT IS EXPECTED that the large New Depot of the Chicago & North-Western railway at Zion City will be ready for occupancy on that day, and we shall hold a Consecration Service at the depot on the arrival of the first train from Chicago.

IN THE Editorial Notes of our last issue, Saturday, January 3d, we gave grateful thanks to God that He had "opened the windows of heaven" and was pouring out a blessing in connection with Zion's finances.

WE THEN published, on page 331, letters from our General Financial Manager, Deacon Charles J. Barnard, and Deacon Daniel Sloan, Manager of Zion Securities and Investments, showing that, from the first day of December, 1902, to the 2nd day of January, 1903, subscriptions for shares in Zion's various Industries and Institutions had been received to the amount of $302,700.

WE NOW have the joy of being able to thank God for still larger proportionate blessing in the fact that during the week we have received further subscriptions to the amount of $111,600, making the total, since the 2d of December, $414,300.

IN CONNECTION with this we subjoin the following letter from Deacon Sloan:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES, ZION CITY, ILLINOIS, January 2, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion Administration Building, City.

Dear General Overseer:

At the request of Deacon Charles J. Barnard, General Financial Manager, I hereby report to you that at the close of today's business the total number of shares in Zion's Institutions and Industries subscribed for since December 1st, amounts to Four Hundred Fourteen Thousand Three Hundred Dollars ($414,300), with constant accessions daily coming in.

Sincerely yours,
(Signed) DANIEL SLOAN,
Manager Zion Securities and Investments.

It is evident that our friends everywhere recognize that we have been fully justified in sending Zion Stocks to a premium of Ten Dollars per share from March 1st next.

WE SHALL continue to receive applications for Stocks of every kind, during this month of January, at the par value of One Hundred Dollars.

Should the remainder of the month be at the same rate as the first week in it, we shall probably be able to report subscriptions to the amount of three quarters of a million dollars ($750,000).

This, however, is with God, with our people, and with Friends of Zion; for the subscription-list is open to those who are friendly to Zion, even though not members of the Christian Catholic Church in Zion.

OF THE STOCK subscribed, the sum of $53,500 has been already paid, and we should be glad if our friends, whom it may not inconvenience, would as quickly as possible pay for their stock.

The 1st of March is the date set for the payment of all subscriptions, except where further delay is found reasonable and desirable.

WE DESIRE to put all our organizations on as strong a footing as possible before the Spring opens, and clear the way for the bringing forth of a new one, ZION CITY BUILDING AND MANUFACTURING ASSOCIATION, to which we referred in our last issue, in the following words:

We hope to be able, during March or April, to organize the New Association, upon which so much will depend this year in Zion, namely: THE ZION CITY BUILDING AND MANUFACTURING ASSOCIATION, of which we shall fix the capital at One Million Dollars ($1,000,000).

We hope to raise at least Five Hundred Thousand Dollars ($500,000) of this sum not later than April first, and as much as possible before that date.

The shares will be only Twenty Dollars each, and this will enable our workmen to take a large number of them.

After making every proper provision, and a tithe of the profits being set aside for Zion, all the net profits will be divided in equal proportions between the workmen and the stockholders.

The details of this project will appear in due time.

We will probably have from five to ten millions of dollars' worth of buildings to erect in Zion City within two years.

WE TRUST that our friends will give careful attention to some remarks that we felt it our duty to utter last Lord's Day afternoon, after the conclusion of the Lord's Supper, during which we usually have a brief friendly talk with our people concerning Zion in General.

WE ARE deeply convinced that the time for realization has now come, and that the condition of the money market will warrant our friends expecting good prices in the sale of their lands.

But these prices are not as good as they were nine months, or even six months ago.

They will not be likely to be better for some time, but probably lower: for agricultural real estate had reached its highest point, and probably even a little higher than was warranted.

We trust that there will be no holding out for the very highest price; for the profitable nature of the Investments in Zion will more than compensate for a little loss in price.

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ALREADY MANY visitors are coming to Zion City, who are making arrangements for building.

A considerable number of houses is being projected on Shiloh Boulevard, which will cost from seven to twelve thousand dollars each.

WITHIN A VERY short time Shiloh Boulevard, from Edina Park to Shiloh Park, will be built up, except the portions which we have reserved for large buildings.

THE FOUR CORNERS, at the intersection of Shiloh Boulevard and Elijah Avenue, are being planned to be the sites of four great buildings.

One of these will be a fire-proof structure, of elegant design, in which will be contained the General Overseer's Offices and the Offices of the Overseer for Women's Work in Zion throughout the World.

Fire-proof vaults will be constructed, in which will be placed the Archives of the City of Zion, etc.

There will also be large Council Rooms, the office of the General Overseer's Private Secretary, and his Correspondence and Literary Staff; the offices of the General Ecclesiastical Secretary, and the General Recorder of the Christian Catholic Church in Zion.

It is probable that this block of Offices will eventually extend northward along Elijah Avenue for some distance.

IT IS EXPECTED that they will be of steel construction, faced with white stone or marble, and they will be one of the beautiful architectural features of the city.

IT IS HOPED that a Public Library, Central Postoffice and a Building for Zion City Bank and Financial Institutions will occupy the other three corners.

A GENERAL PLAN is being prepared by Architect Paul Burkhart for beautiful ornamental features of this important location, and a beautiful design is being prepared for a Memorial Monument to our beloved daughter Esther, in the center of Shiloh Boulevard, with a Fountain of ever-flowing waters for the thirsty.

These plans will necessarily take some considerable time to carry out; but we love to have our people informed when any plans have been determined upon which will be for the convenience or beautifying of God's City, this lovely City of Zion.

THE MEMORIAL will consist of the ideal figure of Zion so well known to our friends throughout the world, and which, —it is now an open secret—was designed by our Zion Artist, Deacon Charles Champe, from a study of the features and form of our beloved daughter.

WE HAVE a strong conviction that the beautiful in art is permitted to us by God.

The commandment against graven images and their worship stands forever true.

It does not, however, apply to an unfolding of Divine beauty in marble when it breathes a pure and Heavenly thought, through forms that are but copies of Divine creations.

IT IS IMPOSSIBLE to conceive of life without beauty, since God creates not only the things that are good, but clothes them with most lovely forms.

From the grass which He clothes with lilies to the blue vault of the Heavens above us, He adorns His Creations with the countless glories of galaxies of stars, where, although one star differs from another star in glory, yet all are brilliant jewels in the sky.

O HOW WONDERFUL and beautiful is the creation of God, in all things Spiritual, Animal and Material alike, leading the thoughtful and reverent spirit to find Themes for Praise in All God's works, from the deepest depths of ocean to the highest peak of mountain.

Proclaiming, as all Divine handiwork does, the love and goodness of Him who not only creates things that are beautiful, but makes them Joys forever;

For countless Voices far and wide
Sing sweet beneath the Sky—
All that is Beautiful shall abide,
All that is Base shall die.

MUCH THOUGHT is being given by us and by our Architectural Department to designs for God's Temple in Zion.

We consecrated the Site on July 14, 1900.

We hope to lay the Foundation Stone on July 14, 1903.

THIS GLORIOUS TEMPLE of Zion will be the crown of Zion in every way.

It is that from which everything in Zion will radiate.

All the eight great Avenues and Boulevards of the city concentrate there.

Around it we hope to gather a pile of noble buildings, which will be used for the training and sending forth of thousands of members of Zion Restoration Host, of Zion Messengers to every land, and of Officers of every rank for the Christian Catholic Church in Zion.

A School of Languages will be built, where Initial Training will be given by Native Teachers before sending Messengers out into distant lands, where they are utterly helpless until taught, and where they have to acquire the rudimentary grammar and vocabulary of languages under special difficulties.

Museums of Antiquities and Present-day Surroundings, illustrating Ancient Bible Histories and Modern National Conditions all over the world, will also be formed and grouped around the Temple.

Halls of Training for children, and youths, and maidens, in

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Zion Restoration work will also be constructed on one of the eight points at the intersection of the Eight Great Avenues which radiate throughout the City from the Temple.

BUT THE Temple of God in the City of Zion is the greatest of all our projects: for there we hope to gather, within a few years at least, 30,000 worshipers at one time.

The solemn acts of Praise and Prayer and the Celebrations of the Ordinances of Baptism, of the Lord's Supper and of the Presentation and Consecration of Young Children to God, will acquire a higher, holier and more inspiring meaning.

The Church in all her great and solemn services, will more and more realize the Majesty and Glory and Beauty and Power of the Presence and Purity and Peace of God.

O JEHOVAH, God of Hosts,
Who is the Mighty One,
Like unto Thee, O Jehovah?
And Thy Faithfulness is round about Thee.
Thou rulest the Pride of the Sea:
When the Waves thereof arise, Thou stillest them.
. . . . . .
The Heavens are Thine, the Earth also is Thine:
The World and the Fulness thereof,
Thou hast Founded them.
. . . . . .
Thou hast a Mighty Arm:
Strong is Thy Hand, and high is Thy Right Hand.
Righteousness and Judgment are the Foundation of Thy Throne:
Mercy and Truth go before Thy face.
Blessed is the people that know the Trumpet Sound:
They walk, O Jehovah, in the Light of Thy Countenance.
In Thy Name do they Rejoice all the day:
And in Thy Righteousness are they exalted.
. . . . . .
For our Shield belongeth unto Jehovah;
Even to the Holy One of Israel our King.

WE ARE deeply convinced that the Temple of God, and its solemn services will be a Glorious Preparation for that Time and that Generation when thousands shall go forth from many Zion Cities to rebuild the Temple of God at Jerusalem, and to sweep away the Dome of the Rock which now covers the Sacred Site over which the Crescent flag of the False Prophet floats.

POLITICAL, SCIENTIFIC, Financial and Military Events are now proceeding throughout the world with great rapidity, and they are forming themselves into combinations and conditions favorable to our Mission as Elijah the Restorer.

All things point to the preparation of a "People Prepared" for the Coming of the Christ our King.

ELIJAH THE TISHBITE as Destroyer, Elijah the Baptist as Preparer, must also find expression in Elijah the Restorer; for however mysterious and difficult to understand, these three are one and the same person, since Elijah is the Prophet of All Time.

IT IS A JOY to live and toil and plan and work and bring about, under the guidance of the Holy Spirit, the Events foretold by Prophets in all the ages, who have spoken of these Times in which we live—"The Times of the Restoration of All Things, which God hath promised by the Mouth of all His Holy Prophets, since the world began."

WE KNOW that God hath given us the Spirit of Wisdom and of Knowledge and of a Sound Mind.

We rejoice that we are able to apply these graces, which are all of God, to the conditions and circumstances and common duties, which must be performed in the round of our daily life and in doing the work committed to us, as the Leader, under God, of the Forces of Zion's Restoration Host, now in its formative stage.

It must very soon grow into an Exceeding Great Host, who shall go forth in vast numbers to win from every Kindred and Tribe and Tongue and Nation, multitudes to serve the King under the Banner of Zion.

FROM THE Watch Tower we once more send forth the Answer to the cry: "Watchman, what of the night?"

It is the old and beautiful Answer:

The Morning cometh,
And also the Night:
If ye will inquire, inquire ye;
Turn ye, Come!"

LET THE ANSWER to the Burden of Dumah to him who calleth out of Seir, come with Power in these Times of the Restoration.

THE BURDEN of Dumah is the Burden of Silence.

WE HAVE long been silent concerning much that God has revealed to us.

But the Time for Speech has now come; the Time to demand that men shall everywhere "turn" to God, and "come" into the fold of the Christ, the Good Shepherd, who gave His life for the sheep.

WE CONSECRATE ourselves with a Deeper Devotion, a Calmer Faith, a Brighter Hope, and Purer Love, to the Service of Him to Whom all our life and love belongs, and under Whose Banner we shall calmly go forward, doing His Will whatever betide,

TILL HE COME.

BRETHREN, PRAY FOR US.

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"TILL HE COME," the Watchword of Zion throughout the World for 1903, was the subject of a very deeply significant and powerful Message from Elijah the Restorer, the forerunner whom God has sent to herald His coming, delivered in the presence of between four and five thousand people at the Chicago Auditorium Lord's Day afternoon, January 4, 1903.

It was a Message of warning to those who rebel against God and refuse to obey Him; to those who, full of self and greed, and the pursuit of pleasure, harden their hearts against Him, and pass by with indifference the claims of the Coming One; to those who, professing to love Him, refuse to believe His Word, "I will come again;" to those who, even professing belief in His coming, go about the ordinary pursuits of life, saying to themselves and to one another: "The Master delayeth His coming."

It was a Message of inspiration, consolation, encouragement and intense joy to those who have heard the words of His Messenger, who have recognized his Divine Commission, to whom God by His Spirit has opened the mysteries of Divine prophecy, sealed up for centuries, to those who are waiting, watching, and working "Till He Come."

It was a wonderful Message in the light of Divine revelation, and of the mission which He has given to the Messenger of His Covenant in these last days.

As the first Elijah stood amongst the apostate and Baal-worshiping priests of ancient Israel, and declared "Jehovah, the Coming One, is my God;" as John the Baptist, the second Elijah, stood in the wilderness and upon the banks of the Jordan amidst the apostate priests of his day, and declared, "Jehovah, the Coming One, is my God;" so this third and last Elijah stands in these last days, in a great modern metropolis, from whence his Voice goes forth to all the earth, and rings in the ears of Baal-worshiping apostates everywhere, "Jehovah, the Coming One, is my God."

It was this Declaration, fearlessly and boldly made, and proved from the Word of God, which made the Message of that Lord's Day afternoon such a mighty power in the spirits of those who heard.

As a prelude to his Message, the General Overseer took up and completely demolished the first editorial lie of the Chicago *Tribune* for 1903: "As a visible asset, Dowieism has shrunk somewhat in the year just closed."

If ever a weak, cowardly, unprincipled and anonymous liar received a thorough, complete and richly deserved castigation, it was this malicious paragrapher on this occasion.

With masterly skill the General Overseer marshaled his facts, showing clearly and convincingly the phenomenal, almost incredible, increase in the visible assets of Zion during the year 1902.

As the speaker produced fact after fact, figure after figure, his keen wit emphasizing the points he made, and exposing the absurd and ridiculous nature of the *Tribune's* lie, the great audience—members, friends, visitors and foes alike—were first indignant, then compelled to laugh at the liar with contempt and derision.

This contemptuous laughter reached its climax as the General Overseer, mocking his enemy like Elijah of old, invited him to stand upon the platform, taking advantage of an offer of protection and respectful hearing, and take ten minutes in an attempt to prove that there had been any shrinkage in the visible assets of Zion during the last year. At the close of his prelude, the man of God called upon all those who were in sympathy with him in his reply to the *Tribune* to rise to their feet, and there were so few exceptions that they were scarcely discernible as the people enthusiastically responded.

At the close of the Message, nearly three thousand people gathered, with their leader, about the Lord's Table, and partook of the Sacred Emblems of His broken body and shed blood, observing this Ordinance of Him, thus showing forth His death "Till He Come."

There was great spiritual blessing as the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, distributed the elements.

The General Overseer's post-communion "family talk," like all the other services of this memorable day, was full of rich spiritual food for his people.

Then the parting hymn, "God be with you till we meet again," was sung, and with the Benediction and Zion's Salutation, "Peace to thee," and Response, "Peace to thee be multiplied," the service was closed.

Chicago Auditorium, Lord's Day Afternoon, January 4, 1903.

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

PROCESSIONAL.

Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.

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Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight!
Jordan flows before us;
Zion beams with light.

Forward, when in childhood
Buds the infant mind;
All through youth and manhood,
Not a thought behind;
Speed through 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 prepared,
By the souls that love Him
One day to be shared:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have uttered
Thought or speech a word.
Forward, marching eastward
Where the heaven 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 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, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 in the Inspired Word of God, first the 95th and 96th Psalms, then the 14th chapter of

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the Gospel according to John, the first twenty-eight verses, closing with the prayer,

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made.

Among other things the General Overseer said:

This Table is the Lord's.

This Table of the Lord does not belong to the Church but to God.

If you are sure that you have repented of all your sins, that you are humbly trusting in the Christ for Salvation, and that, as God gives you grace, you are living a life of consecration to God, then this is your Table, for it is the Table of the Lord to which He freely invites *all* His children.

I throw the burden of this upon every communicant.

We do not desire any persons to remain, except those who will partake of the Communion.

We have no place for spectators and critics at such a time as this.

The Lord's Table is a place for the Lord's people.

It is not a spectacle or a show for those who are not His.

It is an Ordinance instituted by the Christ Himself.

When our Lord first administered it, the doors were shut, and He administered it to His own apostles.

It is quite true that we also might have a Judas among us as He had among the twelve.

Nevertheless, Judas was an apostle, ordained as an apostle, and doubtless had he not been greedy and a thief, he would have remained faithful.

He was the treasurer and a thief.

What a Foolish Thing it is to be a Thief!

There is nothing so foolish, because the man who steals knows that he stands upon the verge of detection at all times, and that his laughter may be turned into ghastly terror by the heavy hand of the law upon his shoulder.

He knows that at any time he may be plunged into the darkness of the prison, and into disgrace, oftentimes worse than death.

What a stupid thing it is for a man to steal, who, if he works honestly, can always get enough to support himself!

If I were not honest because it is right, I should be honest because it is politic.

For mere worldly comfort I should want to be honest.

I, however, am honest, and I hope you are, because it is right.

If there were no better way to put it, I should say that it is a stupid thing to be a thief.

It is a miserable thing, I should imagine, to be a thief.

I never took much stock in the repentance of a thief, just arrested for his crime, who cried and made piteous appeals and wanted to be set at liberty.

He did not do that when he was stealing the money of the widow and the orphan, and his grief is not for his sin, but for himself, because he is found out, arrested, and will be punished.

The Biggest Thieves Are Never Caught in the Meshes of the Law.

Many of the biggest thieves are to be found among the lawyers.

I once made an offer of bonds for a very large sum to secure the payment to parties to my offer to lease a certain large building in this city for Zion purposes.

They were frightened for their lives almost when they got that offer.

They represented the first mortgagee.

The second and third mortgagees held an enormous interest in it, but the first wanted to steal it, and his representatives refused my offer.

Why? Because, if they had accepted it, it would have taken that splendid building out of the hands of the first mortgagee—a thief who afterwards got it, having frozen out the others.

I could put my hand upon that lawyer and his client, but what is the use? It was all stolen under the forms of law.

There is a whole rookery of these unclean devils down there near the Board of Trade.

Wait until I get my Zion Law Department in order.

I think I will try some conclusions with some of them when they are trying to rob some widow, orphan, or stranger in Zion.

They are careful to keep out of my way.

What a splendid field there is for fighting lawyers and other thieves of that kind—it is a "good fight" for consecrated and able Christian lawyers.

I once saw this sign on a hotel in Australia, "AN HONEST LAWYER."

I looked very closely at it, and found that the honest lawyer was dead.

His head had been cut off, and he was carrying it under his arm.

"Woe unto you lawyers."

Some of you are good, but the most of you are a bad lot.

There are far too many lawyers.

Many of them make litigation, devise mischief, and take a fee at any time to destroy the innocence of the innocent.

Need for Codification of Laws of the United States.

The best profession in the world, and the worst, is that of law.

It should be the best.

What a field there is for splendid lawyers who want to do right.

What a splendid field there is, for instance, in the codification of the laws of the United States, which would enable the humblest citizen to know what the law was upon any subject.

You will never get that as long as you have so many lawyers in the legislature.

It would kill them, destroy their profession absolutely, if ordinary men of intelligence could understand the law.

They want to have it so that no one on earth can understand it, and thus cause endless litigation.

A simple codification of the law on all the most important matters could be made within a year by half a dozen honest lawyers, and sweep out the whole of the muck of centuries.

That would not pay the legal profession.

They might have to dig potatoes, or do something else that would be honest.

You will never get good laws while you fill the legislatures with lawyers.

Still there are fine Christian men who are lawyers, thank God for that!

We have some in Zion.

Thank God for that!

Pray for us.

A Few Words About Mother Stewart.

I was very much astonished to find our good Mother Stewart here again today.

She is not satisfied with three score years and ten, nor with four score, but she is demanding four score years and ten.

She is nearly there now—eighty-seven.

She may demand five score years.

May God grant that she will get added blessing with every added year.

Mother Stewart—"I have plead more than one case in court and won every one, too."

General Overseer—If we had a number of good women for lawyers they would be far better than these dirty stinkpots. (Laughter and applause.)

Nice fellows they are to take your case in the morning after fooling around on a goat at night.

Mother Stewart, I wish you were young—I would make you, if you were as good a lawyer as you are a true Christian, General Counsel of Zion.

I know of your old-time eloquence in advocating Christian Temperance.

There would be comparatively little use for you in Zion City on that point, for all are abstainers there. But then we could go after the enemy outside our walls, as indeed we do.

Mother Stewart will come back again to the earth with the Lord, and she will be so young you will not know her.

She is really the founder of the Woman's Christian Temperance Union, although not usually given the credit that she ought to be given in the literature of temperance workers.

She led the great Christian Temperance Crusades in Ohio, and in this country years ago, preceding the origin of the Woman's Christian Temperance Union.

Dear Mother Stewart has lived a long and beautiful life.

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She has been with us in Zion for some years, and is an ordained Elder of this Church.

I am always delighted to see her.

I never miss a chance to have her say something to you.

However, before she speaks I want to ask you to say Amen to what I say.

God bless Mother Stewart!

Voices—"Amen."

A Few Words from Mother Stewart.

Mother Stewart—"I have but a word or two.

"I have ridden a hobby-horse for many years—the liquor question.

"Do you know that every time you smoke a cigar you rob God? You know it.

"Every time you drink a glass of liquor, you are robbing God.

"Ye have robbed God, saith the Word, this whole nation, for ye have robbed Him in tithes and offerings.

"If you would give God what you have been laying out for liquor, cigars and tobacco, we would have this Auditorium almost filled with dollars.

"Think of it! How the world is hungering for the Christ today!

"The doors are opening everywhere.

"If you will close out the liquor business and tobacco business, we will have ships laden with missionaries from among your young people here, carrying the Word of God to all the Nations.

"Then how soon would our Christ come.

"Through the long weary years He has brought me to this beautiful day, and He has brought me into Zion as the sunset of life is shining upon me.

"Thank you, my brother and son.

"Thank you, dear friends, 'Till He Come.'"

The tithes and offerings were then received, after which the General Overseer said:

Before I deliver my brief discourse today, I have a little prelude, which as you probably know, has been announced in the daily press, in these words:

PRELUDE—A FEW WORDS ON THE CHICAGO TRIBUNE'S FIRST EDITORIAL LIE CONCERNING ZION FOR 1903: "AS A VISIBLE ASSET DOWIEISM HAS SHRUNK SOMEWHAT IN THE YEAR JUST CLOSED."

For myself personally and for Zion, and indeed for Chicago, it is not at all necessary that I should take notice of this, but I sometimes speak regarding these attacks, which every one in Chicago, who has any knowledge, knows are lies.

I speak for the sake of my people in all parts of this continent and every continent beneath the sun.

The flag of Zion is floating on every continent, in almost every nation, and in many islands of the seas.

Purpose of the Lie.

The purpose of this editorial lie of the Chicago *Tribune* is to damage Zion in her Commercial Department throughout the world.

I therefore do not propose to take that impudence from the editorial liar, who wrote that immediately under the principal editorials of the first day of this year.

I desire to say a few words concerning that lie.

Doubtless it was manufactured entirely for foreign consumption.

My answer will reach as far as the *Tribune* reaches and further, for LEAVES OF HEALING has a circulation in every part of the world.

My words are believed, whereas the Chicago press is universally discredited.

Nevertheless there are those who may be affected by it, and for that reason I desire to say a few words.

It gives me the opportunity for speaking which otherwise would be an imprudence, were this not thrust upon me.

"The visible assets of Dowieism."

If I were to stand upon technicality, I would say that there is no such thing as Dowieism.

I have never wanted my name to be upon this Church.

I have never put it upon the Church.

The Christian Catholic Church in Zion is something that will live entirely apart from my name.

By the impudent word "Dowieism," the editor of the *Tribune* means the Christian Catholic Church in Zion, and his assertion is that as a visible asset Zion in Chicago and in Zion City has shrunk somewhat during the year that is past.

I want to examine it thoroughly and find the shrinkage, if there is any.

The Ecclesiastical Work Examined for Evidences of Shrinkage.

Our Baptismal lists will show that in and around Chicago principally we have baptized 2,500 persons during the year that has just closed.

That does not look like shrinkage.

There have been added to Zion all over the world not less than 10,000 new members.

That is not like shrinkage.

New Zion Tabernacles have been opened, and new work done in and around our center. In fact, the greater part of the visible assets in Zion City have appeared within the past year.

"Shrinkage" of Zion Lace Industries.

Twelve months ago, had you visited Zion City, you would not have seen Zion Lace Industries Factory. You would have seen a small section of about 100 feet covered with wood.

What will you see today?

You will see one of the best built and best appointed lace factories in the world.

I say that upon the testimony of lace experts, lace manufacturers, and lace machine manufacturers who have visited it and have said that there is no better factory in Nottingham or in Calais.

It covers eight acres of floor space.

Our lace enters in the form of common yarn and runs through all the processes and comes out the finished and perfect lace, ready for the market.

That lace has been put upon the market in five hundred of the largest houses in the United States.

We have excelled the English lace and the Calais lace by thirty per cent.

Yet we have made a magnificent profit.

The lace salesmen of New York, when they come into competition with our lace, simply throw their samples into their grips and go, saying that they cannot compete with it.

Mr. Editorial Liar, why did you not look at that visible asset which many thousands every week on the main line of the Chicago and North-Western railway, which passes through our city, see and wonder at, and of which pictures have appeared in American and European popular magazines, accompanied with long descriptions.

Surely a building which covers eight acres of floor space is big enough to be seen, even by your blind eyes. (Laughter.)

That is a very visible asset.

The Visible Asset of Homes in Zion City.

Had you looked at the site of Zion City a year ago you would have found perhaps forty or fifty houses, and they were mostly the barns of the people, built for them to live in while they were building their houses.

What will you see today?

You will see miles and miles of well graded streets.

You will see miles of trees planted in these streets.

You will see miles of residences which cost all the way from $1,000 to more than $30,000.

You will see a population of 8,000 busy and godly people, comfortably and happily established in their own homes.

That is a very visible asset.

Poor Editorial Liar, where were you when you wrote that? Were you drunk? (Laughter.)

Schools and Hospices.

A little more than a year ago, had you been in Zion City, you would not have seen a single schoolhouse.

Now you will find three large, beautiful schoolhouses for the Juniors, all well equipped and able to accommodate about 1,500 pupils.

You will also see the first wing of our college building.

This first wing alone will cost about $150,000.

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It is built of solid stone, backed with brick made at our own brick-yards.

That beautiful, splendid building will bear comparison, so far as it goes, with any building on the University of Chicago campus.

We have not as much as they, for we have no help from Standard Oil thieves. (Laughter.)

We do not want any.

Where are your blind eyes, Mr. Chicago Editor, that you cannot see these very visible assets?

Had you been in Zion City a year ago, you would have seen a small hospice—hotel.

We prefer the word hospice, because there is no liquor in our hotels, and the word hotel always rhymes so well with hell, and they are so often hells, that I do not like it. (Laughter.)

You would have seen Edina Hospice with about two or three hundred hard-working men in it.

That is all there was and that was the principal building in Zion City a year ago, and by far the largest.

Now it is a dwarf, a thing which has to be taken away.

It is not nice enough for the beautiful Edina Boulevard in which it is located.

If the Chicago *Tribune* Editorial Liar visited Zion City he would find what one paper has said to be the largest hotel and the finest in the State of Illinois north of Chicago.

That is the statement made by a paper in another city.

He will find Elijah Hospice beautifully lighted with electricity, heated with steam, and with accommodation for nearly a thousand guests.

Why does not that Chicago Press Liar see a building as large as that, when it is about three or four hundred feet long, three stories high, with one tower which is 120 feet high?

Is he blind?

Where is the shrinkage there?

Business and Personal Offices.

If you had come a year ago, you would have found our Bank, our Land and Investment Association, and all our offices squeezed into a little building which we now use as an express office, literature counter and telephone exchange.

If you came now, you would find the Administration Building, the front of which is as wide as this Auditorium, or wider, with the most beautifully appointed offices, a large bank parlor, large offices for our various departments and my own personal offices.

I have telephones, telegraph facilities and everything at hand in my offices.

I could ring up the *Tribune* from my own office and ask them what liar it was, who wrote that paragraph.

We have a perfect system of telephones in Zion City, and we are not under the Chicago Telephone Company either. (Applause.)

It is our own system, installed and maintained by our own electrical engineers and workmen.

We erected the poles, put up the wires, and all the rest of the work connected with it.

That man is blind who never saw a telephone pole in Zion City.

Zion City Commercial Institutions.

A year ago we had a little store, and eight people were all that were necessary to do the work.

Now, including the Zion City Fresh Food Supply and Zion City General Stores, more than two hundred clerks are required, and they cannot always get through the work without working extra hours.

We have an immense trade with our own people, and the people around us for many miles.

It would make the Chicago *Tribune* Editorial Liar's financial mouth water, if he only knew how good a trade it was.

He cannot see these stores, although they must be at least about five hundred feet frontage, perhaps more.

He cannot see them.

Everything has shrunk.

It has shrunk from eight clerks to two hundred.

The Great Shiloh Tabernacle in Zion City.

If he had been in Zion City a year ago, he would have found that the only place we had in which to worship was the freight sheds.

Last Wednesday night in Zion City when I came upon the platform, as I was about to raise my hands and pronounce the Invocation, I paused for a moment, and I saw more people, by more than a thousand, than are now present.

I saw fully 5,000 people, who had assembled at ten o'clock at night to spend an All-Night with God in Zion.

The place was filled.

Where did they come from?

The greater number of them came from our own city—the City of Zion.

You Chicago press liar, if you had come out there you would have seen how we had shrunk from nothing at all to a building big enough to hold 5,200 people.

Was not that a terrible shrinkage of the visible assets?

You would have also found that our organization is such that at midnight within about an hour, we gave all of these people refreshments gratuitously, gladly, out of our own Church funds—for they were our own Church people.

Many Other Visible Assets of Zion.

I could go on for an hour or two with the "shrinkage."

I could take you to where there is a Planing-mill which has been enlarged three or four times.

I could take you to the great Lumber-yards, where we have within the year had many millions of feet of lumber, which are now wrought up into hundreds upon hundreds of excellent homes.

I could take you to the great flowing wells which we have drilled at great cost into great depths for large and unfailing supplies.

We have gone down over 1,500 feet with three artesian wells, and have fine wells.

I could take you to Zion City Brick-yards. I could show you that we are making the finest building-brick made either in or around Chicago.

In Milwaukee and Chicago they are offering to buy all that we can make, but we have none to spare. We have not enough for ourselves, and have added continually to that factory until we can turn out scores of thousands of bricks in a day.

It is a very large plant, but it is a small thing compared to what it will be; but that is one of the shrinkages.

We can show you the beginning of Zion Sugar and Confection Association, where some of the finest and prettiest and purest candies in the world are made under the direction of famous experts. Every ton we can make is eagerly purchased, and we have not been able to make enough to supply the demand; for already the fame of Zion candy reaches from Ocean to Ocean.

That is a very "visible asset."

We can show you Zion City Milling and Baking Association where we make the bread for Zion City, the cakes and the pies, and the rolls, and everything. No lard gets into any of it. The machinery is new and up-to-date, and this Industry has a great future, as it will produce Pure Foods in immense quantities for Zion everywhere.

That had no existence one year ago, but it is a part of the Chicago *Tribune* "shrinkage."

Go a little further and I will show you where we wash our clothes, Zion City Laundry, where, if we could take that Chicago press liar, we would scrub him clean in two minutes. (Applause.)

If we just put him through the first process, that is all he would ever need. (Laughter.)

Then, if we wrung him out in our revolving wringer, the centrifugal motion would be the end of him.

He would be clean and ready for burial, but there would be a great "shrinkage."

There is no doubt about that.

Great Increase in Zion City Values.

Where have we any shrinkage?

Nowhere.

During the past year I got as much money out of the lease of lots covering 520 acres of the 6,500 acres of land as I paid for the whole area; more than $1,000,000.

That is a part of the "shrinkage." I put it all back again into the land, and more.

Zion City Bank has grown to large proportions. If I were to tell you its capital, and what it has done, it would amaze you,

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but I am not going to. That is a thing we do not talk about publicly.

Zion's only Difficulty Her Rapid Growth.

"Oh, but you know you were in difficulties," the *Tribune* may say.

Was I?

Who said I was?

You said it. That is all.

I never borrowed a dollar from the world.

I think, if there was any difficulty at all, it arose from the fact that the little baby city had grown so big that instead of there being a question of long clothes and short clothes, I had to find a man's suit for it, and that we grew into a city within the year, with a perfect corporation, splendid little mayor, good council, and everything in perfect order as under the law.

We grew at least two or three times larger than the most sanguine of us had expected, and when that late crisis came, we could not realize rapidly enough upon our outside properties. We had just to wait a little, and make some other people wait a little until we were ready.

There were some people who said they would not wait.

I said, "You will have to wait."

"But we will not wait," they objected.

Some very foolish people sued us; but we never allowed a case to go before a Court for judgment, and there never was any need for such a course. But the *Tribune* lied about us daily for many weeks, trying with countless falsehoods to destroy us.

Mah-hah-bone lawyers wanted to insult us and managed to get their clients to give them accounts, which there was never a moment's need to be anxious about.

I was not frightened into any corner. I would not borrow.

I would not throw away our valuable properties in a time of panic, when even the strongest Banks in America found it hard to weather the gale which had so suddenly burst upon the country.

You cannot scare me, nor can you scare our people in Zion.

When foolish papers and people howled and howled and howled and howled (laughter) like so many miserable Kilkenny cats, I went ahead and did my work.

Today, I have sold and got orders for as much lace as would cover, three times over, my then floating indebtedness.

Zion has always paid her way, and never caused any one to lose a cent.

Up to the 1st of May last I took all my trade discounts by paying cash. With an estate worth $24,000,000 I would not get scared because the papers wanted to scare me on account of current indebtedness of less than a third of a million.

Chicago Business Men Appreciate Zion Business.

It all fizzled out. The Chicago Press had to stop.

Do you know what, among other things, made them stop? Some of the biggest men in Chicago put their hands upon them and said, "Stop! You insane fools, stop! Do you not know you are insulting one of the biggest customers that Chicago has?"

Last year we gave Chicago many millions of dollars' worth of trade; and, if you do not stop annoying us, we can take that trade to New York, and they will do it very well for us.

They are knocking at our door every day.

Do you not know that a great deal of trade is going to New York because of the madness and folly of the Chicago press?

No city can afford to insult one of its best customers.

People who live godly, quiet, sober lives ought not to be insulted by these miserable mad dogs of the press, these miserable serpents and adders of literature.

Where is the "shrinkage," Mr. Editorial Liar?

Zion City's Great Transportation Business.

Last year Zion's Institutions paid to the Chicago & North-Western Railway company $108,000, besides a vast sum of money paid to them by private persons.

That is the interest on $2,000,000 at five per cent.

The Railway does not say there is a shrinkage.

It takes its freight trains hours and hours to switch the heavily laden cars for Zion City every day.

Sometimes seventy cars are upon our sidings at one time.

Where are your eyes, you miserable Chicago *Tribune* Editorial Liar?

If you go up there, you will see a new depot which will probably cost about $50,000 when it is finished.

It is one of the largest depots between Chicago and Milwaukee; they tell me as large as the new Racine depot.

Yet it is not big enough, nor anything like big enough, because oftentimes over a thousand people wait for trains upon our platform. Seven hundred came out last Wednesday night on one train. Perhaps a thousand members of Zion Restoration Host have come in today to work all over Chicago from house to house, carrying the Message of Christ our King —"Peace be to this house!"

Confidence of Zion's People Everywhere.

Have you heard of any distrust or fear in Zion City or amongst Zion people anywhere?

Voices—"No."

General Overseer—Shall I give you a little fact as to how my people trust me?

Here is the fact printed in LEAVES OF HEALING of yesterday over the signature of my General Financial Manager:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, January 2, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—You will be glad to know that since the first day of December, 1902, we have received subscriptions for shares in Zion's various Industries and Institutions to the amount of $302,700; of this amount $24,600 was received yesterday and today.

These subscriptions are not confined to members of the Christian Catholic Church, but are received from godly men and women who have become convinced that Zion is a safe and profitable place to invest their money.

Your Special Financial Messengers, who have recently returned, report a growing interest in Zion City and her future welfare, and many persons, not members of the Church, rejoice to know that you have established and are building up a clean city.

Every one of the eleven hundred persons employed by you in Zion City has entered the New Year with joy and gladness in his heart, and a firm determination to serve God and you lovingly and faithfully.

Praying for God's richest blessings to rest upon you, I am,
Faithfully yours in the Christ's Service, CHAS. J. BARNARD
General Financial Manager.

Is that "shrinkage?"

Where is the Editorial Liar now?

Perhaps some of the people connected with him are beginning to feel very uneasy, and wish they were where they could get a drink or a smoke, or something else.

An Invitation to the Chicago "Tribune" Editorial Liar.

I should like that Editorial Liar to stand up.

I will give him this platform for ten minutes to prove his case right now, and we will all be still and listen.

Come along, and let us hear you back up that statement.

Although it is the Sabbath Day it is a good thing to take an ox or an ass out of a hole.

Stand up anywhere. I know you are around because you knew you were going to catch it.

I will see that you are listened to properly and respectfully. I will give you the platform.

Come along and tell us how the "visible assets" of Zion have "shrunk" during the year.

You might not be able to show any visible assets of your own, but we would see a visible ass without the "ets." (Applause and laughter.)

Why do you not show up?

You may say you would not like to do it on the Sabbath.

Well, I will give you the platform next Wednesday night in Shiloh Tabernacle, and will publish every word you say.

I will pay your way, give you a good bed, provide you with good board, treat you kindly, and knock some sense into you.

Come along next Wednesday night to Zion City, send me your card, and I will see that you are properly protected, if your guilty conscience makes you fear.

You would better leave your tobacco and liquor in town.

You have begun the year with a lie, you miserable!

Recapitulation.

The Church has increased, I believe, by 10,000 members.

Its flag is planted on every continent.

Our schools have increased until there are more than 1,500 being educated in Zion City this year.

The county does not meet the expense, but this work of education is carried on at our own individual expense in Zion.

Why do you not come and see something?

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Why do you persist in lying?

Some day I may come after you with a legal stick.

I would do it now if I thought there was a chance of getting an honest trial in Chicago.

After my experience of a year ago I have no confidence that I could get an honest trial of any case in Chicago.

Murray F. Tuley, an unjust judge, declared that a certain man was untruthful and unreliable, and yet gave him the verdict.

I told that judge a year ago, before fully 7,000 persons, in this Auditorium that he was an unjust judge, and I tell him so now to his teeth.

I never saw a judge who would back Tuley's attempted judgment.

He knew it was an unjust sentence, and he had to sit under the severest castigation that ever a judge got in this city.

All Our Enemies' Endeavors Have Failed.

I believe the Chicago press are all getting into deep water.

I believe you are going to drown before you are through.

It never pays to lie.

It is the destruction eventually of a man or an institution.

I say these things because I stand as the Protector of Investments amounting now to millions of dollars in Zion City.

I will not permit the Chicago press to injure, in the slightest degree, the great commercial and financial interests committed to my care by God and by my people. (Applause.)

Prosperity of Zion People.

My people are prosperous.

They have prospered on every side.

If I were to tell you the tale of that prosperity, it would sound like a fairy tale, but it is true.

There is Elder Graves, sitting near me on this platform.

I am sending him up to Minneapolis. This is his last Lord's Day with us for a while.

He calmly came to me the other day and said, "General Overseer, will you buy my house and lot?"

"Oh," I said, "you can sell it easily."

"Yes I can," he replied, "but I would rather you would buy it, if you will."

"All right," I said, "put in your figures." He did so the following day, and if he did not have the face to charge me $1,200 for the lot on which the house was built! It had only cost him $515 a year ago.

I sent the figures downstairs to the Zion Land and Investment Association, asking for a revision of them.

It came the next day, and Deacon Judd and the experts of that department told me that if I bought that land from him I ought to pay $1,050.

He only had it a year and it has increased from $515 to $1,050, an increase of $535, or more than 100 per cent.

Large Increase in Wealth of a Workingman.

Another man came along and asked me how I would invest nearly $2,000 that he had made.

"Where did you make it?" I asked.

"I made it in Zion City. I bought one piece for $500, and sold it for $1,200.

"Then I bought another piece, put a house on it, and I have made a profit on that of over a thousand dollars, and I saved money out of my wages.

"My wife, who was healed, has had nobody to attend her, as she used to have.

"We have saved money. I have here over $2,000 for investment."

That is pretty good for a workingman, a wagonmaker, inside of one year.

Where is the "shrinkage," Mr. Chicago *Tribune* Editorial Liar?

Why do you not bring up some proof?

I desire to destroy that lie printed in Chicago on the first day of the year.

I am thankful that my people have more money, not less, than a year ago. Here is Elder Dinius.

How much have you made on your lot on Edina Boulevard?

Elder Dinius—"I have not sold it, and I will not do it."

General Overseer—What were you offered?

Elder Dinius—"I would not take any offer."

General Overseer—What has been offered for similar lots in your neighborhood?

Elder Dinius—"From $1,200 to $1,500."

General Overseer—What did they cost?

Elder Dinius—"Five hundred and fifty."

General Overseer—There it is. Here is a man who could get $1,200 to $1,500 for a lot that cost $550 and he will not take it. What do you think of that for "shrinkage," Mr. Chicago *Tribune* Editorial Liar?

Warning to the Chicago Press.

I will spank you and thrash you and bring a whip of small cords into this Auditorium every Lord's Day until I make you feel that you cannot lie about Zion with impunity if you will continue your evil practices, O Chicago Press Liars. Do you hear? (Applause.)

You may lie, but you will get it back in the Name of the Lord, for I shall defend my people and their interests.

You do not need to think that you are in the hands of one who is afraid of you.

I will win in this fight.

The people are with me, and I will ask this people to show it.

Every one of you who are in sympathy with me in this exposure of the lies stand. Let me see you. (With very few exceptions, the entire audience rose.)

Those who are not in sympathy keep their seats.

The time has come for judgment upon liars.

I stand here as a Judge in God's Israel.

I sentence you, in the Name of the Almighty God, to a speedy destruction, if you will not amend your bad ways.

My words are oftentimes very quickly followed by the execution of the sentence, even by death being permitted.

I say to the editor of the Chicago *Tribune*, that if he has a spark of honor he ought to put in a withdrawal tomorrow morning.

If he does not do it, then he has no honor and he is worse than a thief.

A thief like this who wants to smash the financial interests of thousands upon thousands of godly people is the worst kind of a thief.

My Witnessing Against God's Enemies Will Continue.

I shall be through with this place next May, but the echoes of what I am saying will never cease.

I will not be through with Chicago for I have many Zion Tabernacles here, and I expect some day to build a large central one in this city.

Meanwhile, we will go on with our work in Zion City.

We are getting out plans to enlarge Shiloh Tabernacle to a capacity of ten thousand, and that will be quite full by the middle of the summer.

It often overflows now, although seating five thousand two hundred.

My good wife is preaching there this afternoon to a larger audience probably than I have before me now.

May God defend the right!

You may ask why I said this today.

I say what Jesus said: "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath Day?"

If the great interests of my people are going to suffer, have I not a right to defend them on the Lord's Day?

Voices—"Yes."

General Overseer—I have and I will.

TILL HE COME!

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable to this people, O Lord, my Strength and my Redeemer.

The General Overseer read his text from the 26th verse of the 11th chapter of the 1st Epistle of Paul to the Corinthians

TEXT.

For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death Till He Come.

The Watchword of Zion for 1903 is these Three Words:

TILL HE COME.

Jesus said, "I will come again."

Neither the World nor the Church expects Him to come.

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The Church for the most part has given it up.

Vast numbers of our friends, the Jews, have given up all hope of the Messiah.

It is far worse that the majority of professed Christians have given up all hope of His Coming again. In fact they do not look at the matter as a practical one at all.

The average Christian smiles when any one talks about the Lord's Coming.

He is apt to put his finger up to his head to indicate that the man is just a little off.

I am speaking now specially of many "liberal" Methodists, Baptists, Presbyterians, Congregationalists, and all that class of people who profess to be abreast of the times. They are "liberal" with that which is not their own—the Truth of God. It is an easy kind of "liberality"—in human affairs it would be considered the "liberality" of a thief.

What right have you or I, or any one, to be "liberal" and to give interpretations which explain away clearly-revealed Truths and Prophecies of Coming Events?

Every Man who Doubts the Lord's Second Coming is an Infidel.

Because the Lord Jesus, the Christ, said over and over again, "I will come again."

The angel who stood there on the Mount of Olives said: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

The entire Book of the Revelation of Jesus, the Christ, the last book in the Bible, leads up to the Return of "this Jesus," the Christ.

The very last words of the writer are:

He which testifieth these things saith, Yea; I come quickly.

The answer of the revelator is:

Come, Lord Jesus.

The Bible ends with the benediction:

The grace of the Lord Jesus be with the saints. Amen.

However, the last words of the Bible proper are:

Come, Lord Jesus.

The cry of the Church, the true Church of God, is a cry of faith—Lord Jesus, Come.

Lord Jesus, Come!
Again this earth by sin oppressed,
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,
Usurp Thy Throne within the heart;
And bid men choose the evil part,
Lord Jesus, Come!

Lord Jesus, Come!
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 souls await Thy power.
Lord Jesus, Come! (Matt. 25:5.)

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! (Rev. 22:20.)

We believe the Word of the Christ who said, "I will come again."

We believe Him when He says, "I will not leave you desolate. I will come unto you."

To doubt is disloyalty, sin, infidelity.

When the Apostle Paul says that the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, with the trump of God, we believe it.

When he says that the dead in the Christ shall rise first; when he says that those who sleep in the Christ shall come with Him, we believe it.

When he says that He will take them in that glorious Rapture back to heaven, and then come back to reign upon this earth, we believe it. We believe it because the Christ said it.

We believe it because that Book has never yet been found in a lie.

If ministers or writers sneer at the Word of God and try to make it unreal they are infidels. They are not Christians.

An infidel is an unbeliever who flatly contradicts the Word of God.

In Zion we have a Glorious Watchword for this year in these three words: "Till He Come."

With joy we tell the scoffing age;
He that was dead has left the tomb,
He lives above their utmost rage,
And we are waiting Till He Come.

Every time that the Ordinance of the Lord's Supper is administered we Proclaim the Lord's death Till He Come.

These are sweet words to us.

God Has Never Given Up the Government of This World.

If I did not believe in the Coming of the Lord, and believed that this world was to continue to be misruled and misgoverned as it is; that this vile and abominable press would continue forever to curse this earth, and that the best legislators we could get were those who are elected by tricky politicians, gamblers and evil livers at the primaries, I should despair of humanity.

I believe that it would not be very long before humanity would absolutely destroy itself

God has never given it up.

God reigns!

Righteousness and Purity, Peace and Power are in God.

There is nothing in the Devil but wickedness.

All that we are that is good is from God.

The Gospel which our Lord Jesus, the Christ, came to preach was the Gospel of a coming Kingdom.

Jehovah Means the Coming One.

That glorious Name by which God is known in the Old Testament, "Jehovah," is a name which indicates a Coming God.

The word Jehovah, the greatest rabbis will tell you, means the Coming One.

Jehovah-Tsidkenu, the Coming One, thy Righteousness.

Jehovah-Jireh, the Coming One, thy Provider.

Jehovah-Rophi, the Coming One, thy Healer.

Jehovah-Shammah, *Jehovah-Nissi*, and all these various names are Covenant Names of the Coming King, the Coming One.

When we speak of Him, we say, "My God is Jehovah."

That is why they mocked Elijah long ago.

He was a poor sojourner of Gilead, but he was a true servant, and one of the prophets of God.

When the priests of God went into the groves and into the temples of Baal, he resisted them.

When they spoke to him, he would cry, "Eliyahu! Eliyahu! —Jehovah is my God."

That is what Elijah means—Jehovah is my God.

The Coming One is my God.

Today, over all the earth, I cry, "Eliyahu! The Coming One is my God!"

As Elijah the Restorer I declare the Coming of the King, and give this Watchword to Zion throughout the whole earth:

TILL HE COME.
Zion is waiting,
Zion is watching,
Zion is working,
TILL HE COME.

A Warning to Mockers.

Beware!

It is easy to mock.

They mocked Elijah for a long time.

They told him that his prayers were not answered, and they were not.

He prayed for the conversion of the people, and they were not converted.

He prayed for the conversion of the priests, and they went with Ahab and Jezebel, and dragged the people down into the filthy worship of Baal and led them into vices of every kind.

At last he prayed that the merciful God would withdraw His kind Hand, and that it should not rain for three years and six months.

His prayer was answered.

Then they knew that there was a God in Israel.

Then they knew that there was a God who heard the humble sojourner's prayer.

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They sought for Elijah everywhere, to destroy him, and they could not find him.

When the time came he manifested himself, and when that king asked him, "Is it thou, thou Troubler of Israel?" he smote him between the eyes with his answer: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the Commandments of Jehovah, and thou hast followed the Baalim."

He said in effect to Ahab and all Israel—

"You have gone to the Devil.

"You have gone to the worship of the sun-god, Baal.

"You have gone into the darkness of the groves."

There I tell the Apostate Churches they are going today.

The leaders of Denominations have gone there.

Enter a Masonic lodge blindfolded, and go to the Worshipful Master in the east, then to the south, and where the sun sets in the west, and after you have gone all around these things and taken the idiotic and shameful vows, you are initiated into the mysteries of a sham Resurrection, and in all this you have simply "followed the Baalim."

Eliyahu! *Jehovah is my God*, I cry it today.

Ministers of the Apostate Churches Have Gone to the Devil Through Secretism.

Jehovah, the Coming One, is my God!

I smite you ministers of Baal who profess to be Christians and have gone into these accursed lodges.

You belong to the Devil. You are no ministers of God.

You have a Bible in the lodge-room but the Name of the Christ is cut out.

I blame you, I rebuke you and I cry once more: Eliyahu! Jehovah is my God!

I believe what He said.

He came to the earth once and He is coming again.

Then He will sweep you out, you villains and false priests who have abandoned His altars and sought the altars of darkness and death, damnation and falsehood.

You have made a covenant with Death and an agreement with Hell, but when the Overflowing Scourge comes, God will annul your false contracts.

He is annulling now your agreements with Death, and your covenants with Hell. You have all kinds of deaths.

There is death in all your oaths. You have no life.

You have sham resurrections.

You have a skull from which you make your devotees drink.

Secretism is Anarchy.

You make them take shameful, disloyal oaths.

They are anarchistic, for they are disloyal to the constitution and laws of this nation, and to your God.

You have no right to impose penalties in your lodges which are unknown to the law.

You have no right to administer oaths, except in an open court of justice, and then you must be a properly qualified servant of the state—a judge.

We are waiting Till He Come.

We are working Till He Come.

When He comes, if you do not repent now, He will sweep you away, as he did those who "followed the Baalim" in olden times. There will be no place for you.

You would better go right now.

Zion Rescues the Fallen.

You must not imagine that this weekly talk in the Auditorium is all that Zion does.

There have been more than a thousand members of this Church working today from house to house in the streets and lanes of this city. These are only a part of Zion Restoration Host of between six and seven thousand, who go forth, two and two, every week to tens of thousands of homes with the Message—"Peace be to this house!"

When I came down from my platform in Shiloh Tabernacle, Zion City, this morning at the close of the half past six o'clock Assembly, where I had met thousands of my people for prayer, and ordained and separated a number of new members of Zion Restoration Host, I was asked to see a young girl.

A Devilish Outrage Perpetrated upon a Pure, Innocent Girl.

I will tell you her story.

It is the story of a thousand girls in Chicago today.

She came an innocent girl, from a pure home, and from the arms of a godly mother and an upright, decent hard-working father. She and her mother were members of this Church.

She sought work in this city.

She worked honestly; a good, faithful, Christian girl.

She got into an infernal boarding-house. There are hundreds of them in this city.

There she met, oh, such a nice young man!

Perhaps that incarnate devil is here today.

May God the Almighty send to his heart what I am going to say.

He occupies a professional position.

He sings in a Presbyterian church choir.

Oh, he is a nice young man!

One night he won his way into her bed-room and there, almost choking and stifling her, threatening her, he robbed her of that which is more than life—her virtue.

The next night, after she had spent the day crying, he sneaked in and outraged her again, the monster! Now what?

He does not propose to marry her.

He proposes to leave her to her shame, but I do not propose to let him, for I have gone after scores of these villains in this city.

Warning to the Destroyer.

As I looked at her today and saw how, in three short weeks, that wolf had torn a lamb from my flock, I felt just as any shepherd would with a club in his hand, like beating out the wolf's brains.

I did not want to kill the man, but a shepherd when he sees his sheep torn from his fold, wants to go after the wolf and kill it, and I want to get after that devil.

I want to make that villainous young scoundrel know that God has decreed that he shall not escape. It is written: "Vengeance is Mine; I will repay, saith Jehovah."

I have reason to believe that he is in this Auditorium today, hoping to find her here. That girl is in our care.

I will place her under the care and protection of her parents who live in a country town of this state.

If her father gets hold of you, he will break every bone in your body, you villain!

Old man as he is, you would better not get within reach of his stick.

I sometimes think that the best way to deal with villains of that kind is to tie them to the tail of a cart and whip them down State street.

It is too good for them. There is another remedy of which I cannot speak fully here. It is effective with brute beasts among the lower animals, and it would be a well-deserved punishment for the highest animal—man—when he throws away his heritage as a spiritual being, as the offspring of God, and degrades himself to a lower level than the brutes of the field or forests.

If that were done, it would stop these outrages in highly respectable boarding-houses, by highly respectable, professional young men, who sing in church choirs.

We were seeking through the streets and lanes of the city and stumbled upon this woman in this place.

My God! it seems to me sometimes as if some one clothed with legal authority ought to go through these boarding-houses and demand that the people who keep them shall not allow young men to visit innocent girls' rooms.

Astounding Hypocrisy of a Despoiler.

There is no protection from the law for a girl who comes to this city.

They would say that they were old enough to know what they were doing.

She thought that she was dealing with a gentleman.

He was a singer in a choir and a professing Christian, who actually came up to her room and read the Bible.

After he had read the Bible to her he suddenly pounced upon her and outraged her.

That is the story which we have dealt with in scores of cases, over and over again, until the heart grows sick and faint; for it is the Story of Ten Thousand Lodging Places of the Devil all over the cities of this land—yea, in all parts of the world. What are you churches doing?

What Zion is Doing for the Erring.

I will tell you what we are doing.

We have for years been keeping a home for fallen women

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almost entirely at my own personal expense. We call it Zion Home of Hope for Erring Women.

I have never entered it since I provided it.

Deaconess Paddock, have I ever entered that home?

Deaconess Paddock—"Never."

General Overseer—Have I provided for it?

Deaconess Paddock—"Yes, sir."

General Overseer—Have you, and all under your charge, been getting enough to eat and to wear?

Deaconess Paddock—"Plenty."

General Overseer—How many girls have you now?

Deaconess Paddock—"We have over fifty."

General Overseer—How many poor little fatherless babies?

Deaconess Paddock—"About sixty."

General Overseer—Do you hear?

That is what Zion is doing.

Fifty poor, fallen women and sixty little babies cared for.

We have restored hundreds to their homes and to God.

You evil scribes who mock at Zion, what have you been doing for the fallen women of Chicago, and their offspring of shame?

Zion has been working and you fellows have been fiddling, drinking, stinking, lying and sinning while Chicago has been burning in the flames of Hell.

We have been doing what we could.

This year I am coming with a sharp stick after you Denominations which are misrepresenting Zion in your Synagogues of Satan, and pretending to be doing the work of God whilst you are dead in sin.

Masonic Methodist Episcopal Apostasy to be Unveiled.

Next Lord's Day I intend to resume the discourses upon the Apostate Churches, and deliver the first of a series of discourses upon the Masonic Methodist Episcopal Apostasy.

You Methodists are going to catch it. (Laughter. Applause.)

You have gone a long way to the Devil.

I sometimes think that the worst thing that could happen to a man would be to be saved in a Methodist church.

I intend to prove it in my next discourse. As Jesus said—

Ye compass sea and land to make one proselyte; and when he is become so, you make him twofold more a son of hell than yourselves.

A member of one of your churches said to me the other day, "Doctor, I had some religion before I professed any in the Methodist Church, but now I have gone through thirty-three degrees of Masonry and I have no religion.

"I went through them because my pastor told me it would be a good thing to become a Mason."

I am after you.

You will catch it this time even more severely than you got it from my lips in Central Zion Tabernacle when your last General Conference met in this city in 1900. The report of my addresses at that time have been read by hundreds of thousands of persons—perhaps millions—in all parts of the world. and not one of you has dared to attempt an answer.

There will be no circumlocution about it, for I shall go straight.

You have been squirming for some years, but you are going to get it harder than ever now.

I am after Presbyterians next.

In the Name of the Lord you will get it, too.

You know you need it; for your apostate condition is self-evident, and, occasionally, self-confessed.

If the Lord Jesus, the Christ, were to come into your church today, He would pull down from your choirs the villains like that one of whom I have spoken, who sings such a beautiful solo, and cast him out as He did the villains who had made the Temple of God a Den of Thieves in His own day when He flogged them out in Jerusalem.

The villain who outraged that sweet girl in her own room in a respectable (?), religiously-conducted boarding-house, has been singing in his own church such pathetic Christmas music that made people cry; but his whole life is a mass of corruption and lies, and the Devil owns him body, soul and spirit.

There is no time for circumlocution.

I can see that the "Time is short."

I Belong to the Christian Universal Wreckage Company.

I have made up my mind that the only thing to do with a great many of these old "religious" shanties, after making a little provision for what is best in them, is to set the whole thing on fire and let the cockroaches and other creatures shift for themselves. (Laughter.)

I am coming along with a firebrand this year, and there will be a fire.

I will spare nothing that is Evil.

There is no time for sparing.

We are going to fight till Jesus come; fight the Good Fight of Faith.

We are going to see what we can do to bring out of all these Denominations the good people who are in them.

There are many good people who are trying to reform the Denominational Churches.

You cannot be reformed, you must be destroyed, and even those who are true must be thrown into the melting pot, melted up, refined, and reconstructed.

You cannot reform a Masonic goat. (Laughter.)

That is what your churches have become—Masonic goats.

The people must be taken out of them: for the leprosy is in their very walls.

No reform is possible.

John Wesley found out that it was not possible to keep the people saved in the Church of England, therefore he had to form a society for the salvation of souls.

Now we have one for the damnation of souls bearing the old title. It bears the same title but has become one, etc.

John Wesley said that would be the exact result of doing what they have done.

He prophesied the decline.

He prophesied that one day the word *Ichabod* would have to be written over the Methodist societies, for "the glory would depart," if they went on that way.

They have gone on in that way and you can write *Ichabod* over the Methodist (Masonic) Episcopal Church—north, south, east and west.

"The Glory has departed," except in flashes here and there where a truly consecrated preacher and people rise, for a brief season, above the level of the Dead Sea of Formalism and Hypocrisy.

We are waiting and working, and we are going to do our part until the Christ comes. Then He will clean up things in proper shape.

Meanwhile we will do what we can to prepare.

Let us not stop until we have done our work throughout the wide world, restoring what we can, and finishing it when we come back with Jesus, the Christ, our King, in the Millennial Glory.

This work will be finished.

All that Satan and Sin has marred shall be restored to God, and the Devil shall be swept out of this earth.

All who want to help in the "Restoration of All Things which God hath promised" rise and tell God that by His grace you will be faithful "Till He come."

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 cost, and may Thy Holy Spirit help me to restore anything that I have taken from my fellow man. That which I cannot restore, crimes which I have committed, which no tears and no money can ever restore, may I confess, and may I forsake my sins, and may I do right. God help me. Help us each and all to be rid of sin and to be right. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Now live it.

Communion of the Lord's Supper.

After a benediction, about 3,000 people gathered in the parquet and parquet-circle of the Auditorium to meet around the Lord's Table.

The General Overseer administered the Ordinance, assisted by nearly 150 officers of the Church, after which he arose and gave his usual family, post-communion talk.

Beloved, before we leave the Lord's Table, I desire to thank Him for the glorious entrance upon this wonderful year.

The Number Thirteen Beautiful by Association.

If you put the three numerals composing the year together: 1, 9 and 3, you make that number which frightens so many people—13.

I have always thought that number to be a particularly

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beautiful number, because it is the number of the full Apostolic College, with the Lord Himself added.

I love to think of those thirteen who went about doing good, although it is sad to think that one of them perished.

God appointed Matthias to take the place of Judas, and that full Apostolic College was restored.

I am glad that it will be again restored in due season in these Times of the Restoration of All Things which have now begun.

I have always believed that one of the things which must be restored before the Lord comes is the Apostolic College.

When God fully restores the Church, the Apostolic Office will be restored.

When the Lord comes Himself, He will find Twelve Apostles ready to receive Him in a Restored Church.

That is one of the things which must be done in the Restoration.

For God hath set some in the Church, first, apostles; secondly, prophets; thirdly, teachers.

I am so glad the Time is hastening on.

Although I feel the awful importance of the Messages which I am delivering, and which it is the set purpose of the diabolical press to suppress, yet I venture to tell you that this will be the year when the Voice that speaks in Zion will be heard all over the earth as it never has been before. (Amen.)

The New York Mission.

I believe that as the year unrolls, and as we pay diligent attention to the business which God gives us to do, we shall be in good order next October to go down to New York.

The largest hall in that great metropolis will be too small for the multitudes who will gather to hear the Message from Elijah the Restorer.

I believe, if I am permitted to live, that I shall have the joy of taking down to New York from Zion City, Chicago and its vicinity, 1,000 members, of Zion Restoration Host.

I am looking forward to it now.

I am going down to New York, and I am going to take, if possible, at least 2,000 with me from the States west of the Atlantic Coast States.

We have a wonderful year before us here until we get there in October.

My heart is set upon bringing a Blessing from God to that great city.

I want to send you down a few days before I go, with several tons of Zion Literature and announcement cards.

I am going to have on either side of the train:

"ZION RESTORATION HOST."

I am looking forward to these holidays; or, to spell the word as I mean it, Holy-days—delightful days of Holy Service for Christ our King. Meanwhile we must work and pray.

I have much work to do between this and October.

God helping me, I will attend as best I can to all the spiritual and educational work of the Church.

I shall also give great attention and prayer to the development of its commercial work, because I must if I am going to take these distant visits.

God will help me to put Zion upon a very strong financial basis, creating large gold reserves for the work in all departments. I am so glad that we can earn by our own honest industries in Zion City millions of dollars.

Need of Haste in Investing in Zion Stocks.

Tell your friends to hurry up and not have to pay $110 for stock which they can now buy for $100.

When I first told you what a great bargain I was giving you in that land, I do not think you quite believed me.

When I bring before you such facts as I have brought out today of a man buying a piece of land for $500 and then asking $1,200 for it when I wanted to buy it back in a year, and had to pay $1,050, it shows you that I was right.

I told you that some of the stocks would go to a premium, and some of you wondered and, perhaps, doubted.

They have gone to a premium, and we have hundreds of thousands of dollars subscribed for stock in anticipation of the advance to $110—that is a premium of $10 per share.

Every one who can invest ought to do so now.

Prosperity and Plenty Will End.

I desire to say to my farming friends, through LEAVES OF HEALING, that I am impressed to say that the days of prosperity for the farming community may not end this year, nor next year, but that as sure as the sun shines there will be a change before very long.

We are coming to that period of comparative drouth.

If you do not part with your farms now, you will have to part with them for less by-and-by.

Therefore, I recommend you who are coming into Zion and who are waiting for high prices to sell now.

I will ask Deacon Judd if I am not correct in saying that farmers could have got more money six months ago than they can now?

Deacon Judd—"Yes, that is true."

General Overseer—It is a fact which is very striking that the farmers in the neighborhood are very willing to leave their money with us.

Zion has created the value there.

Outside of Zion that value is not in the land.

The value is owing to the way that we improve things.

We are creating industries which are honest and permanently profitable.

The Evil of Poisoned Candy.

We are making candy which will make all the little children throughout the whole of America healthier for eating it, not worse. The great mass of the common candies made today are poisonous.

We are going to save the lives of thousands of little folks by giving them good candy through the Zion Sugar and Confection Association.

That is also going to bring vast resources into Zion, for although the industry is in its infancy, the cry from everywhere is, "sell to us."

So it is with our Zion Lace Industries.

We will be able to add section after section until we reach the lake front and command a considerable portion of the lace trade of the United States, then of Australia, and then of Great Britain herself.

I will tell you frankly, I am not boasting, that we shall some day be able to cross the Ocean to Great Britain and undersell Nottingham on its own ground.

How?

In the same way that the Americans are underselling Englishmen in electrical goods.

In our own lace factory we have better facilities, and though we pay high wages, we have everything more completely under organization in the manufactory.

We do in one factory what the English do in five.

We do with electricity what they do with steam.

We make a very perfect motion, and they make a rattle-trap affair, which smashes threads all the time.

God has put us where we can make these beautiful fabrics and other things; and keep the money in America for many millions of dollars' worth of lace which is now sent out to Europe and elsewhere.

We are going to make presently, I believe, a Zion organ, which is going to express sweeter sound because it is made in Zion. (Laughter and applause.) At least Zion people will think so.

Doubtless, one day we shall be able to get a Zion typewriter; and I am informed of a most inventive brother who has a most astounding invention, that seems to be likely to take the place of the writing machines now in common use.

We intend to do useful and good things.

We will not touch anything that will make any human heart sorry.

We will do things that will help.

We will send out pure foods.

We will work hard these years and get Zion upon a strong foundation financially, and then

You Will be Able to Spare Me for Half a Year.

Will that not be nice?

Voices—"No."

General Overseer—Why do you not say Yes? I think you ought to.

Do you not think that China ought to get a bit of me?

Voices—"Yes."

General Overseer—Do you not think it would be nice a few years hence to let Mrs. Dowie see the land of her birth, Australia, and her dear old mother?

Voices—"Yes."

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General Overseer—Do you not think it would be nice for me to be able to preach the Gospel the whole length of the Nile, and perhaps pass from Cape Town to Cairo?

Voices—"Yes."

General Overseer—Then, do you not think it would be nice for me to be away six months in the year?

Voices—"Yes."

General Overseer—You did not all say Yes.

Are you not unselfish enough to want to spare me?

Voices—"Yes."

General Overseer—I know that God will not be pleased with me, if, after Zion City and its schools, colleges and industries are well established, I do not carry the Gospel myself to other lands.

I cannot go to other places now; for there is much to do; but God has plans for me, perhaps, which I cannot see.

I refused for years to go to New York, but now I have promised it, and I am already beginning to make preparations.

I am going to New York, God helping me.

You all agree to that, do you not?

Voices—"Yes."

General Overseer—Yes, because you can go with me. (Laughter.)

To New York we shall go, next October, God willing, and it is very delightful for me to think that I will be able to take down a band of thoroughly trained Zion Restorationists.

Pray for us.

Do Not Get Discouraged.

We will have some raps and knocks, and the Devil will try to weaken the hearts of our people, but I do not believe there is any fear in Zion, because if we lost everything, God is able from these stones to raise up children to Abraham, and He would give us everything back again.

Beloved friends, we do not want to lose anything.

We do not want to lose a cent or a dollar.

We want to use it, and even to increase it, for God; not lose it for the Devil.

Talents are not lost by proper use, they are multiplied.

Pray that this year we shall be able to establish Zion solidly and strongly, that when the fall comes, I can take that month, and know that I can leave Zion at our Headquarters in Zion City, strong and well-established on every line.

It is so now, but it must be still more solidly established.

Some of the Industries, before they will yield large returns, will have to be largely extended.

I want you to help.

You Can All Be Financial Agents.

You can all tell your friends everywhere what we tell you now with great joy, that $320,000 have come in since the first day of December in subscriptions to stocks.

That is a large sum of money.

New capital has been coming in for more than a month at the rate of $10,000 for every day of that period.

Some days there has been as much as $80,000 subscribed.

I do not care a pin about the money for my own personal sake.

All my interest in it is, as you know, only five per cent. and that I do not take out.

I keep it in.

I do not take out five per cent. interest per annum on my portion.

I take nothing out that I can keep in, because by keeping it in I strengthen Zion.

I take out less than three per cent. upon my own portion of the vast estate.

I leave the rest to the Christian Catholic Church in Zion forever.

If I died tonight, ninety-five per cent. of it would immediately belong to Zion.

I cannot do better than that.

I have been asked by many of my people to take more.

I say, No.

There is enough and to spare for my dear little family there.

We must not forget that

We Must Keep On with Our Work Here.

We must win poor sinners to God.

Do you know when that poor girl of whom I have talked today, told me that story, it just broke my heart to think that she was one of the daughters of Zion.

Poor child, she was so shattered and broken, I cannot describe it.

O God, have mercy upon that villain, and bring him to repentance, and if he will not yield to Thee, let Satan be permitted to destroy his flesh.

Warning to Girls.

Girls! Girls! Allow no man, whether he is in Zion or out of Zion, to take any liberties whatever with you.

You have no right to allow any man to press your bosom, kiss your lips or caress you, until he is your husband.

If you do, you are opening the door to Damnation and Hell.

No gentleman would wish to do that.

Every Christian should be a gentleman.

Every workman in Zion should have the spirit of a true gentleman.

I was so pleased with one magazine article which said—and it was written by a person I did not know—that it was remarkable in going about Zion City to find how courteous, kind, considerate and gentle the people were.

I want that characteristic to be maintained.

I want it to be increased.

I speak strong words in public, but I am always, I trust, a gentleman.

I have to do my duty as God's prophet and minister.

Nevertheless, with the worst man in existence, I am a gentleman, and I want you to be gentlewomen and gentlemen.

No man with the instincts of a true gentleman, although he were not a Christian, would ever wish to submit you to the indignity which seems to be common in this country—kissing and slobbering of an unholy and improper kind.

May God keep you.

Promises of Purity and Modesty.

Girls, will you promise me that you will not allow these boys to slobber?

Voices—(From the girls.) "Yes."

General Overseer—Boys, will you be gentlemen?

Voices—(From the boys.) "Yes."

General Overseer—The women to whom you are kind and considerate and off whom you keep your hands, will increasingly trust you, and say: "I have a lover who is a gentleman and a Christian and who would not degrade me.

"He would do nothing improper; my mother could hear his every word, and see his every act, and not be ashamed to see and hear how he treats me."

Do not have dark meeting-places.

See your lover in the light.

See each other in the home of your father and mother, and do nothing that you should not like mother or father, or, best of all, God to see.

Then we will have pure men and women who will carry the stamp of their nobility on their faces and in their manners.

O God, give us this in Zion.

Young men, be gentlemen.

Be lovers in the true sense, "loving one another with a pure heart fervently."

Be good women and good men.

All day my heart has been so grieved since I saw that girl whom Satan had plucked from the Zion fold.

It has been literally sore.

She was not a Chicago girl, nor a Zion City girl, but a member of an outside Branch.

Now stand, and we will sing our parting Hymn.

After the parting Hymn, "God be with you till we meet again," the meeting was closed with Zion's Salutation and Response, 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, 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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All Night With God In Shiloh Tabernacle

*REPORTED BY S. D. AND E. W., AND A. W. N.

THREE years ago, in the early morning hours of the last years of the Nineteenth Century, the General Overseer unveiled in Central Zion Tabernacle, Chicago, maps and pictures, revealing the site of Zion City and prophesying its future.

At that time not one stake had been driven or one surveyor's chain stretched upon the site by Zion.

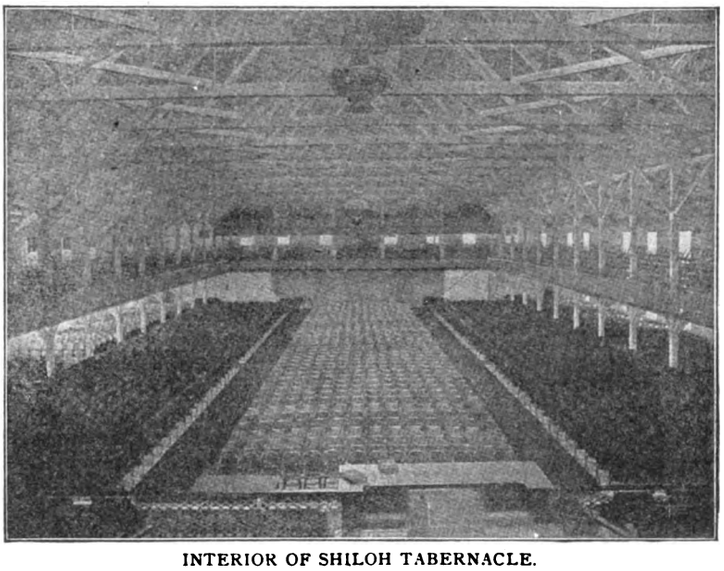
Last Wednesday night and Thursday morning, at the dying of the Old Year and the birth of the New, the General Overseer knelt, in the midst of that city of eight thousand inhabitants, with great industries—a city of hundreds upon hundreds of beautiful, happy homes, five thousand of his people kneeling with him, and thanked God for the wonders He had wrought.

That first All-Night with God, in Zion City, was a most wonderful meeting.

Its story can never be written.

The outward deeds and the words spoken may be recorded, and a most inspiring record they make; but the mightiest and most significant events of that service transpired in the innermost spirits of the thousands present, seen and known of God alone.

They will be recorded, not upon written or printed pages, but in the daily lives of those who were present, in the days of the new year and of the years to come; yea, the record will never be complete, for the influence of those hours in Shiloh Tabernacle, will continue to work, in immortal spirits, throughout the endless ages of Eternity.



INTERIOR OF SHILOH TABERNACLE.

Those influences will not end in the spirits of those who were present, but will flow out from that Shiloah in Streams of Life to all men everywhere throughout the earth.

This was a company of God's children following the beloved leadership of His mighty prophet of the Times of the End.

They were gathered together in the opening hours of the third year of the twentieth century, their hearts full of joyful but solemn realization of the near approach of the time when their leader, that "Strong Messenger," would stand where all the earth should hear, and cry aloud "There shall be Delay no longer."

Their thanksgiving to God was more sincere, and their prayer to Him for wisdom, faith, courage and strength to do their part in the great work of Restoration, more heartfelt, and more earnest than ever.

Their consecration of themselves and all they possessed—time, talents, goods, money and life itself, if need be, to that great work, was more complete and made with a firmer determination than ever.

The thanksgiving and the prayer and the confession and the consecration were all in the spirit of the watchword for 1903, announced by God's Messenger at the midnight hour, "TILL HE COME!"

*Owing to pressure of work, and want of time, the General Overseer has been unable to revise this report.

The time announced for the beginning of this service was at 10 o'clock New Year's Eve, but long before that hour, happy people were streaming in from all sections of Zion City, many of them visitors in the city from all parts of this and from other lands, and filling the great, brilliantly-lighted Tabernacle, so that when, at about 10 o'clock, a train-load of seven hundred people arrived from Chicago, it seemed there would be no places for them.

All found seats, however, and soon the great processional of Zion White-robed Choir and Zion robed officers had begun.

First came the hundreds upon hundreds of little children of the Boys' and Girls' Choirs, their high, sweet voices floating out in the great stillness of the Tabernacle as the people prayerfully entered into that fitting and solemn opening of this never-to-be-forgotten service.

Then came the voices of the women, full-toned and rich, joining those of the children in the sacred words of praise and worship.

As the great choir galleries were filled with the white-robed singers, the voices of the men, deep and strong, filled out the wondrous harmony, and added to the mighty volume, which arose in a great surge of Divine Music, lifting hearts upon its crest to God on high.

Following the choir came hundreds of the officers of the Christian Catholic Church in Zion in their robes of black, proceeding up the broad aisles in double formation, mounting the steps at the end of the platform, and filling the seats reserved for them in two sections in each of the side galleries.

As the officers took their places, the General Overseer, accompanied by Overseers Jane Dowie, Wm. Hamner Piper, John G. Speicher and George L. Mason, and by Elder Mother Stewart, and Deacon A. J. Gladstone Dowie, came upon the platform.

Elder J. G. Excell, General Ecclesiastical Secretary, and Elder H. D. Brasefield, Registrar of Zion College, were also upon the platform.

Then there was a hush, and the heads of the standing multitude were bowed as the Man of God, with uplifted hands, invoked the blessing of God in the well-known words:

> 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.

Zion's grand old marching hymn, "We're Marching to Zion," followed, sung with a spirit which made the rafters ring.

The recitation of the Apostles' Creed, the reading of God's Commandments with responses, and the chanting of the *Te Deum*, forms of godliness with a Divine power felt by all present, were followed by the impressive reading of the 90th

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Psalm and the 14th chapter of the Gospel according to St. John, by the General Overseer.

This was followed by prayer by Overseer Jane Dowie and the General Overseer.

The tithes and offerings were then taken by the robed deacons who acted as ushers.

While they were being taken, Zion White-robed Choir sang the wonderful Hallelujah Chorus from Handel's inspired oratorio, *The Messiah.*

This majestic composition, as difficult as it is beautiful, was rendered by the great choir with smoothness, unity, harmony, depth and richness of expression and mighty volume.

Conductor Burt M. Rice and his hundreds of singers had surmounted great obstacles, and presented a production which would have been creditable even under most favorable circumstances.

After the singing of this Chorus the people all joined heartily with the General Overseer in the words of commendation of Zion White-robed Choir, its conductor and its organist.

The observance of the Ordinance of the Communion of the Lord's Supper was then begun.

Prayers were first offered by Overseers Speicher, Piper and Mason, and as the General Overseer knelt to offer thanks to God the Midnight Hour arrived, and while the great congregation knelt in solemn silence, the General Overseer's voice was heard singing that deeply significant hymn of Dr. Horatius Bonar, which he has sung at the passing of the year so often:

Pray, brethren, pray! The sands are falling;
Pray, brethren, pray! God's voice is calling;
Yon turret strikes the dying chime;
We kneel upon the verge of Time:

REFRAIN—Eternity is drawing nigh!
Eternity is drawing nigh! (is drawing nigh!)

Praise brethren, praise! The skies are rending;
Praise, brethren, praise! The fight is ending
Behold, the glory draweth near,
The King Himself will soon appear.

Watch, brethren, watch! The years are dying;
Watch, brethren, watch! Old Time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:

Softly, but with the deepest of feeling, the people joined in the chorus at the close of each stanza.

Thus, while in the cities of the world the dawning of the New Year was marked by foolish noise, by drunken and gluttonous revels and by sensuality and crime, the people of Zion, in Zion City, signalized the important moment by prayer and praise.

At the close of this song the General Overseer offered brief prayer, after which he announced Zion's Watchword for 1903, "TILL HE COME."

Again and again, with ever-increasing joy, as they felt deeper and deeper realization of its meaning, the people repeated the three words.

Then came the joyous New Year greetings of the General Overseer to his people, their loving response, and their happy greetings to one another.

This brief intermission for greetings ended with spirited singing of choir and congregation, led by the General Overseer, of the rousing words:

Go Forward, O Zion!
Great shall be thy triumph when the King shall come
Go Forward, O Zion!
Thou shalt be exalted when the King shall come.

Then the women sang it alone, and then the men, and then once more every heart and every voice joined in the great rallying cry: "Go Forward, O Zion!"

After a few brief words from God's Messenger, the Ordinance of the Lord's Supper was resumed.

It was administered by the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses.

While the sacred elements were being distributed, appropriate passages from the Word of God were read, and songs sung in which all the congregation joined.

God's spirit was present in great power in the Ordinance, making it a season of peculiar blessing on this wonderful night.

At its close Deacon H. Worthington Judd and Conductor Burt M. Rice joined in the singing of that beautiful and inspiring duet "I will be within Thee, a Well of Water, Springing up into Everlasting Life."

The choir and then the audience joined in the chorus. When the song was over the officers who had distributed the elements returned to their places, and God's Messenger delivered a brief but very powerful and very significant address on Zion's Watchword for the year, "TILL HE COME!"

"TILL HE COME!"

Shiloh Tabernacle, Zion City, Illinois, December 31, 1902—January 1, 1903.

My words are few, but I wish them to be remembered.

What is Zion's Watchword for 1903?

Voices—"Till He Come."

For as often as ye eat this Bread, and drink the Cup, ye proclaim the Lord's Death Till He come.

A Wonderful Ordinance Indeed is This.

It has triumphed over thrones and kingdoms.

It has survived revolutions; the wreck of nations and the clash of arms.

Sometimes it has been celebrated as at the beginning, by a very few, one of whom, alas! was the traitor to his Master.

It has been celebrated with tears in the dungeon on the night before the Christian martyrs were thrown to the wild beasts in the Coliseum at Rome, and they said: "Till He Come." It will only be tomorrow, and He will come.

"Master," they cried, "Thou wilt be with us in the hour and article of death, and Thou wilt make us brave to give our lives for Thee, O Christ of God, amid the multitudes of Rome."

They died, but they knew no death.

As they passed away from this Ordinance they sometimes sang a hymn like this:

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best—
Good night! Good night! Good night!

We have had to say it this past year to those who passed away so suddenly.

"Good night. Until we meet again before the Throne clothed in the future's garb.

"God gave us His own until we know even as we are known. Good night. Good night. The night will soon be past."

The Morning Will Come.

"The darkness deepens. Lord, with us abide."

The night will soon be past, and the morning will come, and it will not be like the morning of this first day of January, 1903, however beautiful it may be, as the sun rises up out of our beautiful lake and floods the little city with its golden beams.

It will not be a sunrise upon a winter sky and cold, bleak winds.

It will not be a sunrise upon a day that will have its night, nor a year that will have its ending; for it will be an Endless Day, a Cloudless Sky when we awake in His likeness.

Roll on dark stream.
We fear not thy wave.

He is coming, who, when we pass, will enable us to say, as one so dear to us said: "When I pass through the waters, they shall not overflow me, for Thou art with me, and I am not afraid."

It may be that the Master will stand some night gently and quietly by in the shadows dim, smiling perhaps in the dark to

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hear our sweet, sweet talk of Him as we are going down to the River's margin, and our feet touch the waters, and then we go *with Him alone*, and shut our eyes, and the Spirit passes over *and upward* and onward to the City of God to prepare for your coming.

It may be that not far distant, some sweet night, some sweet day, we shall hear the wonderful sound of a Wonderful Host, the Voice of the Archangel and the Trump of God, the Christ appearing and the saints ascending.

We, if we are ready, in the twinkling of an eye we will pass out of the earth into the glory of the Rapture, and go with Him into the heavens

Even some of those who are saved, will not be ready—Foolish Virgins.

They will not have the Oil of the Spirit in their bodies; the earthen vessel of the body.

Why Some Will Not be Ready When He Comes.

They wanted digitalis. They wanted nux vomica.

They wanted arsenicum.

They wanted the deadly drugs and the filthy poisons.

They could not trust God with their bodies, but they could trust the doctor and his knives and accursed drugs.

They are not ready; for those who are ready have Oil, the Oil of the Holy Spirit in their vessels.

The Holy Spirit has taken possession of their bodies.

May God grant that the Holy Spirit may cleanse the whole being, spirit, soul and body, so that, in Zion, we may be a people prepared for the Lord's Coming by having the Oil of His Spirit in the vessels of our body, and not be like the Foolish Virgins whose lamps are going out.

When the Bridegroom comes, and the Voice of the Lord is heard in the sky, they are not ready.

They must stay behind.

I have been thinking what good they would do.

I have thought that if there are any Foolish Virgins left behind in Zion City, we will just give them the title deeds of Zion to hold for us until we come back again. (Laughter.)

Tribulations of the Foolish Virgins.

They will have great trouble and sorrow.

I do not fear for the title deeds of Zion; for when we come back again, we will clean the Devil out of Zion and everywhere else.

I do not know any other good that you Foolish Virgins would be than that you should be left to pass through the Tribulation.

The door will be shut.

The ransomed and prepared will be with the Lord, and the rest left behind with the Devil, with the Lawless One, with the Man of Sin revealed in all his diabolical glory and with the world, one mass of anarchy and bloodshed from end to end.

Short will be that time.

Then the Lord will come back with us to reign a thousand years.

We will not only possess and repossess this beautiful little City of Zion, but the saints shall inherit the earth and shall rule it.

They shall judge it, and they shall drive the last demoniacally possessed man into hell, if he will not yield and get into heaven.

I am so thankful that I can see

A Few Years' Work Ahead.

I can see the glory of a Triumphant Work in the reëstablishment of the principles of the Kingdom of God in the building up of Zion Cities, and in the taking of the Holy Place and building it and its glorious Temple for the King.

It is all coming.

And it is a glorious prospect for every one except a miserable fellow who is afraid of his own shadow or of somebody else's.

I am grateful to God that the glory is coming in a measure, and that we see the dawn of the Resurrection Day.

Hasten it, O God! (Amen.)

Help me, as Elijah the Restorer, to do all I can now.

When I come back with the Lord, I am coming to take up my work, for Zion Restoration work does not end with this Dispensation.

It goes into the next; and, O God, qualify me when I come back with Thee to drive out the Devil; to restore Thy Kingdom, and build it all up for Thee!

When the Lord returns He will destroy, with the manifestation of His Coming and the Breath of His Mouth, those who oppose.

Working, Watching, Waiting Till He Come.

We are working—
Voices—"Till He come."
We are Working Till He Come.
We are Waiting Till He Come.
We are Watching Till He come.
If He came tonight, would we be sorry?
Voices—"No."
General Overseer—Are we ready?
Brother, can you say, "By the Grace of God, I am"?
Every one who wants Him to come and to be ready for His Coming, stand and tell Him so. (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 do right to any whom I may have wronged; that I may repent, confess to Thee, my God, and to every man, and restore and do right to any, no matter what it cost, and live for Thee, and work for Thee; make money for Thee; be poor, if necessary, for Thee; die for Thee; live for Thee, and wait and work and watch until Thou dost come, O Christ of God! Father, help us so to live and love and serve Thee that the world shall be blessed everywhere, through the Christian Catholic Church in Zion. Destroy apostasy. Destroy organizations that hinder Thy Kingdom. Save the people. If Thou hast to destroy our organization and to make it over, do it, O God, and save the people. Build up Thy Church. Restore Thy Kingdom. Win multitudes to Thee that they may be saved and healed and cleansed, and kept by the Power of God through faith; ready to be revealed when Jesus comes. Keep us till Jesus comes. For His sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now did you mean it?
Voices—"Yes."
General Overseer—Are you going to live it this year?
Voices—"Yes."

The choir and officers then passed out, after which the General Overseer pronounced the

BENEDICTION.

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

This closed the first part of the meeting.

During the intermission of over an hour, thousands of people partook of light refreshments, served by Deacon Frank W. Cotton and a large corps of assistants, in the prayer-room.

After the intermission the service was resumed by the congregation singing Hymn No. 44.

The General Overseer said:

The work of Zion is divisible into four parts: Ecclesiastical, Educational, Commercial and Political. The Ecclesiastical work of the Church includes all the spiritual activities in the individual, as well as in the organization as a whole.

It includes the development of the spirit in the individual, in the family, in the business, and in the various organizations of this Church in all its ramifications.

There are forty-two different departments in the Christian Catholic Church in Zion.

In the Ecclesiastical there are many divisions.

I have seventeen divisions in my own office.

It is the same throughout the other well-organized departments.

The Spiritual is the Center of Everything.

The center of my own being is my spirit.

It is the Spirit that quickeneth; the flesh profiteth nothing: the Words that I have spoken unto you are Spirit, and are Life.

If we speak the words which are spirit and life then there is power.

The spiritual is that which must be attended to first, last and all the time.

If you who are Christians on Sunday, in the Restoration Host, put off any of your Christianity with your Sunday clothes and begin to haggle in the Fresh Food Supply, to bother in the

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stores, to find fault with your foreman in the work, or to envy somebody their better position, you know you are no use at all.

If the Spirit of God goes with you into the daily work, it will not matter whether you are head or tail, you will do your work faithfully.

The man who does his work faithfully does not need to seek for a better position—the better position will seek him.

The office will seek the man, because the man who is capable will sooner or later prove his capacity.

He does not need to worry.

If he goes on doing his work well, no matter what it is, the spirit in which he does it will insensibly elevate him.

The Spiritual is Everything.

It makes a man sell goods over the counter with a loving smile, or hammer his nails as fast and steadily as he can.

It makes a man take care that everything is nicely joined together, and keeps him from spinning out the job.

Be spiritual in everything.

We must get right at the center.

One of the ways to get right is to obey the command to pour out your heart to Him.

And thou shalt call His Name Jesus; for it is He that shall save His people from their sins.

A Diabolical "Howliness" Fallacy.

You "howliness "people say that a man who has any sin cannot be a Christian.

You have one text which you use for a great deal more than it is worth.

"Thou shalt call His Name Jesus," because He shall save the Devil's people?

Voices—"'His people.'"

General Overseer—From what?

Audience—"'Their sins.'"

General Overseer—Do God's people have sins?

Voices—"Yes."

General Overseer—That is so, notwithstanding the contemptible doctrine that no man can be a Christian who has any sin.

How many Christians will ever be in heaven then?

That teaching is an accursed lie.

All Men Stumble.

As the Apostle says, in many things we all stumble.

The man or woman who never stumbles will please to stand up.

I will have a photograph taken of you, and when I get the photograph I will label it, "The biggest liar I ever saw."

Peter stumbled and so did Paul.

Paul shaved his head at Jerusalem for a vow.

He was fooling around in the Temple to please the "they says," and that is why he got into prison.

Beware of Those Who Say They Cannot Sin.

Brothers and sisters, if a man or a woman tells you that he or she has reached a place where he or she cannot sin, look out for your pocket-book. (Laughter.)

Look out for your wife. Do not let him have anything to say to your beautiful daughter, and never indorse his paper.

Have nothing to do with such people in business.

Never sinned? Cannot stumble? Cannot fall? That is impossible.

The Son of God Himself was the only one who could live without sin.

However, that is no excuse for stumbling every minute.

God is able to keep us from falling.

If we trust Him He will do it.

He will make us whiter than snow.

The moment we say that we can do this or that then we are mistaken.

If we say, "By the grace of God, I can do all things, through the Christ," then we can boldly say what I can say tonight.

I Have Never Known What it Was to Fear.

When people tell me they are afraid, I say: "How does it feel to be afraid? I do not know anything about it. I do not want to know by personal experience."

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.

There have been some fearful hearts in Zion. I thought once of reading out the hymn:

Ye fearful hearts fresh courage take,

but that was not in my vocabulary.

Why should we have any fearful hearts at all?

I mean every one, myself included, when I say:

Search me, O God, and know my heart:
Try me, and know my thoughts.

Let God search, and let the Light shine in, and whatever you see, confess to God.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life.

(And the Life was manifested, and we have seen, and bear witness, and declare unto you the Life, the Eternal Life, which was with the Father, and was manifested unto us;)

That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus, the Christ.

I Want no Fellowship with Liars.

It cannot be fellowship with the Salvation Army.

I do not want fellowship with the man who thinks me important enough to attack in London, in Exeter Hall; who thinks me important enough to attack in a London paper, and in hundreds of private letters, but who is too dignified a person to take any notice of me when I round him up in Chicago for his infernal lies.

That is a mean lie.

He can say in London that I once was connected with the Salvation Army and left under disreputable circumstances, but when he is here and I round him up, and tell him that that is a lie, and I never was connected with the Salvation Army, he can affect such importance that he cannot afford to notice me.

I want no fellowship with that army, for it is led by a liar.

All liars, Salvation Army liars, Roman Catholic liars, Christian Science liars, board of trade liars, press liars, political liars, all liars shall have their part in the Lake of Fire.

It does not matter what they say about themselves, I have no fellowship with them.

I have no fellowship with the man who is a liar and who says that he stands for Jesus at all times.

A Few Words from Mother Stewart.

Mother Stewart came upon the platform and was invited by the General Overseer to speak.

Mother Stewart—"The Lord be with you, dear friends.

"May His blessing go with Zion this coming year, and perhaps before another coming together the Christ shall come."

General Overseer—May God keep you, Mother. (Amen.)

And I trust until Jesus comes. (Amen.)

General Overseer—I have no place for a liar anywhere in Zion.

I am going to keep back nothing.

The time has come when Judgment must begin at the House of God.

Let it begin here. I am God's house and you are God's house, and, dear Junior children, it must be in you also.

God must be in you.

You are little houses for God.

You cannot tell lies and belong to God, can you?

To whom would you belong?

Voices—"The Devil."

General Overseer—That is true.

Those Who Break God's Commandments Cannot Stay in Zion City.

Last night just as the sun was setting, I had to send two children to prison. One of them was ten and the other twelve.

There on my table lay a pile of things which they had stolen from the General Stores.

They were little liars and thieves.

They were imprisoned until one minute to 12 o'clock, when I allowed their parents to take them home.

Tomorrow they and their parents both go out of this city, because that was not the first offense.

I will not keep naughty boys who lie and steal, do you hear?

You know the commandments, do you not, boys?

Voices—"Yes."

General Overseer—"Thou shalt not—"

Boys—"'Steal.'"

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General Overseer—I am not going to take any chances.

No one shall commit adultery in Zion and stay one hour *longer if I can* help it. (Amen.)

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

If I catch you doing that, I will put you on the road to Waukegan or Chicago.

We are going to have a clean city, if it is only a thousand men and women, but I think we can get a hundred thousand men and women who want to do right.

We will now give you an opportunity to make practical confession.

Let us bow before God and listen to His Word.

And this is the Message which we have heard from Him, and announce unto you, that God is Light, and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in the darkness, we lie, and do not the truth:

But if we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all Sin.

If we say that we have no sin, we deceive ourselves, and the Truth is not in us.

We neither deceive God nor man but we deceive ourselves.

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

Repeat the 9th verse.

(Audience repeats 9th verse after the General Overseer.)

If we confess our sins,
He is faithful and righteous to forgive us our sins,
And to cleanse us from all unrighteousness.

The Sin of the Apostle John.

John, did you ever sin?

"Yes, I sinned."

Was it at the end?

"No, it was in the middle.

"One day I told the Master that there were some people who did not walk with us, and I asked Him to call down fire from heaven.

"The Master stood up and rebuked me.

"He said:

'Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.'

John, did you sin then?

"Yes, I sinned, and Jesus put me right."

John, did you ever sin any more?

"Yes, on the night when I forsook Him and fled. I was a good sprinter, too.

"I made good time in getting away from Gethsemane."

Were you a coward?

"Yes, I was, and a number of us were; Peter and all."

John, what did you do?

"I confessed my sin. When I saw my Lord risen from the dead I said I had sinned, and He told me how the Father forgave."

The Need of Confession.

My brothers and sisters, I want you to get before God now and make confession, and let it be real.

Let us pray.

A Season of Confession, Repentance and Forgiveness.

The General Overseer offered prayer.

While nearly all the people were on their knees, God's minister called upon all those who had committed sin against God, not yet fully repented of, to confess it before Him by rising.

This call brought scores of those earnestly seeking forgiveness to their feet, and as they stood, the man of God earnestly prayed with them for their forgiveness.

Then came the call to all those who desired to confess to God that they had fallen short along the whole line of their spiritual lives to stand and confess that sin to Him.

With scarcely any exceptions, this brought the entire congregation to their feet with tear-dimmed eyes, seeking God's forgiveness, and promising Him a more perfect service.

There was a drawing nearer to God and an intense realization of the presence of His Spirit in mighty power as the sweet peace of a knowledge of forgiveness of sin came into the hearts of those thousands of God's children.

The General Overseer then said:

I asked God, when I poured out my heart to Him through the long night that I was in intercourse with Him concerning this meeting, to show me, and I believe I did get the white Light right upon my heart in a wonderful way.

I came here last Lord's Day morning determined to unbosom myself, and I did.

I spoke the thing which had to be spoken, and I believed that from that moment God would still continue to bless me.

I had had my policy criticised in a very important manner, in a very improper manner.

Not only one or two, but scores were talking, and I put my foot down very firmly.

I said then that the man who would adversely criticise my policy of not borrowing from the world would better go and find somebody whose policy he could approve.

I had made up my mind that no matter who he was I could afford to part with him.

I believe God brought everybody into line.

Let me tell you the result of our policy.

The Result of the Policy of Not Borrowing.

I had said, "I will not borrow from the world. I will hold on to God.

"I believe that my people will pour the resources into Zion; buy my bank stock, buy my land stock, buy my lace stock."

I have the great joy of telling you that $273,400 has been subscribed for Zion stocks during the month of December.

Was I right?

Audience—"Yes."

It was an exceedingly hard thing to do, but my General Financial Manager, Deacon Charles J. Barnard, like the true man he is, accepted the policy from the very start, and stood by the General Overseer. (Applause.)

I believe I will have half a million before the end of January.

It took a long time to knock things into the stupid heads of Zion people; because you are not bright by nature, many of you, and a great many of you never saw finance in this form before.

I do not wonder at your staggering a little.

Loyalty and Confidence of the Great Mass of Zion.

Some of you who could criticise somebody who did stagger, did not feel the pinch.

Deacon Charles J. Barnard was not the only one who stood by me.

Thanks be to God, many of my dear people who do not understand a bit about large finance, had confidence in their General Overseer, and were as true as he was, and stood by me right from the beginning in the matter.

I could always find a ringing cheer in the Wednesday night meeting—always.

I found the masses of the people all right.

They did not understand, they did not know how it could be done, but they were like the men who followed Grant.

They said: "Grant knows where he is going, and we are going after Grant."

They were like the people who followed Stonewall Jackson.

They said: "Well, we do not know where Stonewall Jackson is going, but we are going to follow Stonewall."

If Stonewall Jackson had lived a little longer he might have whipped you northern people, because he never lost a battle until the one in which he died.

However, he was on the wrong side.

God was on the other side.

He fought for what he thought was right, and God in His infinite mercy, heard the man's cry, who said: "I am glad it is over. Take me over the river, and let me rest under the shade of the trees."

What an awful blunder that whole war was!

Let there be no More Murmuring.

Beloved, I am going to wipe out with a sponge all the weakness and variableness which was shown by every one of you.

You have been to God tonight, and you are white and clean, but do not do it again.

I winked at some things last year that I will not wink at this year, not one little bit.

I am going to have no more bother about some things, I have not time.

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I am going to say: "Friend, just write up your account, tell me what you paid for your property; tell me what you think it is worth; I will appoint the valuators, and give you your check, and you can go out tomorrow."

That is right, but I do not want to have to do it.

I want to keep you all in Zion, and bring a hundred thousand more.

We must be united.

Why will people sin against their leader?

Why will they murmur against Moses?

Why will they murmur even against Jesus, the Christ?

It is in humanity.

An Appeal for More Loving Confidence.

Have you not a good many reasons for believing that I am guided by God?

Audience—"Yes."

General Overseer—Have you any for believing I am not?

Voices—"No."

General Overseer—Then, you follow me.

The first time we meet with a great defeat, sympathize with me, will you not?

Audience—"Yes."

I think you will. If you do not you are a mean lot. You are worthy only of Gadara.

God has permitted me this year to pass through the severest trials of my life.

Pray for Overseer Jane Dowie.

She has done a wonderful year's work—wonderful!

Pray for my son.

By the very nature of things in Zion the responsibilities have to be borne by the little family that God called to found Zion.

Mrs. Dowie's name has to go on every one of your leases, for this reason, that if she does not sign away all her dower rights in this vast estate she could claim a vast amount.

She lovingly put aside all dower rights in that which I hold in fee simple, and has joined me in making as perfect a lease for 1,100 years as can be made.

The work of signature alone sometimes takes Mrs. Dowie and myself five hours' continuous work.

I have sometimes, as Deacon Barnard knows, sat down in the morning at eight o'clock and signed documents until six.

I cannot use a stamp, and, except in extreme emergency, I cannot impose that duty upon anybody else.

If I am passing from the country I can create a power of attorney. If I am present, there are dangers in doing it.

There is a toil about all the work in Zion.

Every day, I attend first to the spiritual then the educational.

Sometimes I work for hours with Deacon Barnard, who is at the head of the clearing house of Zion.

Everything comes into my office, for I am responsible.

Zion not a Commercial Entity.

Some of you have an idea that Zion is an entity commercially.

There is no such thing as Zion as a commercial entity.

That word, John Alexander Dowie, represents the entity, and I hold for God and for Zion the absolute control of that of which it is impossible to divest myself at this time without terrible consequences to Zion.

Do you think that $273,000 in December would have come into Zion if John Alexander Dowie had been six feet below the soil?

Voices—"No."

General Overseer—You will not get any commercial men in Chicago to say it.

The day will come when it will not matter whether John Alexander Dowie is six feet, as to the body, under the soil or not, because, thanks be to God, I am aiming to put Zion upon a foundation where it will stand till Jesus comes.

When He comes I know it will be all right whoever is the controller for Him.

I am with you in the battle field, and the World, the Flesh, and the Devil have tried to tear us to pieces. They have not succeeded, but would, had I lost courage.

The spiritual work of Zion links so much into all the rest that you cannot dissever it.

A cablegram from Evangelist Cantel, in London, was read by Elder Excell. It gave the names of sixty places in the British Isles which sent greeting.

Prayer was offered by Overseer Piper for Australia, New Zealand and Europe.

Prayer was offered by Elder Brasefield for Asia.

Prayer was offered by Elder Excell for Africa.

Prayer was offered by Elder Cossum for North and South America; prayer was also offered by Elder Cairns.

After prayer had been offered by the General Overseer, the congregation joined in singing Hymn No. 237.

The General Overseer continued, saying:

Some Important Changes in Zion's Educational and Ecclesiastical Work.

Beloved friends, we are having a "shake-up" all around in many things.

Our beloved Overseer Piper, who has done such good work in out-stations, and as Overseer-at-large, who is now in charge of Zion Educational Institutions, will talk about education.

At the same time I have an important announcement to make.

I am starting him out now on his travels.

We are going to send him to Boston first of all to take charge of the work up and down the whole of the New England states, starting with Connecticut, Massachusetts, Rhode Island; then taking Maine, New Hampshire, Vermont. I am going down myself to New York, God willing, in October.

Overseer Piper will prepare the way in New York. Later Elder Hammond will prepare the way in the states to the south of New York, and Evangelist Kindle will be letting New York know.

Overseer Piper will have a most important charge.

I shall send him to Europe for two years, to the United Kingdom, a little on the Continent, for a year in South Africa, and for two years in Australia.

For the present I am marking time with regard to South Africa.

I have a series of inquiries going on, and I must have better information before I can send out parties there.

Pray for South Africa.

Overseer Piper, talk about the educational work. May God bless him.

Address by Rev. William Hamner Piper, Overseer-in-charge of the Educational Institutions of the Christian Catholic Church in Zion.

Overseer Piper—"General Overseer.

"I made a speech on Tuesday afternoon about three hours in length on the subject of education, but I cannot make one tonight.

"I am willing to go anywhere; do anything I can to extend the Kingdom of God.

"Zion schools and college lie pretty close to my heart, but I believe honestly I can do better work for God in the ecclesiastical department.

"While it is a joy and delight, and has been, to have something to do with the beginnings of the educational work in Zion, after all the greatest joy in my life is to see a man born into the Kingdom of God.

"Pray about Zion Educational work, and get interested in it.

"I thank you for the interest that you have taken, and the prayers you have offered while I have been in charge.

"By the grace of God, General Overseer, I will be as faithful to you as I have always been, because before God I have never consciously disobeyed a single thing you have told me to do."

General Overseer—One of the trials of the General Overseer is that

When Men Develop Special Capacities, We Have to Send Them Away.

There was dear Overseer Voliva.

He had won our hearts, and had twined around them.

We loved him and we intended him to take up the educational work, for which he was so eminently qualified.

However, Australasia had a terrible crisis, and I had to find my best available man for that work.

I had to take Overseer Piper from the position of Overseer-at-large and put him into the educational work, and send out Overseer Voliva.

These two splendid young men who are very dear to us, we have to send away.

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No one shall ever be longer away from Zion than five years.

It is difficult to make it plain to you what a cry there is from Great Britain.

Look at these sixty places; think of them.

Think of dear little Cantel, and the handful of Deacons and Deaconesses conducting work in sixty places, and doing it well, too.

May God bless Overseer Piper in this work. (Amen.)

The Educational work will have, for its new leader, a man whom we have trained in it and whom God inspired from the beginning with a great love for it, Professor H. D. Brasefield. (Applause.)

Professor Ellis will be the new registrar—God bless him.

Now, Professor Brasefield, stir us up about the educational work; tell us how to do it better for God. (Applause.)

Address of Elder H. D. Brasefield, Ph. B., Registrar of Zion College.

Elder Brasefield—"I have never felt the responsibility of the educational work so much as I do at this moment, although for eight days I have known that something was likely to fall.

"If it was hard for Overseer Piper to say anything, I believe it is just as hard for me.

"You have heard the General Overseer twit me, now and then, about how I tossed Zion Literature into the waste-basket.

"Perhaps it might be interesting for me to tell the story, if the General Overseer will give me the time, and that will get me limbered up. (Applause.)

A Presbyterian Pastor's First Sight of Zion Literature.

"When I went into New Jersey three years ago last July to take up work in connection with the Presbyterian ministry, I came in contact with a man in Clayton, New Jersey, who, while an Elder in the Presbyterian church, had been led by the Spirit of God to see the Full Gospel. He had been led to Zion. He had received much blessing in answer to the General Overseer's prayers.

"He had been the man, as I understand it, to give the first thousand dollars for the starting of Zion College work.

"He was the man who, the first Lord's Day that I spent in his Church as a candidate for the place as pastor, placed in my hands copies of Zion Literature.

"I put them in my grip. I went home, some eighty miles distant, and when I got home I unpacked my grip and dumped the tracts into the waste-basket.

"I went back, two weeks later, on a second invitation. He gave me some more tracts. I went home the following Monday.

"The next week I received a call from that congregation, and decided to accept it.

"I entered upon my duties about the first week in August.

Presbyterian Policy.

"Several times, while I was in his study, which was at the rear of the church, he referred to Zion Literature.

"I said nothing.

"It would not have been very healthful for me to have said that I had dumped it into the waste-basket, for he was the most influential elder in the church, and he paid the largest part of the salary.

"Being among Presbyterians I had Presbyterian policy, and I was very careful not to say anything about this Literature; very careful to avoid conversation about it, for fear he would ask me what I had done with it, and I knew well enough if I told him I would drop ten or more points in his estimation.

"I did not want to do that, so I held off.

"About the last week in August he gave me some more.

"I went to my room, and came to the conclusion that it might be a good thing for me to know something about that Literature; for, sure as fate, one of these days he would give me an examination. I made up my mind I would get ready for it. (Laughter.)

"I started to read the tract on 'Permission and Commission.'

Zion Literature Conquers.

"I came. I read. And I was conquered.

"That tract sealed me for Zion.

"I re-read it.

"I obtained all the tracts I could. I do not know how many he had.

"I got all the bound volumes of LEAVES OF HEALING.

"I got all the current numbers that were not bound, and all I did was to read Zion Literature.

"My wife could not get me to my meals—could not get me to sleep.

"She said: 'Now, here you are just ready to settle down in this place, with a nice parsonage and a good salary, splendid congregation, and everybody in the Presbytery envying you because you have this splendid place, and you are reading this Literature and getting yourself excited. The first thing you know you will be off to Chicago. (Laughter.)

"'I want to settle down; we have been wandering all over this earth.'

"I tried to get her to read it.

"I would get enthusiastic.

"I would read out paragraph after paragraph—she had to hear that. She preferred to listen rather than get away.

"The first copy of LEAVES OF HEALING, as I read it, having my appetite whetted with the Literature, brought me face to face with a statement in regard to Zion College work.

"I said to her that day—she remembers it very distinctly—'if I am led by God into that work I will go into the educational work.'

"About the last week in October we received a copy of LEAVES OF HEALING telling about Zion's Holy War and the lively times.

"I came with my wife to Chicago.

Coming Into Zion.

"I came, I saw, and I was conquered—completely conquered.

"At the end of ten days' visit, I walked into Dr. Speicher's office.

"I had never asked him anything about it. I never consulted with any one at Headquarters. No one had said anything.

"I think they must have divined there was a good deal of mule in me, and if they said anything I would be liable to balk. Officers have told me since then that they were impressed to let me alone.

"I was there for business. God would do the rest; I went on progressing.

"The next day the General Overseer invited Mrs. Brasefield and me to go with him to the North Side.

"On our return trip from the depot to Zion Home, he said: 'There is a place in Zion College. I have been praying for weeks for the man, and you are the man. When can you come back?'

"'When do you want me?'

"'Just as soon as you can come.'

"'I will be back a week from next Wednesday. I would like to stay a few days longer.'

"He said, 'Very well. I cannot promise you anything. I will arrange to give you a little bread. I think we can find some butter to put on it.'

"Overseer Jane Dowie, who was sitting in the carriage, said, 'We will find you a little jelly.'

"The General Overseer said, 'We will give you a little money for laundry!'

"That was all there was to it.

Breaking with the Apostasy.

"I went back to New Jersey.

"I had written to Mr. Moore that he must get the church session together; that I would be there on Thursday, would meet them and hand over my papers. That would be the end of the business as far as I was concerned.

"I went down to the church Thursday evening, and, oh, what a refrigerator I got into!

"The men who had been ready to cart me around the town and show me all their beautiful buildings, all their wonderful factories, walked out and left me alone. I never passed such a night in my life.

"Cut to the quick, I suffered agony untold that night.

"Inside of eight weeks, the very men and women who had patted me on the back and told me what a blessing I was to them, how much I had done for them, turned their backs upon me.

"The non-church-members of that community, in far larger

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numbers than the members of that very church, came to me and bade me good-by.

"I came to Chicago and got to work and have been working ever since.

"They know how to keep a man busy in Zion.

"I have always been intensely interested in the educational work. I saw in a moment that

Zion Has the Educational Field.

"I saw in a moment that that which men were talking about and wishing for, and Christian men in the educational world at large were longing for, Zion had the possibility of realizing.

"I saw that plainly.

"I am an American born.

"The hardest thing for an American to say is, that he will obey.

"That was the hardest lesson I had to learn in Zion."

General Overseer—Is it now hard to obey?

Elder Brasefield—"No, because, I have learned to love, and love always makes obedience easy.

"As soon as I got into the work I saw that which the philosopher had been dreaming about, and that which the educator had been planning for.

"Zion was the only organization in which it was possible to realize it.

"I said to God, 'I pledge myself to obey the General Overseer. I will do it if it takes my life.'

"I made that prayer, however, like the man of whom I heard praying with regard to a wife.

"He said: 'O Lord, I want a wife. You know just the wife, just the woman, that will make me the best wife, but, O Lord, give me Mary.' (Applause and laughter.)

"I think I prayed about this way: 'Lord, you know I will go to the uttermost parts of the earth. I will go to South America, but Father I would like to have a chance to work in Zion along these educational lines.'

A Period of Spiritual Conflict.

"Friends, you were rejoicing last September because the General Overseer had formed and started out the mightiest power that has ever been started in the history of the Church, Zion Restoration Host.

"I had a most wonderful experience on the Tuesday following the organization of Zion Restoration Host.

"My heart was deeply touched, and in its tenderness seemed to long for that conflict that was coming to workers that were being sent out, especially the band that was going to the Orient.

"I had during that morning to look God in the face.

"I said: 'Father, my heart yearns for that work. But You have showed me this educational work; You have answered my prayer, and if You want me to stay, seal my heart to the work.'

"I will never forget that day.

"There is one sitting in this audience who was in that room that day and he will tell you that God was there.

"I prayed that God would give me, while others were singing 'I will go where You want me to go, dear Lord,' the grace to say—and I believe it takes as much consecration when a man's spirit is on fire for the Salvation of human spirits—'I will stay where You want me to stay.'

"I said it and there came a peace.

"For weeks I had fought one of the severest spiritual battles I ever passed through.

A Battle with Demons.

"I had gone through one three years ago this last December when I first came to Zion Home.

"I was down with what the doctors called appendicitis.

"I had a wonderful healing in answer to the prayers of Overseers Speicher and Mason.

"For weeks I fought a battle that is not to be compared with that battle.

"Perhaps some of you thought I was a little irritable as I went about my work.

"Perhaps some of you thought I was too hasty in some words that I spoke.

"I cannot put in words the battle I fought with the demons of hell, but God gave me the victory.

"The day came when there was peace in my spirit, and there is peace there tonight.

"I love the educational work—Why? Because I love the children.

"The hope of Zion is in the children.

"I love the children.

"I love to have to do with the training of the children.

"Much as I love the children, however, much as it appeals to me, if the day ever comes when the General Overseer thinks there is another place in Zion I can fill better for the glory of God, for the upbuilding of His Kingdom, for the saving of human spirits, he must put me in that place.

The Best Way to Talk About Education.

"The General Overseer has told me to talk about the educational work.

"I would rather let you see it worked out during the remainder of the year.

"I would rather have it show in the character of the young men and young women.

"I would rather do my talking in your children; that under the guidance of God I may so work that the teachers will be cheered, that you in your homes may know that those boys and girls are growing Godward. (Applause.)

"The only thing I ask is that you will pray for Zion Educational Institutions.

Tribute to Teachers.

"May the Spirit of God work.

"No nobler band ever worked in any institution than the men and women who are set aside for teaching in Zion College.

"May the Spirit of God help them to work with me during these days, and may we so work in prayer and under the guidance of the Spirit that the result shall be the unfolding of beautiful Christian character, the bringing up of men and women, now in boyhood and in girlhood or in youth, with strong bodies, strong minds and clean spirits. That is my desire.

"There is much to be done. We need your prayers.

"I will say this in closing: I would shrink from the responsibility of this work, to look after the training of at least twelve hundred young people in Zion City; I would shrink from it if it were not for the fact that I have prayed about it, and now that the General Overseer has called me to this place, I take up this in answer to his prayer.

"I think God has directed me to place the responsibility on my workers.

"God, I know, will give me the love, the Divine Love and Compassion; God will give me the Divine Wisdom; God will give me the Divine Power and the Divine Strength; God will give me the Spirit of the Christ Himself, who came not to be ministered unto but to minister.

"He will give me the spirit that will make me the servant of the children and of the teachers and of the community.

"In His strength I can and I will do my work until He sends a better man to take my place." (Applause.)

Prayer was offered by the General Overseer for the scholars and students of Zion City. The General Overseer said:

Zion's Great Financial and Commercial Present and Future.

I desire to give you some facts and figures, and to let you hear some of our beloved friends, connected with the great departments of Zion Financial and Commercial work.

I believe, beloved friends, that not many years hence Zion will have a Commercial Navy; that the flag of Zion will float in every Ocean.

I can already see a great trade in Chinese and Japanese commodities.

I can see an immense amount of money to be made out of these things.

I can see how we can grow silk—our dear little children in Japan and China feeding the silkworm, and we working it up in our factory in many of our beautiful laces.

I can see cotton grown by the sea-islander.

I can see a hundred things.

I can see Zion in America trading with Zion on every Continent throughout the world, and being at the top in commerce. (Applause.)

I know that is the way the money will come in to extend the Kingdom of God.

We are all workers, are we not?

Audience—"Yes."

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General Overseer—If we were to attempt to give you, in detail, the story of Zion, it could not be done except in weeks of statements.

Moreover, all the departments have been so busy in the stores and everywhere else with the great work of closing the year, that they could not prepare detailed statements.

You have kept the stores busy night and day, and they have done an enormous trade.

I desire to give you some figures as to the growth, so that we may pray over them and thank God over them.

I have asked from Superintendent of Transportation Peters a report of that department.

Deacon Daniel Sloan did the work so splendidly until a short time ago.

God bless Daniel Sloan! (Amen.)

He has been transferred by me to be the head of another very great department.

We sent him out upon a special mission to the Pacific Coast the other day.

In carrying it out, he had to ride horseback up the mountain-side in a certain district.

He weighs more than 150 pounds, and he had quite an experience; but he has come back, and there is no sign of any injury. He is just as sound as a good dollar.

We Have Had Delightful Relations with the Chicago & North-Western Railway.

They are very much delighted with our progress, and feel toward us a personal friendliness.

Expenditures for freights, tickets and demurrage from January 1st to December 31, 1902, by Zion Industries and Institutions alone were freight, $77,399, tickets, $30,967.

We have actually given the Chicago & North-Western railway, in actual cash, $108,336.

That is an astounding thing for the first year.

Zion's Great Pay Roll.

The total number of employees, in all the departments, according to General Financial Manager Barnard, is 870 males and 285 females; 1,555 workers.

The total amount paid in wages in 1901 was $256,000, and in the year that has just closed, 1902, no less than $595,000.

In Zion Lace Industries we started with thirty-nine workers, or thereabout. We have now 249 employees.

We have orders from 496 of the largest, most important lace houses all over the United States.

Increase in Retail Trade of the City.

Zion City General Stores had only twenty-eight employees in 1901 and now has 106.

The rate of the increase in the business can be shown by the fact that the sales on the day before Christmas in 1901 were $600; this year over $3,000.

Zion City Fresh Food Supply shows an astounding increase.

The third week in December, this year, shows sales amounting to no less than $5,609.

The postal business of Zion is an indication of the intelligence and of the earnestness of the people.

In 1901, we had but 15,000 letters received. In 1902 no less than 350,000.

From being not anything at all at a rating last April, we are now equal to a second-class postoffice, and the next appointment as postmaster in this year will have to be a Presidential one.

I hope that God will continue to give us a good Zion man.

May God bless the good little man who is there now!

He will have our support and confidence.

Great Business of Zion Hospices.

I will give you an illustration of the number of persons coming in and out as guests in all Zion Hospices.

There have been no less than 29,000 meals served to guests in all the three hospices, and with help, private and general guests, the number of meals has amounted in the aggregate to 122,547! It seems incredible.

These are a very few figures, hastily gathered.

The accountants did not know what my wishes were until a day or two ago.

I have seen that business grow, until now our expenditure and income have frequently reached more than $250,000 in one week.

Then the bank business is so prodigious that we really do not care to tell it.

The stocks have been applied for, there has been a magnificent banking business built up, and every endeavor upon the part of the banks of Chicago to embarrass us, and, if possible, to destroy us, has been met by an immediate increase in the bank's business and in the confidence of our customers.

I am getting ready to increase this $273,000 by the effective work of the new department, Zion Stocks and Securities, and the coöperation of Deacon Barnard and Deacon Judd, who have been from the beginning at the head of the two great Financial Institutions—Zion Land and Investment Association, and Zion City Bank.

Success of the New Zion Institution.

Now, a new institution has arisen.

It became a necessity.

If we were not to borrow from the world, we had to make our splendid position better known to our people.

Thus Deacon Sloan has, after long consultation with ourselves and his colleagues, set about the work.

To his splendid efforts, and to the splendid efforts of the Special Financial Messengers of Zion attached to his department, this great success is largely due.

Sometimes we attach Overseer Speicher to this department for a day or two.

Sometimes we attach that able Elder, God bless him, Cyrus B. Fockler.

He is really a magnificent Gospel Financier. (Applause.)

If he had not been, I think he would have been in Africa many months ago.

We love to send him out because he cannot only talk about finance but he can preach the Gospel, and so can all our messengers—more or less.

Nothing is permanent in Zion. You may have to walk to Africa some day.

I will keep them going, friends.

I will keep them busy.

They love it, too. They never know what is going to happen.

The way I generally do is this: I drop upon a man and say to him, suddenly, "Can you show me any just cause why I should not send you to Timbuctoo or somewhere else in a week?"

I say a few words, let him know what is in my mind, and send him home thinking.

In about a week he comes back smiling: "It is all right, General Overseer."

It is all very well for Overseer Piper to cry—I do not think he pretended anything—but he is not crying over it at all.

He is all right. He sees it just as clearly as I do.

I made him see it.

But I have a splendid department, and you must not provoke me to say things.

Ability of Zion Special Financial Messengers.

I have in the Special Financial Messengers of Zion splendidly able men.

I may have to send some of these Special Messengers across the seas.

I might have to send Deacon Sloan himself to Europe this year.

I will not give away things, but Zion has considerable interest in large mining property, through her members. May God bless her.

I am not sure I will not add an agricultural and dairying department; for it takes about two or three thousand cows now to give us milk. I cannot do everything at once, however.

Zion Lace Industries are ably managed under our direction by Manager Deacon Arthur Stevenson and his brother, Deacon Henry Stevenson, who love and serve God so right heartily and loyally.

They have been faithful and obedient officers, and have before them a glorious future, if they are calm, and wise and thorough, as I believe them to be.

The department over which Deacon Sloan presides, is a subdivision of the General Financial Manager's, but of course is a

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thoroughly organized department that handles all the stock, all the securities of Zion.

One Million Dollars for Zion Stocks Before Next Feast of Tabernacles.

I now give Deacon Sloan direction to coöperate with me in the raising of one million dollars before Zion's Third Feast of Tabernacles. (Applause.)

Help me, and all be Zion Messengers.

What will we do with the money?

In the first place, we cannot get the vast results from our Lace Industries until we fill that factory with machinery and begin to add another, and another, and another unit, like the one now built.

Why Zion Makes Candy.

Then we have got that magnificent thing, Zion Candy and Confection Association.

Some people might smile at that, but do you know why I started that? I went into a store in Chicago one day and saw a quantity of candies with brilliant, flaming color.

I said, as I nibbled a piece of one kind and another, "there is poison in these colors; there is death in that candy."

There are thousands upon thousands of children who die every year through poisonous candy. They wonder why the children die.

That is at the bottom of it.

Overseer Speicher and others talked it over with me, and I found that if we were to preserve our dear children's lives, we must provide them with pure candy.

Somehow they would have candy. They got that from their fathers and mothers, who still want candies, too.

I thought what a sweet, pure confection we could make.

That splendid brother, Deacon Rodda, and his equally delightful comrade, Deacon Cook, had a talk with me.

Tribute from a Prominent Chicago City Official.

Another who had a talk with me, long before either of them, was the present treasurer of the City of Chicago, the Hon. C. F. Gunther, who has often stood up for me.

A few years ago, when he was alderman, when somebody said something against me in the city council, he jumped to his feet and said: "Gentlemen, I attend Dr. Dowie's ministry; I am not a member of his Church, but since he has come into Michigan avenue he has transformed the neighborhood, improved the property. There is a halo of glory around that Tabernacle. You can laugh at Alderman Gunther if you like, but he tells you that Dr. Dowie is a gentleman, a Christian scholar, a great leader, and he is the prophet of a New Dispensation." (Applause.)

That was very good for a man who does not even profess to be a Christian.

One day I was going down to Washington, and he was going down to Atlantic City, and we talked for several hundred miles.

He said to me, "Doctor, when you establish your city, you will be a benefactor to the whole country if you supply your own city and the country at large with a pure Zion candy. (Applause.)

"You will make mints of money, and I know you can do good with it."

That stuck in my mind.

Great Future of Zion Candy.

Zion candy is going to be the means of advertising Zion throughout the whole land and world.

I believe it will come only second—perhaps not that—by-and-by, even to Zion Lace Industries. (Applause.)

I can see it even now.

They come from Waukegan and from Kenosha to buy our candies, and by Saturday night there is scarcely any left.

I want large capital to be able to increase that industry.

I intend to employ our dear Zion youths and maidens, men and women in the building, in the controlling and directing, and in the putting up of these beautiful goods of every kind.

How can I maintain this great population without immensely remunerative industries?

There are other things; but we will not multiply factories where we come into keen competition with others who can do the work better than ourselves.

I do not intend to yield to your solicitation, who want to push me into a great many things.

By the grace of God I am going to do one thing well at a time. (Amen. Applause.)

Then I will do two things well at a time. Then I will do three things well at a time.

Great Field for Zion Bakery and Laundry.

I will get Zion City Bakery into such good condition that no woman will want to bake her own bread.

Then I want to do all your washing for you. I do not see why any good woman should slave at the wash tub, when I can use machinery that can wring out fifty articles in about fifty seconds.

Why should my women kill themselves over the washtub when I can get machinery to do it?

You miserable fellows, why do you not help me to get it done in the laundry?

I know I must make it cheap enough, but if you will give me enough business I will do your washing.

The good women, with their washing and baking done for them, can keep your house like a palace, and make your children bright and bonny, and can train them.

I must ask you not only to approve of what I say but to back me up.

I do not want you women to do with your hands what we can easily do with machinery.

We can take a great big wash and cleanse it in a few minutes.

Then you can preserve the youth of your wife so that when she is fifty she will look as sweet and fresh as when she was twenty.

It is the washtub that kills.

It is the baking that kills.

I will tell you what your wife can do.

She can do her home work first.

She can thoroughly train her children.

She can go to school herself, and she can be trained for work when the children are through with their schools.

You will find you have an educated Christian lady for a wife, and yet a good housewife.

I do not believe in my people slaving away their lives at wash-tubs when we have splendid machinery.

Pray God for these institutions.

I will have three men talk, Deacon Barnard, Deacon Judd and Deacon Sloan.

Address by Deacon Charles J. Barnard, General Financial Manager of All Zion's Institutions and Industries.

Deacon Barnard—"The General Overseer has said that he gives Deacon Daniel Sloan authority to raise one million dollars.

"Let me tell you an incident that happened less than three months ago.

"I was sitting in my home when there was a rap at the door.

"When I opened the door I saw the face of a good old mother who is here tonight.

"She had traveled forty-two miles to lend the General Overseer some money. It was not a large sum, but it was her money, and I thought then if every man and woman in Zion had the same spirit that that good old mother had, the General Overseer would have two million dollars.

"I say tonight, God bless the mother, and let every one do likewise.

"You have had a few facts given to you, but the story can never be told.

"I remember well how, on the first day of March, four years ago, Zion Financial Institutions started out with two men, Deacon Judd and myself.

"We were the whole thing.

"We did all the work.

"We received all the money.

"We paid out not all the money.

"God has wonderfully blessed Zion Financial Institutions under the General Overseer's direction.

"The hammering and the pounding that the Financial Institions have received at the hands of a wicked and ungodly press would have wrecked even as large a bank as the First National Bank of Chicago; but the fact that God was with us and with a mighty leader, and the confidence of the people, have enabled the institutions to come out stronger than ever.

"The loyalty of the people has been something wonderful.

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"We have felt, at many times, that while we were battling, trying to uphold the hands of the General Overseer, that we had your prayers.

"We ask a continuance of your prayers in this year upon which we have just entered." (Applause.)

Address of Deacon H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association.

Deacon Judd—"It is with gratitude to God that I come here tonight to lift up my heart in praise to Him for the part that I have had in connection with this great work, and also for being associated with our beloved leader.

"I have seen the hand of God so plainly manifested in connection with the responsibilities which the General Overseer has placed upon me, that it almost overwhelms me sometimes when I look over the past and see what has been accomplished, when we look back at the humble beginnings to which Deacon Barnard has referred.

"It seemed as if we were tucked off in a little corner, but we never lost sight of what God was going to do in connection with this great work; for we believed in the General Overseer.

"We knew that God was with him, and we knew the people had confidence in him. It was not any confidence they had in us.

"I rejoice tonight, as I look upon this vast multitude that has assembled here, in the loyalty and confidence that you have displayed.

"I thank God that I can have a part in this great work, and I trust that God will keep me faithful and obedient in all things. Pray for me." (Applause.)

General Overseer—Deacon Daniel Sloan. (Applause.)

Address of Deacon Daniel Sloan, Manager of Zion Securities and Investments.

Deacon Sloan—"While I was helping that horse a few weeks ago up those mountain passes, they said that Lord Roberts never looked more stately than I. (Laughter and Applause.)

"I said to those who were with me, 'It is no credit to me that I sit up so straight; because the horn of the saddle is so high, and it is so small that I cannot sit any other way.'

"I felt just about in that same condition in regard to this new work.

"I was taken, a little while ago, from the duties I had so greatly enjoyed and was thrown into this saddle.

"I have had a great deal of fun out of it.

"I do not think that I ever had more fun in my life in the same length of time than I did in that ride I told you about.

"I greatly enjoyed, within the last few days, the wonderful blessing that God has shown.

"I rejoice in the privileges that God has given to His people throughout the country, in rallying about the man whom we love so much.

"We have gladdened his heart, I know.

"God will greatly pour out a blessing upon Zion this year.

"I do not question for a moment but that that million dollars will be realized.

"When we have found it, as God will certainly show it to us, God will then give to us greater responsibilities.

"Let us look up, every one of us, because the redemption that we have been expecting from God is drawing nearer and nearer." (Applause.)

General Overseer—Beloved, there are two remarks I have to make before I close with the commercial and the financial.

I want half a million dollars for the purpose of establishing

Zion City Building and Manufacturing Association.

By means of this, it is my intention, God willing, to build houses by being able to buy material, both lumber and hardware and everything else, in such a way that we shall take advantage of all the best trade discounts, and be able to build houses cheaper by far than could possibly be done by any private contractor.

I desire to employ the best contractors in Zion as foremen, the best carpenters, builders, and plumbers and steamfitters, electricians, that can be got; but I must have half a million dollars capital.

I announce to you working men, that when I send out the intimation of the stock, that I will sell the stock at less per share; possibly twenty-dollar shares, and expect you to take up a great deal of it; because I will divide every cent of the profit above the bare interest on the money, and provision for tear and wear on machinery.

I will divide every cent of profit, beyond what is necessary for carrying on the work in Zion.

I will divide every cent of profit among the workmen who have been working in Zion for one continuous year.

But you cannot get that unless you are helpers with me in this matter. It is your own matter.

We have at least five thousand houses to build in two years.

One thing more.

This is the whole key to the position under God.

"Money answereth all things," and when God saves a man's spirit, his soul, and his body, he makes him a better workman, and a better business man.

Not all are teachers.

There are very few who are teachers, but with the press we can send forth the teaching so that people can get it every week, and get it from the Fountain-head in Zion.

Our people will be magnificent builders, and we are creating a people here who, when this city is well established, I shall be glad to take in hundreds to plant new cities on both coasts and elsewhere, and then I hope to live to lead a vast army to rebuild the Temple at Jerusalem. (Applause.)

That is my crowning ambition: to rebuild in a glorious manner, and help to prepare that City for the coming of the King Himself. It can only be done by building up these cities and creating a people who can do it.

Then came that portion of the service which has always been so great a blessing to thousands throughout the world, the requests for prayers for unconverted fathers, mothers, husbands, wives, sons, daughters and other relatives and friends who are unconverted.

As the hundreds and thousands of people rose at each call, and earnestly joined with the General Overseer in prayer that God by His Spirit might lead these unconverted loved ones to repentance and faith, a deep feeling of personal responsibility impressed itself upon all true hearts, and it was with a fervency of spirit that all softly followed the leading of the General Overseer in the soft singing of the words: "For you I am praying; I'm praying for you."

Prayer was also offered for the sale of property.

The General Overseer then offered the

CLOSING PRAYER.

Father, for Jesus' sake, bless every Overseer in Zion, every Elder, every Evangelist, every Deacon, every Deaconess, every member of Zion Restoration Host, all the Zion Junior Seventies, every worker in every department and place, the entire Church, and give us a glorious year.

Dear Father, bless my dear wife, my dear son, and Father, Father, bless me, even me also, O my Father! Oh, help me, help me to do the work and not to fail or faint or be discouraged. With this dear people I can do all things through the Christ who strengthens. Now may they all be wise. For Jesus' sake.

Now we begin a new year. We are not going to talk about the past. Everything is behind us.

Now we will watch Till He Come; we will wait Till He Come.

Do not bother about anything.

Start a fresh year with fresh courage.

The General Overseer called attention to the close of the campaign for the increase in the circulation of LEAVES OF HEALING to 100,000 yearly subscribers by January 1, 1903, asking the people each of them to make a New Year's present to him of two dollars by sending out at least one yearly subscription to LEAVES OF HEALING.

When he called for the promises of those who would do so, there were thousands who gladly responded.

The beautiful morning light was, by this time, shining over Lake Michigan and stealing into the Tabernacle through every window.

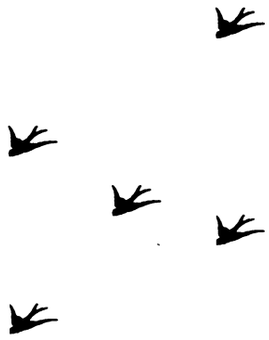
The hour of closing had come.

Although the people had been in almost continuous session for nine hours, they were still wide-awake and loath to leave this place of wonderful blessing.

With clear, strong voices, and an intensity of meaning, they sang the grand and beautiful words of the Doxology.

The General Overseer's voice, full of strength and vigor, with no note of weariness in it, notwithstanding his long hours of speaking to that immense audience, was heard in the words of the Benediction, and Zion's first All-Night with God in Zion City—the greatest, grandest, most glorious and most blessed of all the nine—closed, with Zion's Salutation, "Peace to thee," and Response, "Peace to thee be multiplied."

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Read What They Say

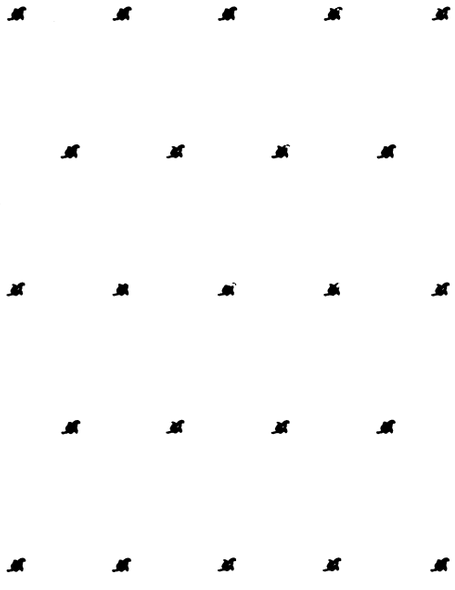
The Witnesses who, from week to week, tell the story of SALVATION, HEALING, CLEANSING, KEEPING, and many other blessings in all departments of their lives, brought to them through

LEAVES OF HEALING

The WATCHWORD for 1903

Of ZION PRINTING AND PUBLISHING HOUSE is

One Hundred Thousand Subscribers to LEAVES of HEALING



Do Not Forget

What God has done for you through this paper. Pray over the matter, and then ask yourself whether any sacrifice is too great in the work of securing subscribers to

LEAVES OF HEALING

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ASTOR, LENOX AND TILDEN FOUNDATIONS.

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 XII. NUMBER 13. CHICAGO, JANUARY 17, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MOTHER HEALED OF INTERNAL DISEASES AND PARALYSIS AROUND THE HEART—CHILDREN QUICKLY HEALED OF VARIOUS AILMENTS.

AS THOU HAST BELIEVED, SO BE IT DONE UNTO THEE.

Into a little place in the Cascade Mountains, the Little White Dove, LEAVES OF HEALING, flew one day, over four years ago. It found its way into a household, where suffering and sorrow were ever present. Disease with its unnamed torments, had cast its ugly shadow there.

The mother, she who is at the center of the home-life, and who gives the home its character, was weak, sick, suffering and dying.

So bitter had the Devil made her life that she scarcely cared to live.

But for her children she would gladly have found rest from her tortures in death.

She was a victim to the terrible diseases peculiar to women.

She had sought relief, not from God, her Father, but from physicians. Physicians are the direct lineal descendants of the sorcerers, against whom God's Word has ever witnessed, and concerning whom He has so clearly warned His people.

Today medicine is not a science, but a hopeless jargon of opposing theories. God has never promised to bless it or to heal His people by means of the poisonous drugs; indeed, He could not, for physicians do not agree amongst themselves as to either diagnosis or treatment.

This woman, like the woman Jesus healed of an issue of blood, had "suffered many things of many physicians, and was nothing bettered, but rather grew worse."



MRS. EDITH SPRAGUE AND CHILDREN.

The poisons which she swallowed and applied in seeking healing, brought on a more deadly disease than any of the others. Paralysis was slowly but surely closing its icy fingers about her heart. One of her little ones was also a sufferer from disease. The defiling fingers of Satan had been laid upon her eyes.

They were swollen and painful. For a time she could not see.

They were rapidly growing worse, and total blindness was threatened. Thus, mother and daughter were suffering when the Little White Dove came into their home.

Upon its snowy wings it bore a Message of Hope.

It told them that it was not the Will of their Father in Heaven that they should suffer from disease.

It proclaimed His Covenant, given so many centuries ago, "I am Jehovah that healeth thee."

It declared the Truth revealed in God's Word, "I am Jehovah, I change not."

It opened to their spirits that wonderful prophecy concerning God's Son, "Surely He hath borne our sicknesses, and carried our sorrows."

It pointed them to the wonderful record of its fulfilment in the life of Jesus, the Christ, who went about teaching and preaching and healing "all manner of disease and all manner of sickness among the people."

They rejoiced to learn that that same

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loving, compassionate, All-powerful Jesus, was there in their sorrow-stricken home, for He had promised, "Lo, I am with you All the Days even unto the Consummation of the Age."

"And," said the white-winged Messenger, "He is the Healer still; for He 'is the same yesterday and today, yea, and forever.'"

The Little White Dove brought them also the stories of many who had believed, who had felt the Healing Power of His Divine touch and had been made perfectly whole.

With simple, childlike faith, which, for its very simplicity, was most mighty, the little one received the truth.

She trusted Him to heal her eyes, who had opened the eyes of the blind so many centuries ago, in Palestine.

In answer to the prayer of God's Messenger to Zion, she was almost instantly healed of the terrible affliction.

The mother's heart was touched.

Her faith was increased.

She turned away from the treatments which had been worse than useless, and were hastening her to the grave.

She began to trust God, and requested God's Messenger to pray for her.

Although she was so far away from him when he prayed, she lifted her heart in prayer at the same time, and God heard.

At the time of prayer, the disease which was killing her was instantly healed.

As she obeyed God, her other troubles disappeared, and ere long, she who had been dragging out a miserable existence, hopelessly hastening to the grave, became a strong, well, happy woman, shedding abroad the sunshine of her joy in the home which had been so dark, and praising God for His wonderful goodness and love and power.

Over four years have passed, and today she and her children are stronger, healthier, happier than ever.

God has done wonderful things for this little family since the Little White Dove fluttered into their home.

And now, O suffering one, who reads this page, that Little White Dove has come to you.

It bears upon its wings the same Message which it bore to them.

It points you to the same loving and All-powerful Father.

It bids you trust and obey in the Name of that same ever-present Jesus.

It offers you, in His Name, the same deliverance which sets these witnesses free.

God is your Father.

Jesus, the Christ, is your Savior, Healer, Cleanser and Keeper.

The Holy Spirit is your Comforter and Guide.

Why not fulfil the conditions and claim the promise?

A. W. N.

WRITTEN TESTIMONY OF MRS. EDITH SPRAGUE.

214 East Twenty-seventh Street,
Tacoma, Washington.

Dear General Overseer:—I feel it my duty to write and tell you some of the wonderful things which God has done for my children and myself.

I say *some*, because it would be impossible to write them all.

Above everything else I thank and praise God for Zion teaching.

It has made a new person of me.

It has taught me how to get right with God and how to live rightly.

I have made mistakes but God has patiently led me along until I have lost my will in His.

When Leaves of Healing first found me in a small place in the Cascade mountains, I was in miserable health, not able to do my own work.

I was taking medicine, and sometimes almost wished to die.

Had it not been for my three little ones who needed Christian training, I should have preferred death to the existence I then led.

I had female trouble about as badly as any one could have it and crawl around at all.

Had I gone to the doctors, I know they would have wanted to use the knife.

I took treatment of Dr. E. B. Foot, of New York city.

He promised to cure me in six months.

I took five different kinds of medicine, used two or three different washes and three different ointments regularly every day for six months.

At first I thought that I was getting better, but when the six months were up I was not better but had a new disease which was taking hold of me, which would soon have finished its deadly work—paralysis around the heart.

I was then taking Leaves of Healing.

Aileen, my second daughter, had only a short time before been healed through your prayers.

I decided to stop taking medicine and trust the Lord.

I wrote to you to pray for me.

The Lord heard and answered.

I have not had any return of the disease.

That was over four years ago.

My other troubles did not go so soon.

I had many things to learn, and to do and undo, but God healed me just as fast as I obeyed Him. I am now entirely healed.

I am sorry to say that I was very slow in obeying in some things, and God had to make me willing.

I can see now how foolish I was in not throwing myself into His loving arms and trusting Him, regardless of what I might see or feel.

Aileen was the first one to be healed in our family.

She had sore eyes (purulent ophthalmia).

There was about one week that she could not see at all.

The eyelids were so badly swollen that the lids could not be pulled apart.

She suffered a great deal with them.

We used all kinds of medicines which are considered good eye medicines, also every kind of poultice we could hear of; but to no avail.

They only grew worse.

As a last resort, I said: "I will telegraph to Dr. Dowie to pray for her, and I will not use another drop of medicine on them."

I sent the dispatch on Monday morning, and by noon the swelling was all out of her eyes and she slept.

Before, she could not sleep, and ate very little.

The next morning she opened them and came running to me saying, "See, Mamma, I can open my eyes."

There was scarcely any inflammation left.

The last time I had been able to open them they looked like a clot of blood.

By the last of that week one would not have known by the looks of her eyes that they had been sore.

I am satisfied that if I had not taken her to the Lord for her healing, she would have lost her eyes, as that disease completely destroys the eyes, when they are as bad as her eyes were.

Blanche was healed of worms.

She used to have very bad spells caused by them.

During the winter of 1900-1901, she was very sick with measles.

She caught cold and they would not come out.

One night I thought that she was dying.

I called on God, and He heard and answered speedily.

She was soon well again.

The 7th of August, 1901, she was taken sick.

She showed symptoms of typhoid fever.

As we have the best Physician, she was healed and back to school Monday morning.

She was in bed only one and one-half days.

I praise God for all He has done for me and mine.

It will soon be four and one-half years since I took the Lord for my Physician.

I have done all my own work, which is no little task, and taken care of a cow and chickens.

I try to go out once or twice every week with Leaves of Healing. It has been such a blessing to me.

Before I read Leaves of Healing I was spending fifteen dollars per month for medicine and twelve dollars per month for a girl to do my work.

Delbert was healed over three years ago of scarlet fever.

He was healed almost instantly.

The children have all been healed of several different ailments.

When they are sick they always want to ask God to heal them.

I ask Zion to pray for me and mine

I know that He is able to keep that which I have committed unto Him.

My daily prayer is that God will use you to His honor and glory and to the blessing of many thousands.

Yours in the service of the Lord,

(Mrs.) Edith Sprague.

RECENT TESTIMONY OF MRS. EDITH SPRAGUE.

Tacoma, Washington, January 1, 1903.

Dear Brother in the Christ: — Peace to thee and all Zion.

In compliance with your request, I will write you of God's goodness to myself and family.

Our dear Father has kept us and blessed us in many ways this last year.

I have grown stronger spiritually as well as physically.

The Lord has kept my children in health, for which I am thankful.

My little boy had his arm broken last May, of which you will find an account in Leaves of Healing, Volume 11, No. 18.

After writing it, I took him to see the doctor, who examined it.

He had to acknowledge that the arm was all right, but he said that I pulled it out all right.

I told him I did not.

"Well," he said, "those things do not do themselves."

I told him that he was right; that God did it.

He got excited and angry, saying that God did not do those things.

I thank God that He does, and I want to learn more of His ways and live closer to Him.

I have more to thank Him for than any one knows of and more than I could write.

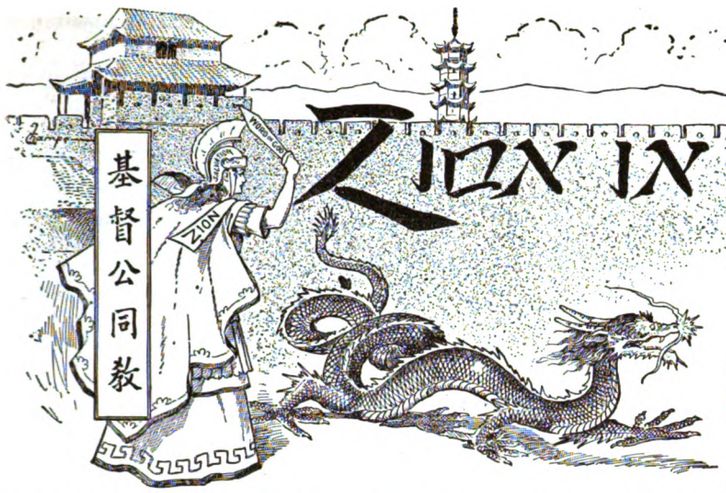
I praise God for Zion teaching every day.

It brings me closer to God.

Yours in His Service,

(Mrs.) Edith Sprague.

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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.

TESTIMONY TO HEALING OF SEVERE STOMACH TROUBLE.

Written by an ex-preacher of the American Baptist Missionary Union, now a member in Zion, Mr. Dzin Tseng-wo.

[*Translated from the Mandarin Dialect.*]

SHANGHAI, CHINA, March 14, 1902.

DEAR GENERAL OVERSEER:—I praise the Lord for His goodness.

My spirit sings praises unto God, because He has healed me.

The Lord loves me, and has saved me from the pit of death.

In the spring of last year, because of overwork and carelessness in eating, very severe diarrhea came upon me.

I had severe pains in my stomach and had no rest day or night.

I passed blood two nights and a day and a half.

The week I took sick I was out every day selling Zion Literature.

On Friday I entered an opium-den.

The keeper did not want me to speak or sell any books because, through listening and reading, one man had given up his smoking, and had also persuaded his friends not to go there to smoke.

I was thrown out into the street, where I was run over by a jinrikisha and hurt my leg.

In the middle of the night I was awakened by terrible pains in my stomach.

I felt as though I had fire inside of me.

Passages like blood from the bowels were frequent, and fever set in.

This kept on until Sunday when I sent for Elder Viking to come and pray with me.

My wife helped me to sit up in bed, and the Elder put his hands on my body and 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," that the pain in the stomach might quickly stop, that I might get strength and be able to eat.

I was immediately relieved, the pain stopped and I felt stronger.

One hour afterwards I ate food, and then sat up for three hours.

At 3 o'clock p. m., Elder Viking, Elder Cossum and Mr. Sz came to see me.

All the disease had passed away.

Many people were at that time sick with the same disease, and a great number had already died of it.

Because of God's grace to me in sending the General Overseer to preach a Full Gospel, I received healing.

I have testified in our Zion Tabernacle to these blessings, but now I give the testimony in written form, in order that many may know, repent, believe and be blessed.

I can testify to the fact that Jesus, the Christ, is the same yesterday, today and forever. DZIN TSENG-WO.

TESTIMONY TO DIVINE HEALING OF A CHINESE GIRL, THIRTEEN YEARS OF AGE.

Healed at the Moment of Prayer and the Laying on of Hands in the Name of Jesus, of a Terrible Cough and Consumption of One Year and a Half Standing.

The testimony of Miss Dzin Yiu-ing is written by herself in the Ningpo dialect. Translated into English it reads as follows:

SHANGHAI, March 1, 1902.

DEAR GENERAL OVERSEER:—In the 16th chapter of Mark, beginning with the 15th verse, Jesus promised His apostles that if they laid hands on the sick in His Name the sick would be healed.

After this the disciples obeyed the commandment of the Christ.

They went out to preach the Gospel; the Lord helping them, they performed miracles, thereby showing that what they preached was true.

In our time the General Overseer is perfectly following the command of Jesus in this respect.

Although I am young I have already experienced blessing at the time of laying on of hands in the Name of Jesus.

In the summer of the year when eleven years old, I took sick with a fever which came on every day.

My skin became very yellow and I began to get thin.

At this time I was a student in the Baptist Boarding School for Girls in Ningpo.

When I took sick, Miss Corbin, the principal, was away, but Mrs. Chang, our matron, was as kind as if she had been my mother.

She took me to see the physician of the Church of England hospital in Ningpo, because the Baptist physician, Dr. J. S. Grant, was away, and I had taken all the medicine he gave me.

Dr. Grant examined me and gave me many kinds of medicine.

I got no better, but rather grew worse.

My cough increased and new medicine was added, but the more I took the weaker I became.

Because my cough became alarming and I looked so very thin, Miss Corbin sent me, with an elderly person, to my brother in Hangchow.

He went with me to my home in Huchow.

When my father saw me he burst into tears.

Later my father, stepmother and brother fell on their knees to pray for me.

I was next taken to a Huchow physician, Dr. Eubank, who said that it would be difficult to heal this disease.

I was then twelve years of age.

When the warmer weather came on the cough became somewhat better, but in the ninth month of the same year, the fever came back and I could not eat.

My father told me that my mother died of the same disease which I had.

We had then come to Shanghai to the Christian Catholic Church in Zion and I wished that Jesus would heal me.

In the beginning of November, at an evening meeting, Elder Viking laid hands on me in the Name of Jesus and prayed, and from that evening my cough and fever-sweats stopped and I was healed.

From that time it has been my desire to quickly obey Jesus.

December 7th Elder Viking baptized me.

I thank my Heavenly Father that from the time I became a member of the Christian Catholic Church in Zion, my body has increased in strength.

My heart is very happy and now I am praying that the Lord may help the officers of the Christian Catholic Church in Zion to work miracles in His Name in order to testify to the truth of the Gospel.

I also hope that those who hear and read this testimony may receive blessing.

(MISS) DZIN YIU-ING.

Praise and Testimony

God Blesses Faithfulness in Paying Tithes.

SUFFOLK HOUSE, IPSWICH, November 1, 1902.

DEAR GENERAL OVERSEER:—I should like to testify to the blessing of God received in paying tithes.

In the eight months that I have been in Zion and paid my tithes I have had my salary increased four times.

I am so glad that I ever saw LEAVES OF HEALING.

It has been the greatest blessing of my life, for which I thank God and you, dear General Overseer.

I was a member of the Wesleyan Methodists before I became a member of the Christian Catholic Church in Zion, through reading Zion Literature.

I began to see how much there was lacking in the Methodist teaching through reading LEAVES OF HEALING.

I now rejoice in the Full Gospel as taught in Zion.

Praying that God's blessing may rest upon you and Zion everywhere, I am,

Your brother in the Christ, C. W. MOLE.

God Answers the Prayer of Faith.

WIARTON, ONTARIO, CANADA.

DEAR GENERAL OVERSEER:—Your letter received telling us you had prayed for Ethel, asking God to rebuke the cold and give her a gracious deliverance.

I send this little note of thanksgiving to Zion's God and to you, His Messenger, for the answer to prayer in her behalf.

Just a few days after I sent the request she was entirely healed of a severe cold which had lasted for weeks.

Thanking you for the interest you have taken in us, I am,

Yours till Jesus comes,

(MRS.) ELLEN JASPER.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, JANUARY 17, 1903.

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EDITORIAL NOTES.

"JEHOVAH SHALL OPEN UNTO THEE HIS GOOD TREASURE."

The Heaven to give the Rain of thy Land in its Season,
And to bless All the Work of thine hand:

AND THOU shalt Lend unto many Nations;
AND THOU SHALT NOT BORROW.

IN THE EDITORIAL NOTES of our issue of November 15, 1902, page 101, we declared that these solemn words of Moses, the leader of God's Israel, which are recorded in the 28th chapter of the Book of Deuteronomy, had become a matter of most earnest consideration and prayer, and had led us finally to a most important Declaration of Zion's Financial Policy.

We wrote:

We have determined to obey, God helping us, at all risks, the Command,
"Thou shalt Lend unto many Nations,
And thou Shalt Not Borrow."

WE HAD SCARCELY made the Declaration before we were subjected to very severe temptations.

A very large sum of money was offered us on loan, upon excellent terms, and for several weeks it did not seem as if God were responding to our appeal in any very large measure, for the capital required to push forward the Industries which has been so strongly and victoriously established in Zion City.

ON THE MORNING of Lord's Day, December 28th, we clearly discerned the hindrance.

In a very forcible speech in our Great Gathering at 6:30 a. m. in Shiloh Tabernacle, we declared our purpose of standing by the Policy of Not Borrowing.

We demanded that all our officers and all our people should loyally support us in it, and repent of their past failure to do so in some cases.

GOD MIGHTILY BLESSED our words, and on the following day, Monday, December 29th, more than Eighty Thousand Dollars ($80,000) worth of capital was subscribed.

Within that week, ending January 2d, subscriptions for shares of Zion Stocks in the various Institutions, amounting to nearly One Hundred and Seventy Thousand Dollars, were received.

THE BLESSING has continued from day to day.

In our issue of last week we reported that at the close of business on Friday, January 9th, the subscriptions for Stock, from December 1st to that date, had amounted to $414,300.

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THE DAILY BLESSING still continues.

We have now the joy of announcing that, up to the close of yesterday's business, Friday, January 16th, the Subscriptions to Stock, from the 1st day of December, amounted to the sum of Five Hundred and Fourteen Thousand and One Hundred Dollars ($514,100).

WE THEREFORE SAY, that God has in a marvelous manner justified our Faith in Him and in His inspired Word to Israel, since IN FORTY-ONE BUSINESS DAYS God has poured into Zion OVER HALF A MILLION DOLLARS, payable on or before March 1st.

This is an average of over $12,500 per day.

WHEN OUR READERS remember the severe attacks of the press upon Zion's Financial Institutions, continued over several months, and the coöperation of certain powerful evil elements in the business world, these results are all the more remarkable.

THE PRESS, save for a few foolish remarks, such as the editorial squib by the *Chicago Tribune*, to which we directed attention on Lord's Day, January 4th, in the Chicago Auditorium, has now come to recognize the fact that the stocks in Zion Industries have advanced to *ten per cent. above par.*

They are commenting upon the announcements which we are enabled to make from week to week of the continuous pouring of Resources into Zion.

MOST OF THE misrepresentation and lying has now entirely ceased, and even our adversaries express unbounded astonishment.

IT IS ALSO everywhere admitted that this confidence in Zion's Commercial and Financial Institutions is well founded.

ALL VISITORS to Zion City can see at a glance that God has indeed been with us, and that a substantial and powerful City is being strongly established.

WE HAVE RECEIVED a very interesting report from our Manager of Zion Lace Industries, Deacon Arthur Stevenson, under date of January 12th.

He informs us that our Factory is now supplying Zion Lace to over five hundred (500) of the largest retail dry-goods stores in the Principal Cities of the United States of America.

He says:

Up to date we have taken 560 orders.

We had 500 in the old year, up to December 31st, and the 60 is the quota added to the new year's work.

Three hundred of these orders have been shipped; 37 of these being in the new year.

So you see that even now the orders come faster than we are able to get them out.

I am almost afraid to send out any more travelers, because I know they will take orders so rapidly that we shall not be able to make the goods and deliver them in time.

The Spring business will be immensely larger than the Fall, and with our present limited capacity we will only turn out enough goods to tantalize the market, whetting its appetite, and not being able to satisfy it.

AS MAY BE SUPPOSED, our manager goes on to plead for an increase of Machinery, and that additional orders shall be placed for New Machines with English builders as rapidly as possible.

This we are doing.

In a few days a number of very large, beautiful and new machines will be delivered at the Factory; and with the Increased Capital coming to us, we shall be able to place larger orders this year than we had supposed likely.

OUR ENGLISH LACE EXPERTS in the Designing, Drafting, Making, Dressing, Bleaching and Preparing Departments, have all worked splendidly.

They have educated hundreds of Americans—men, youths, women and girls—who are intelligently going forward learning this beautiful trade.

WHILST WE WRITE we have in our hands some of the most beautiful designs that we have ever seen from our Lace Industries, and we do not wonder that they have been immediately purchased by the largest lace houses in the United States, who are eager to get their supplies quickly.

ONE OF THE convincing evidences of the esteem in which the product of Zion Lace Industries is held is the large space which dry-goods houses in various cities give to costly advertising in the public daily papers.

The firm to whom we have given the exclusive right, for the time being, in the City of Omaha, Nebraska, advertises Zion Laces in about one half of an entire page of the *Omaha Bee.*

MERCHANTS AS NEAR to us as Waukegan, Illinois, have published expensive advertisements in the local papers there.

This practice is now becoming general, and the fact that merchants are prepared to pay large sums to advertise our Laces *in the interests of their own trade* shows their sincere business appreciation.

WE HAVE, ALSO, a number of very appreciative letters from large houses in all parts of the United States.

Not having asked their permission to publish their names,

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we cannot do so; but we shall make some quotations to show how Zion Laces are received.

These letters are from many different States—North, South, East and West.

We will quote from only a few of them.

One large house in Missouri says:

Your laces are very satisfactory in values and styles.

We would like you to send us samples of a few of your best values in Lace Curtains.

Kindly have them come forward by express at once, together with prices.

The house from which this letter is written is one that extends over an entire block in the city where it has been established for many years.

ANOTHER LETTER, written from an important city in the State of Illinois, says:

We received your Laces and are very much pleased with them, and your promptness in filling orders.

We are interesting the people with Zion laces, and their praise is of the highest, in favor of the beauty and design of your laces.

We had a New York representative of a large lace house here who formerly sold Laces to us. He said he could not compete with Zion Laces, and packed his grip and left; so much for Zion Laces and prices.

We wish to buy our Lace Curtains from you this year.

Please ship a line of samples as soon as you have a complete line ready.

Please inform us how soon we can see them, as we are overrun with salesmen showing Lace Curtains, but we will not buy until we see your line.

Please keep us informed on the new things you make.

Give us your careful attention, and we will do our Lace Curtain and Lace Business with you.

We shall make a grand Zion Lace display in one of our large windows as soon as the weather permits.

ANOTHER large business house in Kentucky writes:

We have had one sample order of your Laces, and found same to be very satisfactory.

Would like to ask if you would send us samples of your Laces, that we may select and order such patterns as wanted.

Please send some at once, and oblige.

FROM A CITY IN TEXAS, a very artistic gown maker and high-class tailor, who is also an importer and dealer in laces, etc., writes:

Your laces are very pretty and good indeed.

A LITTLE INCIDENT told us verbally by our manager will also prove how well founded our statement is that we have completely captured the American market, and that our beautiful Zion Lace is more than a match for the European product, which has hitherto been all that Americans have been able to get.

A very large house in Chicago, which has bought thousands of dollars' worth of our Laces already, was very desirous to see some of our most recent designs, and asked the manager to come in and show them, which he did.

After making a very satisfactory purchase, the following incident was told:

They were apparently trying to find out whether their customers were buying the Zion Lace from curiosity or because of its superiority, and they took a very practical way to test it.

They removed all the Zion labels from the Laces, put on their own labels, and then mingled our Zion Laces in their Lace Hampers with the English and French products.

The result was that our Laces were all taken and the others were left.

This was an unsolicited and a convincing tribute to the undoubted superiority of Zion Laces.

WE THINK we have a right to "glory in the Lord" in these facts, when it is remembered what trials and toils we have gone through to establish this Industry.

It will be very satisfactory to our beloved people in all parts of the world to know that our success is apparently so assured.

WE HAVE ROOM in our present Factory, which we built in excess of our immediate needs, for a very great deal of machinery, and we shall now address ourselves to using the large sums of money which have been subscribed for lace stock, when we receive it, in the Purchase of additional new machinery, and in the pushing of the Industry in every possible way.

IT WILL NOT be long until we shall require to build another complete Zion Lace "unit" like unto the one that we now have, which is most perfect in every detail, and which covers eight acres of floor space.

We intend to keep on doing this as rapidly as we can get the Capital, and educate the people.

WE HAVE Scores of Millions of Dollars of Trade *per annum* in sight; and, notwithstanding that we are selling lace so much lower in price than the imported article, we are making large and satisfactory profits.

THE BEAUTIFUL Zion Lace Curtains, which are now to be seen in Elijah Hospice and the windows of our offices and rooms in the Administration Building, have attracted much attention in the novelty and beauty of their design.

EARLY NEXT MONTH we hope to place a very large quantity of these Lace Curtains in the market, but we have fewer Lace Curtain Machines than we have Lace Machines,

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and we are giving our attention principally to the latter, laces being more profitable.

These Lace Curtains can be had in all parts of the country, and also through Zion City General Stores, within a few weeks.

GOD HAS wonderfully favored us in being able to lay hold of a beautiful and useful Industry, which will enable us to give employment to tens of thousands of persons; not only in the manufacture of these Laces, but in other Industries which will naturally arise out of our great success.

WE ARE somewhat amused, and also very much interested, in the unexpected demand which has arisen in all parts of the United States, and even in distant countries, for Zion Sugar and Confection Association Pure Candy Products.

The Purity, Originality and Workmanship of Zion City Candies is already so well established in our own immediate neighborhood that surrounding towns send in their buyers, and, with the demand in our own little city, we use up completely every pound that the Factory can make.

WE TRUST to receive subscriptions to that Stock, so that we shall be able to build a large Factory in the coming spring.

Indeed, we have begun work upon the foundation, although the weather is not favorable for going on with the work as rapidly as we could wish.

We also need special capital for this.

IT IS CLEAR to us that the fact that we are producing so beautiful and pure a Confection is being warmly appreciated by Christian fathers and mothers throughout the land.

The dangers, and often disasters, that follow the eating of many poisonous confections, is leading large numbers of retailers to urge us to push on with our Industry.

THERE IS NO DOUBT that with a well-equipped factory and plenty of machinery, our excellent brethren, Deacons Rodda and Cook, than whom there are no more experienced superintendents of candy factories in America, will be able to establish a large and remunerative business.

ZION CITY LAUNDRY and Zion Milling and Baking Association are pushing forward their work rapidly, and they doubtless have a great future before them.

The latter is being put upon a strong foundation, and we hope before the year is through to supply, not only Zion City, as we do now, and the neighborhood, but our friends in distant places.

ZION CITY GENERAL STORES have done an amazing business during the past year.

These Stores arrest at once the attention of all visitors to the City, by their magnitude, excellent arrangement into departments, splendid order, and good administration in every way.

Deacon Clendinen makes an able and efficient General Manager.

But it will be impossible for us to deal with the Stores in a brief Editorial Note.

It is our intention, however, to bring the STORY OF ZION up to date in our Anniversary Issue of February 28th, which will contain the report of our Anniversary Gatherings, and a Review of the whole work of Zion in all its four great Divisions — Ecclesiastical, Educational, Commercial, and Political.

We hope to prepare also a careful outline of the Progress made in Zion City, illustrating the Wonderful Story by a large number of photo-engravings of the Hospices, Tabernacle, College and School Buildings, Administration Building, Public and Private Houses, Factories, etc., actually visible.

These will probably require to be added as Extra Supplements to our LEAVES OF HEALING from week to week for probably the whole of the month of March.

We shall do our utmost to give our friends everywhere a good View of the Christian Catholic Church in Zion, and of the City of Zion as they appear to us on our Seventh Anniversary.

WE ARE GRADUALLY receiving detailed Annual Reports for 1902 from our various Institutions and Departments in Zion.

We shall give numerous extracts from these in the approaching Supplements containing the story of Zion.

We think, however, that it may be well to state some facts in connection with one Department to which we have given the control of many matters connected with Zion City; namely, the Zion Land and Investment Association.

DEACON H. WORTHINGTON JUDD, in his Annual Statement of Business, shows that we have expended for the year 1902 on Buildings for Association Purposes, Teams, Equipments, Tools, Street Improvements, Grading, Genera' Office Expenses, Sidewalks, Horticulture, Forestry, Engineering and Surveying, Artesian and other Wells, Sewer Construction and Water Mains, the sum of One Hundred Sixty-five Thousand Three Hundred Twenty-five Dollars and Sixty-one Cents ($165,325.61).

In addition to this, a vast sum of money has been paid on account of Land Purchase, Dividends on Stock, Taxes, etc.

Our leasehold sales' account shows that we have received the sum of One Million Fifty-one Thousand One Hundred Thirty-one Dollars and Eight Cents ($1,051,131.08) from July 14, 1901, up to December 31, 1902.

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WHEN WE CALL attention to the fact that the entire cost of the Land Purchase is only One Million Eighty-five Thousand Three Hundred Eighty-two Dollars and Fifty Cents ($1,085,382.50) it will be seen that we have received a sum in payment of Leasehold Purchases nearly equal to the entire cost of the whole area.

To put it more plainly, we have already received One Million and Fifty-One Thousand Dollars ($1,051,000) for lots occupying less than Six Hundred (600) Acres; and the entire cost of the entire area of Six Thousand Four Hundred Sixty-Six Acres (6,466) is only One Million Eighty-Five Thousand Dollars ($1,085,000).

SINCE THE BEGINNING of the year we have purchased another One Hundred Twenty (120) acres, which brings the entire area up to Six Thousand Five Hundred Eighty-Six (6,586) acres.

LAND IN ZION CITY is constantly increasing in value, and we are able to get twice as much for lots as we did last year.

A number of persons who have chosen to realize on the increased values have secured in a great many cases more than one hundred (100) per cent. above what they paid for their lots a year ago.

IT MAY INTEREST our readers, also, to know that we have graded Twenty-Five Miles of Streets in Zion City; that we have slagged and graveled nearly Six Miles; that we have laid Fourteen Miles of Sidewalks, and that we have built One Hundred and Ninety Bridges and Culverts.

WE HAVE ALSO planted large areas of potatoes and strawberries and a general garden.

WE HAVE on hand Three Thousand Six Hundred (3,600) Fruit Trees, and Twenty Thousand (20,000) shade and ornamental trees.

WE HAVE PLANTED Shade Trees on Nineteen Miles of Streets, to the number of Nine Thousand Fourteen (9,014), nearly all of which are healthy and vigorous.

WE ARE farming a considerable quantity of land, and have reaped many thousands of bushels of grain and cut hundreds of tons of hay.

THIS IS SIMPLY an outline of a report from *one* of our great departments and will give our readers an idea of what may be expected when we give a synopsis of all.

IN OUR LAST ISSUE, whilst dealing with the Chicago *Tribune's* first editorial lie concerning Zion for 1903, we spoke of the fact that Zion's Institutions had paid for freight, etc., to the great Chicago & North-Western Railway Company, the sum of One Hundred and Eight Thousand Dollars ($108,000), and we said there were "sometimes seventy (70) cars upon our sidings at one time."

Our Commercial Agent, Deacon J. H. Paxton, who is in charge of all our business at the Chicago & North-Western Railway Freight Depot, sends us a report under date of January 12th, in which he shows that we under-estimated the number of cars on the sidings at one time, and that the *average* was considerably more than seventy cars, on one occasion reaching *One Hundred and Eighteen (118) cars in one day.*

AS WILL be seen, he makes the astounding statement that the total number of cars loaded for the year 1902 is very close to Four Thousand (4,000).

If we take these to average Twenty tons each, this would make a Freight Traffic of Eighty Thousand (80,000) Tons for the year.

To make this point clear, we will now give his letter in full.

ZION CITY TRANSPORTATION BUREAU
JOHN ALEX. DOWIE
DANIEL SLOAN, Superintendent
J. H. PAXTON, Commercial Agent

ZION CITY, ILL., January 12, 1903.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church in Zion, Zion City, Ill.

Dear General Overseer:—Since reading your reply to the Chicago Press Liars concerning the alleged "Shrinkage of Zion's Assets," in last week's LEAVES OF HEALING, page 366, wherein you made the assertion that there were "sometimes as high as 70 cars on our sidings at one time," I have been led to make a little investigation along that line, and thinking that possibly the result may be of some interest to you, I will give you a few of the items thus gathered.

I find from our records that instead of 70 cars, we often had more than 100 cars on our siding at a time during 1902.

During the month of May, 1902, the average was considerably more than 70 cars each day, and on the 19th of May there were 118 cars in our yards for this Station.

There were quite a number of days in July which show more than 100 cars in our yards.

The total number of car-loads for the year 1902 is very close to 4,000.

We expect that during the coming spring and summer we shall be obliged to have the switching done at night in order to be able to handle the business at all, because of the great delay in unloading cars occasioned by having the switching done by day.

Faithfully your servant in Jesus,

J. H. PAXTON, Commercial Agent.

IN LEAVING, for the time, these business matters, which are so very important in the development of Zion, we feel it right to again rejoice before all God's people, in the fact that our Obedience to Him has been followed by such Wonderful Blessings.

THE PROMISE OF GOD to Israel, given from Mount Gerizim the Mount of Blessing, nearly Thirty-four centuries ago, is being fulfilled in Zion today.

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AND JEHOVAH shall make thee the Head,
And Not the Tail;
And thou shalt be Above only,
And thou shalt Not be Beneath;
If thou shalt hearken unto the Commandments of Jehovah thy God,
Which I command thee this day, to Observe and to Do them;
And shalt not turn aside from Any of the Words which I command you this day,
To the right hand, or to the left,
To go after other Gods to serve them.

THESE WORDS FOLLOW the quotation witn which we began these Notes, from the 28th chapter of the Book of Deuteronomy:

Thou shalt Lend unto many Nations,
And thou Shalt Not Borrow.

WHEN WE HAVE MADE a fuller statement of Zion's Business Affairs in the Story of Zion, it will be seen that we are justified in calling for Millions of Dollars for subscriptions to Stock in our Present Enterprises; and for at least a Million Dollars to enable us to carry out the undertaking of all private and public buildings in the City of Zion in future.

NO NEW CONTRACTS have been taken in Zion City for some time; all new work being done by the Zion Construction Department, pending the organization of the Zion Building and Manufacturing Association, of which we have written in previous issues, and which we shall establish, God willing, not later than the 10th of April.

WHEN THE SUBSCRIPTIONS to our Present Stocks reach One Million Dollars we shall close the lists, and hold these stocks at Ten per cent. premium; that is, we shall not sell the One Hundred Dollar per share stock at less than One Hundred and Ten Dollars; for that is a low estimate of the Present Value of these Stocks.

THE NEW ASSOCIATION will be floated at par, at Twenty Dollars ($20) a share; and we hope, as we have already stated, to issue the Agreements, and to receive subscriptions to that stock at an early date.

We cannot doubt it will soon be at a premium, for it is an Association that will from the beginning be very profitable.

AFTER PAYING the guaranteed eight per cent. interest to the stockholders in the Zion City Building and Manufacturing Association, and making provision for the wear and tear of machinery, etc., we shall divide the Excess of Profits in the following way:

Ten (10) per cent. of that overplus to the General Funds of the Christian Catholic Church in Zion.

Thirty (30) per cent. of that overplus to be added to the interest payable to the shareholders.

Sixty (60) per cent. of that overplus to be divided, pro rata to salaries, among the workmen in that Association who have been in our employ for at least twelve months.

WE SHALL at the same time take care that the price charged to our people for their buildings shall be lower than could possibly be charged by the most careful contractors.

Buying for cash at low prices vast quantities of building material etc., we shall be able to secure discounts of nearly three per cent. on every month's bills, which in itself provides a good margin of profit.

OUR AIM will be to build well and economically for rich and poor, giving just values, and yet securing a good profit for division amongst stockholders, workmen and Zion in the way we have just stated.

WE HAVE already selected for the office of General Manager of this important Association a gentleman of very great capacity and large experience.

God has been training in Zion for years a large number of excellent Builders who will be put into positions of authority as Superintendents of Construction and carry out the various contracts which the Association will undertake.

WE MENTION this again, because we desire our people to clearly understand what this Association will be, and to prepare for it.

Large numbers of our friends in this and all other Continents intend to make very large Investments in Zion City this year.

In fact we can say "There are Millions in sight!"

FURTHER INFORMATION on this subject can be obtained by addressing Deacon Richard H. Harper, General Manager of the Zion City Building and Manufacturing Association, Zion City, Illinois.

WE HAVE GIVEN directions to our Law Department to prepare the necessary legal documents to bring this Association into existence; and when these are completed a Prospectus and Forms of Application for Shares will be prepared.

Meanwhile, Deacon Harper is ready to give all the information within his power on this subject.

THE NEW ASSOCIATION will absorb the Zion City Lumber Association, Zion City Power, Plumbing, Lighting and Heating Association, Zion City Brick Yards, Zion City Planing Mill, etc., and, probably, the Builders' Hardware Department of the Zion City General Stores.

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BUILDINGS for the work of this great Association will be constructed as early as possible.

Meanwhile we shall continue to select the Departmental Managers, some of whom have already proved themselves competent in the important positions which they now occupy in connection with some of the Associations named, as likely to be absorbed by the proposed Consolidation of all the Building Interests of Zion City.

NOW WE TURN with great delight to the contemplation of the work that is dearer to us than all beside, the Spiritual Work of Zion, which we never allow to be neglected for a single moment, amidst all these important matters.

LAST LORD'S DAY was a most remarkable one in many ways.

A severe blizzard was raging in the early morning, and yet there were thousands in Shiloh Tabernacle while it was still almost dark.

THE GREATER PART of a Thousand Members of the Zion Restoration Host went to the City of Chicago on the Special Trains between eight and nine o'clock.

A large number of earnest Workers and Worshipers went in also on the 11:44.

THE DAY was one of the coldest that we have experienced this year.

Not only was the thermometer below Zero, but the wind was particularly cold and piercing; yet Zion Restoration Host went forth doing their work joyfully and returning joyfully.

So far as we know, not one single person received any injury.

THEY MUST have visited homes inhabited by hundreds of thousands of persons, where they left their verbal and printed Messages from God and Zion, with the salutation,

"Peace be to this House!"

IT WAS WONDERFUL, also, to see about three thousand persons assembled in the Auditorium at three o'clock; for traveling throughout the city was difficult and unpleasant, and the streets "downtown" seemed empty, bare and cold in the extreme.

OVERSEER JANE DOWIE also reported fully three thousand persons present at the Afternoon Service, which she conducts in Shiloh Tabernacle every Lord's Day, at the same hour as we speak in the Chicago Auditorium.

THE RESULTS of the work of that day have been very marked in a large number of cases.

Salvation, Healing and Holy Living came to many hearts and homes during the hours of consecrated labor which we all gave gladly to our Lord and King, in seeking to save those for whom He gave His life.

ONE OF OUR LARGE new Schoolhouses, two floors of which are used for school purposes, and the large Upper Room as a Zion Tabernacle, was opened last Monday, and filled with bright and happy children.

The other two Schoolhouses will soon be ready and will be filled at once.

THE EASTERN WING of Zion College Building, which will accommodate about 1,200 pupils, is now being roofed in.

The beautiful proportions of the building are now appearing, and it is greatly admired, being built of stone, backed with Zion brick.

AN EXCELLENT RALLY of Zion Restoration Host was held in Shiloh Tabernacle last Monday evening.

There was a good attendance at the Divine Healing Meeting on Tuesday afternoon, which we conducted, praying afterwards with several hundreds of sick folks.

BUT IN SOME RESPECTS the most remarkable meeting of the week was the Weekly Assembly, or Rally as it is usually called, on Wednesday night in Shiloh Tabernacle.

About a score of our principal officers were on the platform, and several made very able and interesting addresses on every phase, almost, of the work of Zion.

AT THESE GATHERINGS we speak freely and encourage our officers to do so.

The people know that they may expect to hear much that will interest them in connection with Zion's Onward Progress, especially in Zion City.

FROM ALL PARTS of the country we are receiving letters expressing interest in our Mission in New York City next October.

We hope to be able to give a month to that Mission, and are making much careful preparation.

WE HAVE ARRANGED with one of the great trunk lines to give excellent train service both of day coaches and of Pullmans to carry the Restoration Host to New York.

We expect to sign the agreement with the company next week, and then we shall give further details.

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THE NEW YORK PUBLIC

MEANWHILE, we have sent Elder Abraham F. Lee, the Recorder of Zion Restoration Host, and Deacon James F. Peters, General Auditor, and Superintendent of Zion's Transportation Bureau, to the City of New York.

They left on Tuesday afternoon, January 13th, by the Lake Shore & Michigan Southern Railway, and will probably be absent a week or more, making careful inquiries as to the renting of halls, and the securing of accommodations for the thousands of the Zion Restoration Host who will probably accompany us, and who will carry the Message of the Christ to thousands of homes in the City of New York.

These brethren will also make inquiries, and probably visit Boston and Philadelphia, arranging for Zion Restoration Host Excursions to New York.

We desire to know as quickly as possible all who intend to go, divide them into their Seventies, appoint leaders and captains, and have them set apart far in advance to their various districts, so that the moment they land in New York they will know where their fields of labor are.

This is done in advance every week in Chicago.

WE HAVE an intense desire to be useful to the multitudes of New York who have not yet received the Blessings of the Everlasting Gospel and the Everlasting Covenant.

That Gospel and Covenant comprise Salvation, Healing and Holy Living, through faith in Jesus, the Christ, by the power of the Holy Spirit.

WE HAVE no new Gospel, but it is the Full Gospel; and a Reality, not a mere verbal expression.

ALL WHO ARE MEMBERS of Zion Restoration Host, and desire to come to Zion City to join in this Excursion to New York, will please to communicate as early as possible with Elder Lee, so that he can arrange transportation and accommodation for them.

Cards of Application for the Excursion will be prepared upon the return of Elder Lee and Deacon Peters.

WE WOULD REMIND our readers that the Story of Zion in its secular aspect is told twice a week in the columns of THE ZION BANNER.

THE BANNER has now a large circulation, not only in Zion City, but amongst friends outside, who are interested in its progress.

It is published every Tuesday and Friday, and, besides the news of Zion City, it contains outlines of the principal addresses delivered at the various meetings and rallies in Zion City during the week.

It is impossible for us in these pages to give our friends the daily news of Zion City as fully as it is given in the columns of THE ZION BANNER.

WE HAVE BEEN very busy this week in reviewing the Details of Administration in many departments of Zion.

A number of changes have been made, and officers in a number of cases have been transferred to positions where they are likely to be more useful than in those which they have been previously occupying.

It takes Time and Patience to be able to find the right positions for thousands of workers, and place them where they can do the work for which they are best fitted.

NEXT LORD'S DAY WEEK, January 25th, at 3 p. m., a Great Praise and Testimony Meeting will be held in Chicago Auditorium, conducted by Rev. J. G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion City.

WE HOPE to be present in spirit, although absent in body.

We shall speak, God willing, our Personal Testimony and that of Overseer Jane Dowie, through the Phonograph.

We feel that we want to take a part in that Festival of Praise and Testimony to the Faithfulness of God, and to the Permanence and effectiveness of His Covenant, as the Deliverer of His people, in Spirit, Soul and Body, from all oppression of the enemy.

LET OUR FRIENDS in and around Chicago pay close attention to the directions of Overseer Speicher, and fill up their Testimony Cards in writing and in ink, carefully, in their own homes, letting him have them in good time to be able to sort them and handle them in an orderly manner.

Thousands will testify, God willing, on that occasion.

FROM ALL the Ends of the Earth Good News is coming, telling us of how the work of Restoration is beginning in the hearts and lives of ones, and twos, and tens, and hundreds, here and there, on all the Continents, and in most of the Nations.

TO ALL in every land who stand with us for God and the Restoration of His Kingdom, and All Things which He has promised, I send the Loving Salutation:

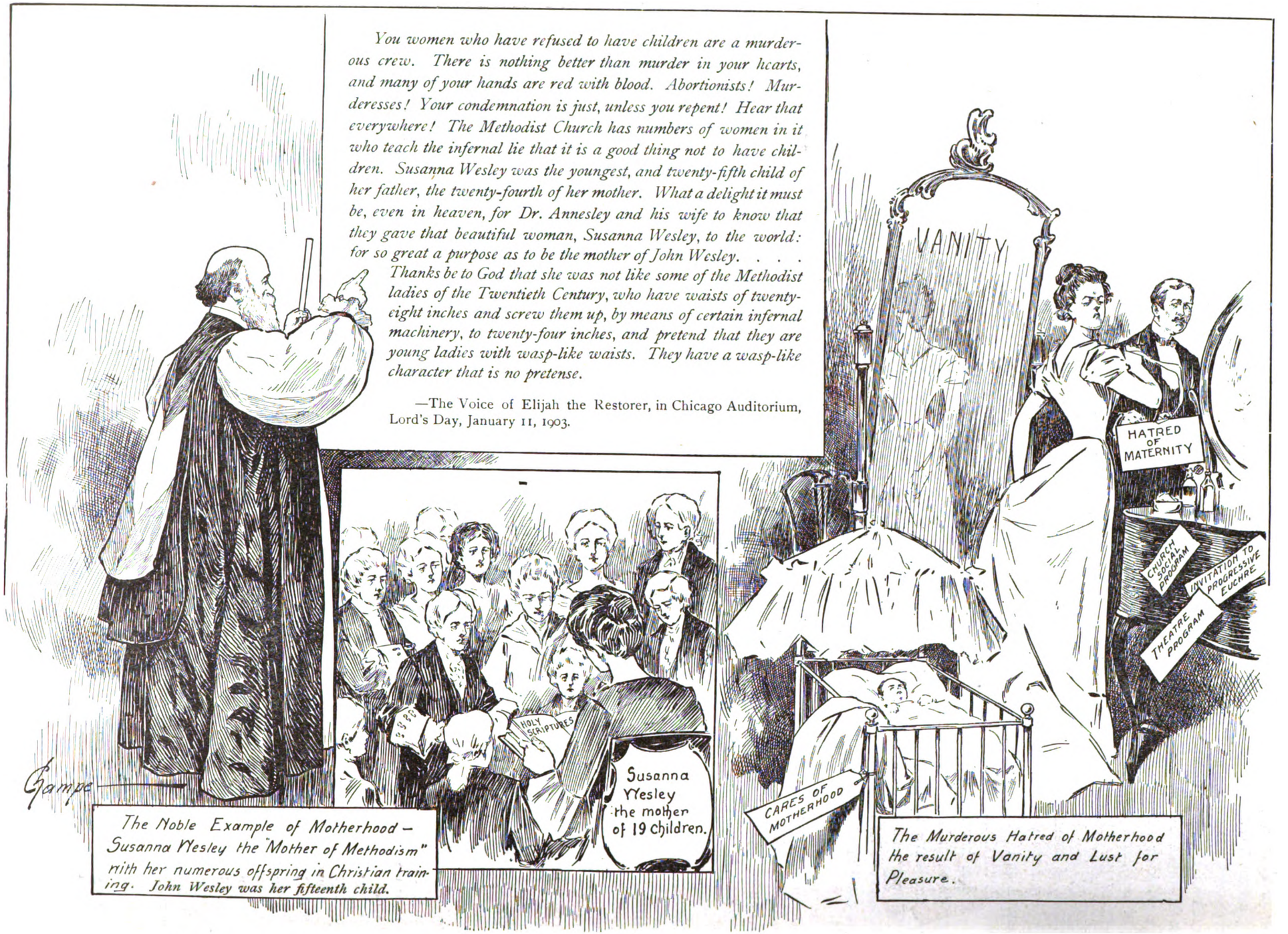
"Work, Watch, and Wait, 'Till He Come!'"

BRETHREN, PRAY FOR US.

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You women who have refused to have children are a murderous crew. There is nothing better than murder in your hearts, and many of your hands are red with blood. Abortionists! Murderesses! Your condemnation is just, unless you repent! Hear that everywhere! The Methodist Church has numbers of women in it who teach the infernal lie that it is a good thing not to have children. Susanna Wesley was the youngest, and twenty-fifth child of her father, the twenty-fourth of her mother. What a delight it must be, even in heaven, for Dr. Annesley and his wife to know that they gave that beautiful woman, Susanna Wesley, to the world: for so great a purpose as to be the mother of John Wesley. . . . Thanks be to God that she was not like some of the Methodist ladies of the Twentieth Century, who have waists of twenty-eight inches and screw them up, by means of certain infernal machinery, to twenty-four inches, and pretend that they are young ladies with wasp-like waists. They have a wasp-like character that is no pretense.

—The Voice of Elijah the Restorer, in Chicago Auditorium, Lord's Day, January 11, 1903.



ELIJAH THE RESTORER'S ARRAIGNMENT OF THOSE WHO HATE THE CARES OF MOTHERHOOD.

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THE Message of Elijah the Restorer, at the Chicago Auditorium, Lord's Day afternoon, January 11, 1903, was a splendid tribute to True Womanhood and Motherhood.

It was an eulogy upon the lives and works of two good and noble mothers.

This was the first of his series of Messages Unveiling the Apostasy of the Methodist Episcopal Church, and God's Messenger spoke on the subject, "The Apostolic John Wesley, and the Beginnings of Methodism."

The speaker, in dealing with John Wesley, began with his sainted mother, Susanna Wesley, and her mother, the wife of Dr. Samuel Annesley of London.

His eulogy upon these good women was also a rebuke and a warning—powerful, direct, unsparing and effectual—to many modern women who have so little conception of the Dignity and Glory of Christian Motherhood, and whose hearts are full of murderous hatred for their own unborn children.

There was also a most valuable lesson to modern parents in the General Overseer's description of Susanna Wesley's spirit and practice in the training of her children, and in his pointed comments thereon.

Having thus made the parentage and childhood of the subject of his discourse a living reality to his hearers, the man of God spoke briefly of some of the important and crucial points of his youth and young manhood, referring with especial power to his conversion, while a minister in the Church of England, under the faithful teaching of a Moravian missionary, Peter Böhler.

The weather on this day was the most severe that had been experienced by Chicago during the present winter.

A sweeping gale from the northwest brought with it bitter cold and blinding snow.

The wind whipped fiercely around the corners, penetrating with its chill the warmest garments, and stinging the faces of those brave enough to be out, with little volleys of hard-frozen snow.

The wind and cold also defied the efforts of the none too-effectual heating-apparatus of street-cars and other public conveyances, making travel in the city very uncomfortable.

Despite the severity of the weather, however, two train-loads of Zion Restorationists came down from Zion City early in the morning, and spent several hours before this service, going from house to house in various parts of the city of Chicago, carrying a Message of Peace, and giving a cordial invitation to the service in the afternoon. Another train-load left Zion City, as usual, with the General Overseer at 11:44 a. m., arriving in Chicago about one o'clock. These three regular train-loads of Zion workers and worshipers make no stops for passengers between Zion City and Chicago.

This consecrated work for the Master was not without its effect on that bitterly cold Lord's Day. The thermometer registered several degrees below zero.

Prejudice, fostered and embittered by a Lying Press and a False Pulpit, was overcome and existing interest was increased.

The effect of this Restoration work, week after week, in all kinds of weather, was manifest at the Auditorium in the afternoon.

Large numbers of Chicago people braved the storm and the cold to attend and hear the Message of Elijah the Restorer.

It was a wonderful sight, on a day when the great majority of people ventured out only on necessary business, to see 3,000 people from all parts of the city, gathered in its largest Auditorium, to hear the words of God's Messenger.

Chicago Auditorium, Lord's Day Afternoon, January 11, 1903.

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

PROCESSIONAL.

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 watchword, 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.

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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. 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 then led the Choir and Congregation in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 said:

Let us read in the Inspired Word of God in the book of the Prophet Isaiah, a part of the 24th chapter; then in the Second Epistle of Paul to the Thessalonians:

Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The earth shall be utterly emptied, and utterly spoiled; for Jehovah hath spoken this word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish.

The earth also is polluted under the inhabitants thereof; because—

Get the "because."

"The Earth Also is Polluted."

You have only to dig up the streets of Chicago, and you can get a splendid crop of disease. There is no question about the pollution in every City on earth.

You get typhoid fever in abundance if you dig up State street, or any considerable street in the city.

They are saturated through and through with filth—it is a simple matter of fact.

The bodies of the dead carry down with them into the graves the filthy germs of trichinosis and tuberculosis, of cancer, of every foul disease you can think of, until the earth itself is a reeking mass.

The earth is polluted because—look at it again—just be sure you get it:

The earth also is polluted under the inhabitants thereof; because they have Transgressed the Laws, Changed the Ordinance, broken the Everlasting Covenant.

The whole trouble in the church and world today is in those three terrible facts.

Changing the Laws.

The whole Basis of Law in the United States of America does not recognize God's existence at all. From the point of law, there is no God in the United States of America.

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His Name is not in the Constitution.

His Gospel and Law, the Ten Commandments which I have read—let alone the Eleventh Commandment, which is greatest of them all—have no place in the jurisprudence of this Republic.

The Basis, then, of Law is changed.

Law is made a question, not of responsibility to God, but of mutual responsibility to one another.

What a tremendous change!

What a revolution it is!

Law is changed because its Basis is changed.

The Appalling Prevalence of Perjury.

The essential, fundamental principle of obligation to God is not recognized.

When you give testimony in court you are sworn or not, just as you like.

You can lie without being sworn.

It does not much trouble the perjurers whether they are sworn or not.

Perjury is so common a crime, that if the judges were to send to prison the men who deliberately lie under oath there would not be enough prisons to hold them.

They never think of doing it, however, because many of the judges lie themselves.

Every judge who is a Freemason is a liar and an Anarchist. He may not know it.

He has taken an oath to maintain the Constitution and Laws of the United States of America, and the Constitution and Laws of the United States of America make it impossible for any citizen to create a court of any kind without the sanction of law.

The Constitution makes it impossible for any person or number of persons to inflict penalties or to administer oaths, except under proper appointment by law.

In every Secret Society, however, oaths are administered and penalties are adjudicated with which the law has nothing to do.

They are, therefore, anarchistic.

You have no right, under the law, to have a Secret Society which administers oaths or imposes a penalty, much less executes it.

That is anarchy.

Every judge who is a Freemason is an anarchist.

He helps to administer oaths and to inflict penalties which the law does not recognize.

You have "transgressed the Law."

The earth also is polluted under the inhabitants thereof; because they have Transgressed the Laws, Changed the Ordinance, Broken the Everlasting Covenant.

God's Covenant is the first Covenant.

Contract of Man with Man is not the First Covenant.

The first thing to be considered is the Eternal Rights of God, who made this world and made man.

If you do not recognize Him as preëminent, as first and last, and all the way through, then you are amongst those who have Transgressed the Law, Changed the Ordinance, Broken the Everlasting Covenant.

You are a polluter of the earth.

Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.

The Fire of Hell and of Damning Lust has burned up everything good.

The Lack of Real, True Men.

There are many animals about that look like men.

I think I would have to apologize to the dog if I called them dogs; because a dog would not do what a great many men do.

You might make a dog drunk once, but if you try to make a dog drunk twice, he will want to bite you and change masters.

You might get him to be just as depraved as yourself by constantly keeping at it.

There are few men left.

A man is something more than a two-legged animal who has become a child of the Devil, and a mass of filth in thought and word and deed.

That is no man!

He may look like one, but his manhood is gone.

Sometimes he is a serpent.

The Christ said to the scribes: "Ye offspring of vipers!"

Sometimes he is a wolf in sheep's clothing.

Sometimes he is a roaring lion.

Sometimes he comes like an Angel of Light; but every time the man who has Transgressed the Law and Changed the Ordinance and Broken the Everlasting Covenant is simply an incarnate devil.

He was made capable of being a temple, either for God or or of the Devil, and you will find either the Spirit of God in the innermost shrine or you will find some dirty, damning lust.

An Analogy in the Egyptian Temple.

Look at the old Egyptian temples, magnificent in appearance.

The door is lowly.

You enter under the great pile of majestic masonry, and go through the halls, gleaming with amber and gold.

You hear the chanting, afar off, of the priests as they bow in the innermost shrine.

You put off your shoes, for you are a worshiper, it may be, of Isis, or of some other goddess or god.

You go into the innermost shrine, and fall before the curtain that conceals the god, and what do you find when the curtain is withdrawn?

A stinking bull!

A nasty, slimy serpent out of the Nile!

A deadly viper!

The object of worship is the embodiment of damning lust and deadly poison.

That was ancient Egyptian worship.

That has, in one form or another, been the worship of all men away from God.

Masonry is full of it.

The damning Phallic worship is the center of the Masonic Order.

The Point within the Circle is the filthiest emblem that ever was conceived for a religious purpose.

The True Nature of Freemasonry is Phallic Worship.

You know nothing if you do not know that.

The Point within the Circle is the emblem of the sun god, and its use signifies the worship of the procreative powers of nature.

You enter in the darkness and bow before the altars.

You pass from the rising to the setting of the sun with your abominations.

You solemnly conduct your mock resurrections.

You have brought this horrible thing into the Church of God.

This Methodist Apostasy, with which we are starting to deal today, is honeycombed with it through and through.

Bishops, clergy and people are worshipers of Baal in the secrecy of the lodge.

They shut out Jesus, the Christ, cutting Him out of their Bibles.

They do not dare to mention Him in their lodges.

In the fundamental degrees of Freemasonry He is not honored, and at the end He is not mentioned; for when you get to the end there is no religion at all.

A man who gets to be a Knight of Kadosh has left all religion behind him.

A part of the ritual in that degree declares that religion in every form is a superstition with which no Knight of Kadosh, of course, has anything to do.

The General Overseer then read from the 6th verse of the 24th chapter of Isaiah to the end of the chapter.

He said, That is a good prophecy, and it is a terrible one.

Let us see what the New Testament says about these latter days.

Now we beseech you, brethren, touching the Coming of our Lord Jesus, the 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 come first, and the Man of Sin be revealed, the Son of Perdition.

He that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God.

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.

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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,—

The Lawless One is the Last Great Enemy.

One day the forces of Lawlessness will be organized in America just as the forces of finance are being organized; just as the forces of political parties are being organized.

Subtle, clever and unscrupulous men like John Mitchell know right well what they are doing.

A False Analysis of the Position by John Mitchell.

John Mitchell has said that there are three parties to this: The miners, the coal operators and the public.

Whom did he mean by the miners?

He simply meant the union miners. For him there are no other.

But what of the vast number who are not unionists?

"Oh," cries the rank and file unionist, "break their heads, burn their houses, kill them, drive them out; they are 'scabs.'"

A scab in the labor ranks today looks to me very much like a hero. It takes a hero to make a "scab." (Applause.)

It takes a hero to say, "I will not belong to your infernal and unjust union." (Some young men left the Auditorium.)

Hit you, did it? Hit you hard, boys.

Harder than stone, is a true word.

You can get out, but it follows you.

There are four parties, Mr. John Mitchell—the union miner, the non-union miner, the coal operator, and the public.

Yes, and there is a very important fifth party, the coal dealer, who is charged with so many crimes just now.

You cannot do what you like with the non-union miner. The law says that a man has the right to work, even if he does not belong to your union.

That is right, is it not?

Audience—"Yes."

Injustice of a Uniform Wage Scale.

General Overseer—Has a man no rights except such as the union cares to give him?

I would object if I were a miner.

If every miner were equal to every other; if every miner had the same skill and the same honesty and industry and capacity, you could give them all the same wages; but the miner is like the carpenter.

There are some carpenters who are "wood-butchers." Twenty-five cents an hour is too much for them.

There are some carpenters who are underpaid when they get fifty cents an hour.

There are some who can earn a dollar an hour.

The men who can use delicate tools, and do the fine, beautiful work that the "wood-butchers" would have to be trained twenty years to learn, and perhaps never learn, are worth more.

I am not hard upon the "wood-butchers."

I employed several hundreds of them this last year, (laughter) and I was very glad to get them.

Before I got through with them, some of them were able to do something more than butcher.

They are able now to saw a plank without sawing it three inches out of square. (Laughter.)

It is ridiculous to talk about every carpenter getting the same wages, just as ridiculous as it would be to give the same wage or fee to every lawyer.

Some lawyers are worth less than nothing.

Some, when they talk, know what they are talking about.

Their words are golden; and you have to pay gold for them.

What is the use of talking nonsense?

Mr. Mitchell, Mr. "Smokestack" Gompers, (laughter) you cannot turn back the hands of Time, and reduce to one dead level the skilled artisan and the drunken profligate and ignoramus who will not learn.

Dishonor and Crime of the Mine-workers' Union.

You smashed the non-union man's face.

You drove him out.

You boycotted him; you forbade the merchants to sell him food. You killed him on the highways; you drove his daughter out of the public school where she was a teacher—not because she had done anything wrong, but because her father was a "scab."

Is that honor?

Voices—"No."

General Overseer—Is that right?

Voices—"No."

General Overseer—I would like to live in another land if that is right.

It is Lawlessness!

Respect to Law Should Have Been Compelled Before Arbitration.

I would have seen these miners further, before I would have done what has been done at Washington.

I would have made them obey the law before I would have treated with them.

Men have no right to force the hands of a government, a nation, through threats of coal famine or any other calamity.

They think they have a right to do it.

I would have protected the non-union man.

I would have let him work in the mines if it took half a million men to do it.

I would have called for the troops, if I had been President; then I would have talked about arbitration.

I would never arbitrate with Lawless Men.

A mistake has been made, President Theodore Roosevelt.

I know you acted according to your light in the interests of the whole people, but you had powers that you had not exercised.

If the militia of Pennsylvania was not sufficient you had the militia of every state and the Federal forces, as Commander-in-Chief, should there be grave danger.

Every law-abiding man in the land would have said: "Do not treat with law-breakers who smash people's heads, starve them, flood the mines and destroy property."

You can put your tongue in your cheek, and be "smart" and impudent, Mr. Mitchell.

You think that the majority is on your side, but God is not on your side, and if God is against you, you will go to pieces every time.

I am with the Working Man.

My people are working people.

Zion is built up by working people.

We get along splendidly.

We have no strikes.

We have peace, and we have no unions.

Let them try to bring a Trade Union into Zion City!

They did try, but my people told them that they could just go into the middle of the road and take their choice between Beer—that is Milwaukee, and Babel—that is Chicago, and Boodle—that is St. Louis. (Laughter.)

"But your people do not prosper," some of the papers say.

I could tell of some working men who, in eighteen months, have made out of their earnings and the little money they put in land, fifteen hundred to two thousand dollars.

Where is the union man, in almost any line of work, who has made that in the same time?

The papers are too cowardly to publish what I say.

They are afraid of John Mitchell.

They are afraid of the other side.

They are afraid of their own shadow, not that their shadow is very much.

They are dreadfully thin, and getting thinner all the time.

"The Mystery of Lawlessness doth Already Work."

It is at work.

You do not find these men Christians.

John Mitchell is not a Christian. He does not profess to be.

Samuel Gompers is not a Christian. He does not profess to be.

The Ten Commandments would knock them out, let alone the Eleventh.

Men cannot keep the Commandments of God and work Trades-unionism Lawlessness.

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.

That clever man, the Lawless One, will organize all the forces of labor, and smash every one who will not obey.

I am on the other side.

I stand for God.

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I stand for Law. Do you?

Audience—"Yes."

General Overseer—Therefore, I stand for men; for the man who stands for God and Law, stands for humanity.

The man who stands against God and Law stands for the Devil.

I do not say that you have no right to combine.

Combine if you like.

You have no right, however, to combine in such a way as to say to those who do not combine: "If you do not come into our combine, we will smash you."

You cannot do that unless you abandon all pretense of Law and let the mob rule.

Then there will be what Defoe sang about in the true-born Englishmen:

> For drunkenness has been the darling of the realm;
> E'er since a drunken pilot had the helm;
> Slaves to the liquor, drudges to the pots;
> The mob are statesmen and the statesmen sots.

The Lawless One Will be Destroyed.

That is what you will get when you get to the Lawless One. He is coming.

But he will be destroyed and every Lawless Being who follows him will be swept away.

For the Mystery of Lawlessnesss 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, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the Manifestation of His Coming.

May God bless His Word.

Prayer was offered by Elder Excell, and by the General Overseer, at the close of which all chanted the Disciples' Prayer.

The announcements were made and the tithes and offerings received, after which the General Overseer delivered the afternoon address.

UNVEILING OF THE APOSTASY OF THE METHODIST EPISCOPAL CHURCH; THE APOSTOLIC JOHN WESLEY AND THE BEGINNINGS OF METHODISM.

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 to all to whom these words shall come, in this and every land, in this and all the coming time till Jesus come. Amen.

The Second Epistle of Paul to the church of the Thessalonians, second chapter.

These are the words that I will use in the front of all I have to say:

TEXT.

Let no man beguile you in any wise: for it will not be, except the Falling Away come first.

I desire to speak to you today concerning the Methodist Apostasy — the Falling Away of the Methodist Episcopal Church.

I declare that the Methodist Church is apostate upon the evidence of its own Bishops, upon the evidence of its most prominent, intellectual and respected laymen.

A Former Conflict with Methodist Apostasy.

You, who have followed my ministry for years, will remember my series of discourses delivered in the Central Tabernacle during the quadrennial conference of the Methodist Church here in 1900.

It has been published in this pamphlet: "Zion's Conflict with Methodist Apostasy."

I then dealt with that Apostasy, especially in connection with Freemasonry.

I proved, at that time, the fact which I wrote on the title-page of this pamphlet, that the Methodist Church has been sold out by its leaders to the World, the Flesh and the Devil.

I delivered those nine discourses while the Methodist Conference was sitting here in this very building from May 6th to May 24, 1900.

I had an appendix to it entitled "Zion's Inquisition for Blood."

These nine discourses are on record.

Hundreds of Delegates to Methodist Conference Attend Discourses on Methodist Apostasy.

It is not easy to pooh-pooh discourses that were attended by hundreds of the delegates to the General Conference which sat in this building during that period.

When I opened the discourses, it was reported openly that there were less than twelve hundred persons in this building.

There were more than four thousand in the Central Zion Tabernacle, and we had to get the police to prevent others from crowding in.

In that audience hundreds of the delegates, desirous to "hear what that babbler would say," neglected their duty to be here, and again and again attended our meetings.

All through that series of nine discourses I think there never was a time when I had less than fifty ministerial delegates present.

Sometimes hundreds of them attended.

Words of Approval from a Prominent Methodist.

At the close of the Series of Discourses an eminent brother, long connected with the literature of Methodism, waited an hour outside of Zion Building that he might see me.

He introduced himself to me, and if they challenge me about it I will give his name.

He said: "Doctor, I have attended all your discourses.

"I stand here in the open street to grasp your hand and say to you, 'Thank God for the words that you have spoken.'

"I have been a Methodist minister fifty years, and you have spoken the truth of God."

Just then I thought I saw Dr. Buckley coming down on the other side of the road, so I invited the good man and his wife to ride to the Auditorium with me in my carriage.

I took that distinguished minister and literary man and his wife down the avenue, and left them at the door of this Auditorium with two or three Bishops looking on.

As my brethren know, a number of these delegates came into my room and thanked me; for they knew I was right.

What had I done in dealing with Methodist Apostasy?

I had done what they ought to have done themselves.

I had opened the door and shown the horrible spiritual debauchery, prostitution and lust in the leaders of the entire Methodist Episcopal Church.

Tens of thousands of hearts are seeking God earnestly in that church, but the church has been sold out by its leaders.

The Seal of the Covenant.

When I began that Series of Discourses I quoted from the bishops' address to the whole church before that conference was held.

I quoted the words uttered by these bishops under the title of a document called "The Seal of the Covenant."

I used the text upon which I spoke so much today in the 24th chapter of Isaiah, 5th verse:

The earth also is polluted under the inhabitants thereof; because they have Transgressed the Laws, Changed the Ordinance, Broken the Everlasting Covenant.

I read from that document this statement made by the bishops in summoning the conference which was held in this very room:

Today our Methodism confronts a serious situation.

Our statistics for the last year show a decrease in the number of our members.

Year before last our advance was checked.

Last year our advance column has been forced back a little, the lost ground is paved with the dead, and there are now unhappily many Methodists who lack present knowledge of New Testament salvation, have slipped a cog in their experience, and, like many old families who have to date back to some buried ancestor to find their virtue and title to their nobility, have to date back to some dead experience to find their assurance and title to spiritual nobility.

We have great organized benevolences. . . . . We have successful revivals reported. . . . . We bow with grateful hearts, remembering what God has done for us. But when we see how little we have done for Him, how we are retreating in spite of all our appliances, we feel our lack of power.

We can only fall upon our faces and cry to Him to have mercy upon us and, "not cut us down, but spare us another year," and dig about us and fertilize us.

God Almighty did it, but they brought forth nothing but weeds. They have not increased.

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"Let us not deceive ourselves," they continued. "This decline in our membership is not an accident.

"It comes from a sufficient cause.

"That cause is the slipping a cog in our experience, our lack of spiritual power."

The Hon. J. W. White, judge of the Court of Common Pleas, at that time published an article on the "Decline in the Methodist Episcopal Church" in Dr Buckley's own paper, the *Christian Advocate* of New York.

Judge White on the "Decline of the Methodist Episcopal Church."

He said:

I have been a member of the Methodist Episcopal Church for sixty-five years, and my memory goes back several years longer.

In my judgment the paramount cause of the decline was *the loss of the revival spirit in the church*, and this was the result of two causes: first, worldliness in the laity; and, second, a lack of spirituality in the ministry. I say the loss of the revival spirit; it is more than a decline. The old revival spirit has gone out of fashion—is abandoned—lost. . . .

Formerly, if an unconverted person joined the church, he was urged to seek conversion, and never rest until he had obtained the witness of his pardon.

Now how is it?

The unconverted join, scarcely hear a word about conversion, and never have any personal religious experience.

What Jesus said to Nicodemus is forgotten—the new birth is seldom referred to in the pulpit.

Why is all this?

Because so many have joined the church who are satisfied being members of the church without experiencing the new birth or having any personal religious experience.

They are very respectable people, generally of wealthy and fashionable families. They participate in the fashionable amusements of the day, frequent theaters, operas, etc. They do not want to hear from the pulpit the Plain, Old Gospel.

They want a fine church, select choir, good society.

The preacher must give them nice, pleasing sermons, on such themes as do not touch their daily life or intimate they are not all good Christians.

As they pay the preacher well, he gratifies them and is perfectly happy.

We have one dire disease—spiritual famine—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one.

That was and is the condition of the Methodist Church, according to the statements of their own Bishops, and of as high an authority as Judge White, of the Court of Common Pleas, of New York, a Methodist of sixty-five years' standing.

I offer no excuse for calling the Methodist Church apostate.

They call it so themselves, for an apostasy is a Falling Away, and this is a Falling Away.

It is proper that I should begin a series of discourses like this as a part of my Restoration work.

"How is it Restoration?" somebody asks.

Destruction Must Precede Restoration.

The only way to restore the old waste is to get rid of the old rubbish which is there.

How shall we ever be able to rebuild the Temple at Jerusalem if we do not first get rid of the old rubbish?

It must be done.

I should like to have some part in doing it and I believe I shall.

Meanwhile, several things must first be done.

I shall deal with the Beginnings of Methodism, and show what Methodism sprang from, what it was and what it is.

I will go a little further back than John Wesley.

I have announced my discourse: "The Apostolic John Wesley, and the Beginnings of Methodism."

Books to be Quoted Concerning Methodism.

For a number of years I have been giving this matter considerable study, and from time to time I shall make quotations from the authoritative books which I have before me.

For the Life of John Wesley I prefer "The Life and Times of the Rev. John Wesley, M. A.," by the Rev. L. Tyerman, in three volumes.

I shall quote my distinguished opponent, Dr. James M. Buckley, and use his two volumes which are entitled: "A History of Methodism in the United States."

For the facts connected with the actual resolutions and doings of the Methodist Church I shall quote from this book, which is entitled: "The General Conferences of the Methodist Episcopal Church from 1792 to 1896."

I shall also add to these volumes the reports of the Conference of 1900, all of which I read day by day whilst the Conference was sitting in Chicago.

I read in the *Christian Advocate*, every day, the daily report of their Conference.

I shall quote from the Works of John Wesley in seven volumes, from his Journals in two volumes, his Sermons in two volumes, and his Miscellaneous writings in three volumes.

I shall quote from the last edition of "The Doctrines and Discipline of the Methodist Episcopal Church."

I shall occasionally quote from the "Memorials of the Wesley family," which have been compiled with such care and skill by George J. Stevenson. I shall quote from Larrabee's "Wesley and his Co-laborers," two volumes; from Thomas Jackson's "Life of Charles Wesley"; from the Methodist Hymnal, etc.

If necessary I shall quote from other writings which throw light on Methodism and its Masters.

The Significance of John Wesley's Name.

You cannot understand the origin of Methodism until you get to know Samuel and Susanna Wesley.

You must understand his father and mother before you can understand John Benjamin Wesley.

I am sorry that the Benjamin is usually omitted; for Benjamin is a very good name.

If you put John and Benjamin together you get, in the Hebrew tongue, two words which signify: "By the grace of God a Son of the Right Hand"; or a Light-bearer as some words say. It is a good addition to his name either way.

That is just what John Wesley was.

Put my two names together, and you have John Alexander, "By the grace of God a helper of men," and that I hope I am. (Amen.)

Susanna and Samuel Wesley are the Key to this Position.

Samuel Wesley was the son of a minister of the Church of England. He was born in 1662.

Susanna Wesley, his wife, was born in 1669, and there are some important points connected with both, to which I desire to call your attention.

First, Susanna Wesley was the twenty-fifth child of her father.

Think of that, you miserables, who growl if you get three! (Laughter.)

Her mother had twenty-four children.

Her father, Dr. Annesley, a Non-conformist minister had one child before he married her mother, so that made two dozen and one.

Think of it!

The astounding fact is that she was the youngest of the family and if she had not been born John Wesley would have had no existence.

A Rebuke to Women Who Want Few Children.

Some of you women complain if you get three.

The other day a woman in our church at the time her baby was born, said: "I am going to have no more children for ten years"—and she is dead.

She never got up off that bed.

She will have no more forever.

You women who have refused to bear children are a murderous crew.

There is nothing better than murder in your hearts, and many of your hands are red with blood.

Abortionists! Murderesses!

Your condemnation is just, unless you repent! Hear that everywhere!

The Methodist church has numbers of women in it who teach the infernal lie that it is a good thing not to have children.

Susanna Wesley was the youngest and twenty-fifth child of her father, the twenty-fourth of her mother.

What a delight it must be even in heaven for Dr. Annesley and his wife to know that they gave that beautiful woman, Susanna Wesley, to the world.

A Rebuke to Women Who Are at Ease.

She was a cultivated, gentle, stately, beautiful woman, and she married a man whose income was only thirty pounds a year.

Hear this now, you women who are at ease.

We have very few women at ease in Zion.

We stir them up if they get too lazy.

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We send them out on long journeys, shake them up and send them out.

We will stir them up and get them out of the church if they will not do something.

I am getting tired of some women in Zion.

They can find excuses for idleness, they will not go out and work.

I would have been in my grave if I had not worked.

I could have found plenty of excuses for not preaching—plenty.

Many a time I have come on the platform with a voice so hoarse that I could scarcely whisper, and I talked until I got a voice.

Work! Work!

Women, you have as much right to work as we have. Work!

A Protest Against Useless Classical Music.

"Oh, I have my children and my music."

Yes, most of your music is of no account. (Laughter.)

Cat-squalling would be as much music as some of that classical music! (Laughter.)

I would rather play the "Ninety and Nine" in the homes of the perishing.

Go out and sing to the perishing.

I do not want to hear any of your classical music.

Much of Wagner is about what you could get if I trod on ten cats' tails. (Laughter.)

"That shows your ignorance, General Overseer," you may say.

Perhaps it does, but I have done something with my music.

I know something about fine music, too.

I heard the best singers of this age singing "The Messiah."

God grant that some day I may be able to let you hear "The Messiah" in the Temple of God in Zion City, with 30,000 persons there.

The Nobility of Motherhood.

Susanna was the twenty-fifth child of her father.

May the Lord give every good Zion Woman twenty—twenty-five.

You say you cannot keep them.

I will help you. I will adopt some of them.

I want to impress it, and I want to tell you what a happy woman the twenty-fifth was.

Hallelujah for Susanna Annesley!

Susanna Wesley and her husband were happy.

He wrote poems and articles.

She helped him, and they managed to get another thirty pounds a year by his pen; that was $300 a year at the best.

Sad Disappointment of Susanna Wesley.

Susanna Wesley followed her mother's example.

She had nineteen children. Thank God for that.

If she had stopped at the fourteenth, John Benjamin Wesley would never have been given to the world.

There is a very sad record there; she had very many disappointments.

Here on page sixty-five of the "Memorials of the Wesley Family," by Stevenson, I have the official record.

She had the disappointment of losing her first daughter within two years of her birth.

Her fourth and fifth sons died, also her ninth child.

She lost her tenth and eleventh children, and then her twelfth and thirteenth.

Her fourteenth child lived.

Some would say, "Why should the poor woman go on bearing children?"

Her fifteenth child was John Benjamin Wesley.

Thanks be to God that she was not a "society" Chicago lady! (Laughter.)

Wasp Waists—Wasp-like Characters.

Thanks be to God that she was not like some of the Methodist ladies of the twentieth century, who have waists of twenty-eight inches and screw them up, by means of certain infernal machinery, to twenty-four inches, and pretend that they are young ladies with wasp-like waists.

They have a wasp-like character—that is no pretense. (Laughter.)

I would rather have her as broad as a bumblebee, than as narrow as a wasp. (Laughter.)

There is no beauty in a wasp-like waist, you wasps!

I do not admire you, and no one who has an eye for the beautiful would.

Look at the most beautiful representations of the human form divine.

Have they wasp-like waists?

When the Greeks wanted to represent Aphrodite, the goddess of love and beauty, they did not give her a wasp-like waist.

She represented, in the physique, the ideal woman of the Greeks, and I should think that she must have weighed about 189 pounds. Perhaps more.

I dwell upon this because heredity is a wonderful thing.

John Wesley's mother was a joyous woman.

Susanna Wesley's Government of her Children.

In a letter to her son John dated Epworth, July 24, 1732, when she was sixty-three years old, she tells of the way she dealt with her children, how she loved them, and how she used the rod to make them understand before they were a year old.

They knew that they would get the rod if they did not cry softly. The passage is worth quoting: "When turned a year old (and some before) they were taught to fear the rod and to cry softly, by which means they escaped abundance of correction which they might otherwise have had, and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness, as if there had not been a child among them."

She taught them to go to bed with their eyes wide open.

She did not walk up and down until she soothed them to sleep by singing "Three blind mice; three blind mice."

When you stop the "three blind mice" the howls begin.

She was the tenderest of mothers.

They had to rise in the morning when she called them, and not when they thought it the right time.

There are some of you who are slaves to your children.

You let them rise any time they like, and the consequence is that they are lazy and good-for-nothing.

They sleep too much, and do not understand the responsibilities of life.

Before they had breakfast, she sent her little flock in twos into their own rooms, after she had prayed with them, and there they learned a small portion of Scripture and prayed with each other in two separate rooms.

Then they came back and had their breakfast, and then went out to their tasks, or to their school.

They were not permitted to go as they liked, and do as they pleased.

There was a rod, and Susanna Wesley knew how to use it.

She wrote: "In order to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper."

Love of Susanna Wesley's Children for Their Mother.

Every one of her children loved her, adored her, idolized her, because as soon as possible she taught them by reason and by love.

There are some animals which you cannot teach with reason or love, but you have to take the stick.

Many of you were born into the Kingdom of God in Zion, but you had to get the stick first.

Many of you would never have been anything at all but for the stick.

The stick has been laid away for a long time, except now and then when you will do wrong, and then there is a stick still.

Susanna Wesley preserved the love of her children until they were old men and women.

John Wesley was the fifteenth child.

If Susanna had said, "Oh, I have lost so many children, and I have had so much disappointment, let me have no more," John Wesley would not have been born.

One of the greatest and most wonderful movements of the eighteenth century would never have taken place, humanly speaking.

One man, under God, was the very center and origin, as it were, of that whole movement.

Charles was a very weakling compared to him.

The Wesleys were poor, but they rose above it. It was the

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shame of the people, and especially the rich, that ministers were so poor.

They were burned out at Epworth, and were scattered a whole year.

Susanna Wesley's Musical and Literary Tastes.

She did not bother about classical music.

She did not bother about painting.

She liked to paint roses on her children's cheeks by giving them good, fresh, sweet milk and oatmeal.

She liked to paint heroic character.

She liked the inspiration of music—but it was a holy music.

I was very much touched in reading her letters to find what an admirer she was of one whom I have always loved as a poet—George Herbert.

She quotes with such happiness from that great neglected poet.

I know of no greater.

Several times she quotes these lines from Herbert:

> Only, since God doth often make
> Of *lowly matter*, for *high uses* meet,
> I throw me at His feet;
> There will I lie until my Maker seek
> For some *mean stuff* whereon to show His skill;
> Then is *my* time.

And there was no mock humility in her quoting these lines in a letter to her husband.

She had few books, and she had little time to read them, but she would insist upon the Bible being read until every child of hers knew the Bible from Genesis to Revelation.

She taught them history from the Bible.

She taught them good conduct from the Bible.

She taught them the way of Salvation from the Bible.

She demanded of God that all her children should be saved, but she prayed with them.

Need of Mothers' Prayers with Their Children.

How many mothers of today do that?

How many mothers pray in the morning and at night with their children?

How many go into the young girl's room and the young man's room and kneel and pray with them there?

How many mothers pray with the youth, the boy, the man; with the maiden grown up and having her first heart-breaking disappointment?

You cannot get heroic characters out of Ouida's novels.

Susanna Wesley never let them read the trash of the day.

It had no place in their lives.

Until my children grew up I never let them touch Shakespeare.

They had to face fact all the time.

One of the reasons why great men are produced is because they belong to large families.

You may say: "Oh, do you forget Jesus, the Christ"?

Family of Jesus, the Christ.

Jesus, the Christ, had four brothers and three sisters, and probably became the head of the family, and had to work for them.

It was a very good thing, even for the Christ of God.

He would never have understood us, or been Partaker of all our sorrows and joys, unless He had folded the little ones in His arms and petted Jimmie, Josie, Jude, Simon, and the three little girls.

Perhaps He gave them rides on His back, played with them, talked with them, led them to the synagogue, taught them of God's great love, worked for them, loved them and gave Himself for them; and "learned obedience by the things which He suffered."

Methodism in its beginnings had this wonderful inheritance of a joyous, full, family life, even in the midst of real pinching poverty. Not that poverty is, or ever was, a good thing in itself, any more than any other evil thing. Much painful reading is found in the Wesley Memorials showing how bitterly the sting of undeserved poverty was felt.

But not for a moment did Susanna Wesley shrink from her lot. She was a joyous mother, and every child was welcome.

A Blighting Curse.

One of the things which curses America today, and which will surely dig the grave of this nation if it is not stopped, is the disinclination upon the part of wives to be mothers.

The consequence will be the absolute destruction of this nation as an Anglo-Saxon people.

France is a decaying nation.

Germany is progressing.

Russia is progressing.

Why?

In France they kill the babe and destroy and defile themselves.

They commit the unspeakable abomination of Onan, men and women, and they are thrice damned for it.

The nation decays, while all around them nations are thriving, where children are loved and welcome.

It is only a question of time when France will cease to be, as a nation, unless there is prompt repentance.

So it is with religious life.

Religious life is not possible to a decaying people.

The Jews at their best were eminently prolific and strong.

Therefore it is, that amidst all the persecutions, while other nations have become practically and actually extinct, they remain.

This apostolic man John Wesley, sprang from a consecrated woman, the twenty-fifth child of her father, and he her fifteenth child.

John and Benjamin were the names of two of her dear children who died.

Then she gave the two names to the fifteenth child.

How many tender thoughts were in her heart when she gave the names of the departed ones to John!

When John Wesley began his life's work he had to pass through many peculiar spiritual experiences.

Concerning Samuel Wesley.

No one can speak lightly of Samuel Wesley, senior, the father of John, although it is admitted that he sometimes wrote poems for people he did not believe in at all, because there was some pay attached to it.

In those days they did not have much of it.

I would like to let him down as gently as I can.

However, I do not take much account of Sam Wesley, for he was not much to boast of.

He was clever, able, and Master of Arts.

When John Wesley entered upon his life's work he was very poor, but that did not trouble him.

He became a Fellow of Lincoln College.

You may laugh at him for his own piety; for it was not of a very high order, because when he came to America, which he did very early in his career, as a Church of England minister, he found he was not converted.

I think he was right, although some would doubt it.

John Wesley's Confession of Need of Conversion.

He wrote in his Journal on January 24, 1738, on the voyage back to England from America:

> Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain!'
>
> 'I have a sin of fear, that when I've spun
> My last thread, I shall perish on the shore.'
>
> I went to America to convert the Indians, but, oh, who shall convert me! It is now two years and almost four months since I left my native country, in order to teach the Georgian Indian the nature of Christianity, but what have I learned myself in the meantime? Why, that I the least of all suspected—that I who went to America to convert others was never myself converted to God. In after years he inserted the words *'I am not sure of this.'*

He was a minister of the Church of England, and quite a High Churchman.

He made things hot down in Savannah, and did many things of which he afterwards repented.

In fact he was indicted by the grand jury for refusing to administer the Communion to a young lady whom he had at one time desired to marry, but who had married another, and a number of other offenses. One of these was that he had "refused to baptize Mr. Parker's child *otherwise than by dipping*, except the parents would certify it was weak and not able to bear it."

Another of the grand jury's absurd declarations was that "John Wesley, clerk, had broken the laws of the realm, contrary to the peace of our sovereign Lord the King, his crown

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and dignity by—*baptizing an Indian trader's child with only two sponsors!*"

In a parenthesis in his Journal, dated August 16, 1737, Wesley gravely writes—"*This I* own, was wrong: for I ought, *at all hazards, to have refused* baptizing it *till he had procured a third.*"

Those were laughable times in Savannah, Georgia.

He went there to convert the Indian, and he himself was not soundly converted.

You say, "Surely the son of so godly a mother would be converted."

He had the head knowledge, but not the heart knowledge.

But the day came when he was truly converted, and knew it.

John Wesley's Conversion.

It was through the agency of a simple man named Böhler, a Moravian whom he met in London about 1738, who was on his way to America.

He found in Peter Böhler, a Moravian missionary the simple truth of how to find a real and perfect Salvation.

He says concerning his meeting with Böhler:

He consented to put the dispute upon the issue which I desired, namely, Scripture and experience. I first consulted the Scripture, but when I set aside the glosses of man, simply considered the words of God, comparing them together, and endeavoring to illustrate the obscurity by the plainer passages I found they all made against me, and I was forced to retreat to my last hold, namely, that experience would never agree with the literal interpretation of the Scripture, nor could I therefore allow it to be true until I found some living witness.

He replied he could show me such at any time, if I desired it, next day. Accordingly the next day this man, Peter Böhler, this Moravian, came with three others, all of whom testified of their own personal experience with a true, living faith in the Christ as inseparable from a sense of pardon for all past, and freedom from all present sin. They added with one mouth that this faith was the gift, the free gift of God, and that He would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced, and, by the grace of God, I resolved to seek it unto the end, first by absolutely renouncing all dependence in whole or part upon my own works or righteousness.

That was the beginning and God finished the work eventually.

He had been a cold, formal, but a very earnest minister of the Church of England, insisting upon a great many things which were right and good and true.

Amongst other things

John Wesley Insisted Upon Immersion.

He would not baptize a child in any other way unless a certificate was brought to him that the child could not bear the dipping.

The consequence was that he dipped children.

The Church of England demanded it.

Immersion was John Wesley's practice.

The following entry in his Journal on February 21, 1736, shows what his practice was at that time:

Mary Welch, aged eleven days, was baptized *by the custom of the First Church*, and the rule of the Church of England, *by immersion. The child was ill then, but recovered from that hour.*

I have gone only a little way into the life of the founder of Methodism.

I believe that as we go on with John Wesley's life and work that the power of God will accompany the story.

All who desire to consecrate themselves to God, stand.

(The greater part of the audience rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Take away my sin. Give me True Repentance. Give me Thy Holy Spirit in Jesus' Name. Bless the words which have been spoken. Grant that we may understand how this wonderful work arose; how Thou didst bless it, and why it decays. Help us to learn the lesson to be strong and to do right. For Jesus' sake. Amen. (*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, 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.

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $1 1 0 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
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Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, ILLINOIS

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 February 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After February 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.

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Address

H. WORTHINGTON JUDD, Sec. and Mgr.
ZION LAND AND INVESTMENT ASS'N
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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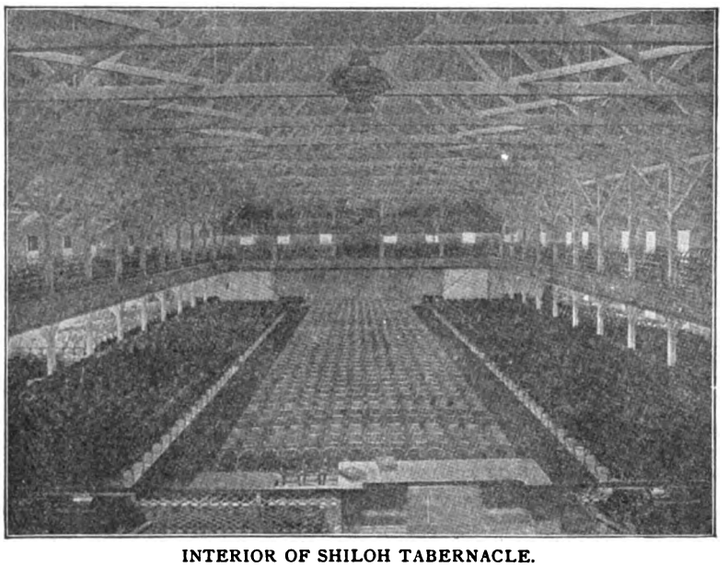
Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., E. S. AND A. W. N.

JUST as one never gets quite used to the dawning of a new day—the surprise, the glory, the mystery—so impenetrable and full of delight are the Lord's Day early morning meetings in Shiloh Tabernacle.

Where else, in all the world, may be witnessed the sight presented on Lord's Day morning, December 21, 1902, when, the darkness of the night not yet fled, and the dense fogs and falling rain obscuring all objects save those at a close range, hundreds of the children of God, shaking off their slumber and ease, unmindful of personal comfort and the allurements of happy homes in the happiest city on earth, gathered together thus early in the morning of the Lord's Day?

A thousand of Zion Restoration Host—one-sixth of the total number constituting that wonderful force which is pushing out in advance of the church throughout the world—was present when the Prophet of God began to speak.



INTERIOR OF SHILOH TABERNACLE.

The wonder grows and deepens when, for the fifth succeeding time, the same Scripture is read and the same truths promulgated by this servant of God, Elijah the Restorer.

Old as the dawn itself are these truths, yet now, imbued with Divine life by the power of the Holy Spirit, clothed anew, they convict, and seem altogether lovely. The great, gentle, loving, sympathetic heart of the speaker gives the interpretation to the words of the Lord Jesus in that memorable prayer before His Crucifixion in such manner that the audience seems to see the great heart of the Christ laid bare.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 21, 1902.

Service opened by Congregation singing Hymn No. 177:

Savior, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

CHORUS—Every day, every hour,
I shall feel Thy cleansing power;
For Thy tender love to me
Binds me closer, closer, Lord, to Thee.

Prayer was offered by Elder Dinius, also by the General Overseer, at the conclusion of which the Congregation chanted the Disciples' Prayer.

The General Overseer then read from the 17th chapter of St. John.

After Hymn No. 226 had been sung, the General Overseer delivered the following address:

THE PRAYERS OF JESUS.

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.

Last Lord's Day morning I spoke to you especially upon that part of the Lord's Prayer in which the Redeemer says:

I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine: and all things that are Mine are Thine, and Thine are Mine: and I am glorified in them.

All Things Are the Christ's.

The righteous appropriation by our Great Advocate of everything that God has made is a wonderful fact.

An appropriation without a right is a misappropriation.

All that is in this great world is the Lord Jesus Christ's by right.

It has been given to Him by the Eternal Father.

There was given to Him the Creative Power; for all things that exist were made by means of Him. He is the Eternal Word, the *Logos*, the Reason, the *Ratio* of all things that we see.

He was in the beginning with God.

He was God, and He is God.

All things came into being by means of Him, and without Him came not into being anything which has come into being; for in Him is the Life which gave, and continues to give being to All Things.

In Him was Life, and that Life is still the Light of men.

That Light still shines in darkness, and the darkness does not comprehend it.

God sends those to whom He has revealed His Son to carry the Message of Light and Life.

The dead comprehend nothing.

The thing which is dead cannot be reasoned with.

The brute which is dead to reason, cannot be reasoned with.

Dead in Trespasses and Sins.

The great majority of men in this world are dead in trespasses and sins.

They are very much alive psychically and physically, but the light that is in them is darkness—and, oh, how great is that darkness!

The life which is in them is brutish, and foolish and brutish men do not understand things which are Divinely spiritual.

There are a great many who have some knowledge of God, who are so rash, so foolish, and so brutish that they forget everything when they give way to lust and are controlled only by their brute passions.

Gratitude goes to the wind.

The many, many things which you do for them have no place in their hearts or memories.

They have been offended, and they must needs act like brutes and fools.

I have seen much of that.

A great many men whom you will meet today are brutish and foolish, and yet they profess to be Christians.

I have had much experience in my life with men who professed to be Christians, and were brutish in their selfishness, and utterly foolish and reckless in their passions.

The Christ Claims Power Over All Men.

He claims power over the brutish, the foolish, the silly, the weak and those who, this morning, are found in all parts of the world, having spent their money for that which is not bread, having labored hard to get money simply to debase themselves still more deeply.

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You are going into the city to seek these in their homes from door to door.

You will find them, for you are not going upon a conquest which ends in nothing.

We are doing what the Lord commanded us to do.

We are taking the Christ's Message in loving words, and in nearly half a million of printed pages, as directly as we can to every creature whom we can reach.

We are taking in Love a Message of Peace to their doors.

We are not only speaking it with our lips, but we are putting it into their hands in a form which will abide with them after our voice has passed away.

You are Sowing Good Seed Today.

You are sowing where much will be lost.

You are sowing it amidst thorns which may choke it.

You are sowing it in the dark marshes where it will not grow perhaps, except here and there.

You know not where it will prosper, and therefore you sow beside all waters.

It may perhaps be that some of the seed which you sow today in the most unfavorable and unlikely places will be that which will bring forth the most fruit.

Do not forget that today you are going into a world in which every man and every foot of ground belongs to Him who sends you.

Even the Son of Perdition is His.

Even the Daughter of Deepest Infamy is His.

He is Seeking All, for All are His.

We sometimes say; "Yes, all men are God's," but we do not believe that All Things are His, because it would almost seem that many things belong to the Devil.

There is not a thing on this earth which belongs to the Devil.

Everything on this earth belongs to God.

The Devil may misappropriate it and misapply it.

He may transform God's good gifts into engines of destruction.

The golden grain now trampled into the mire by Sin produces Liquid Fire and Distilled Damnation; but the grain was God's.

The beautiful grape which produces the fiery wine was God's.

Everything which you see belongs to God, and it is your business and mine to seize upon the things now misappropriated by the Devil and Restore them as far as possible to their first good uses.

There is No Impossibility, and nothing Visionary, in this Restoration.

You are going forth as an important and well organized part of Zion Restoration Host.

You are going to seek those who seem to have almost entirely lost the image of God, but you have a Transforming Word.

It is only a Word; but the "one drop of ink which makes millions think" will perhaps today make some think over and over again, and that Transforming Word will never stop in its power until they are restored to God.

The Word of God Liveth and Abideth Forever.

Nothing is lost.

Some day, somewhere, somehow, All will be Restored, for Jesus prays this prayer today as He did then:

I pray not for the world, but for those whom Thou hast given Me; for they are Thine.

He does not stop there. He goes beyond them.

All things that are Mine are Thine, and Thine are Mine: and I am glorified in them.

Never forget that everything lost through Satan and Sin will be Restored through the Christ and Salvation:

For, as in Adam All Die, so also, in the Christ shall All be made alive.

These poor, foolish men showed how little they had received, how poorly they had benefited by the wonderful example and teaching of the Lord.

The Hardest Thing to Bear is Ingratitude.

How hard it is to train sons and daughters, and then to see them disregard the toil and care and love of a lifetime that their brutish passions and their foolish lusts may be satisfied in some shameful, mean, filthy and devilish manner!

It may be that one of your own children, despite all you can say, or do, is determined to become a son of perdition a daughter of damnation.

You must go right on.

One of the saddest things in all the world is to see men who have toiled and striven and given every advantage to children, and still have children who wilfully go to the Devil.

That is one of the saddest things in connection with the whole range of human life.

Nevertheless you must go on, and do God's work, never giving up your own loved ones, and learning, by your work in rescuing others, how to rescue your own loved and wandering ones.

Ingratitude of Those Whom the Christ Loved and Saved.

The Christ Himself had this sorrow.

The mother who bore Him, and the brethren whom He had helped to raise, as the head of that family, whose mouths He had fed, and for whom He had cared so tenderly, in the hour of His trial, were outside the crowd one day when He was contending for Righteousness.

They had wanted Him to come away.

They had wanted Him to stop preaching.

They did not want Him to get into trouble.

In the hour when it would have been so good to have had the saintly mother and the strong brothers around Him, they were outside, they were wanting Him to come away.

So it is, oftentimes, with the man who is doing God's work most faithfully.

He will find himself alone in his hour of trial, and outside will be mother, wife, son, daughter, friend, all tired of him, tired of his faithfulness and entreating him to let up.

The Christ had to turn around when they said that His mother and His brethren were there, and it was with a sad look.

They were there, but outside.

There were those who were closer to Him than they, and He stretched out His hand and said: "Who is My mother, My brother, My sister?"

He told them that they who did the Will of God were His mother, brother, sister. They were as close to Him as the nearest and dearest blood relations—in fact we become *His blood relations* by doing His Will.

It is strange that the very Virgin Mother herself should have been outside.

It is strange that the brothers whom He had attended to so lovingly should have been outside.

It is strange that He came to His own, and His own received Him not.

Gratitude and Faith of Heathen Exceeded Those of the Christ's Own.

It is strange that the Roman Centurion should bow and say:

Say the word only, and my servant shall be healed.

It is strange that the Woman of Canaan should still persist, when she seemed to have been again and again driven back, and take the lowest place and say:

Yea, Lord: even the dogs under the table eat of the children's crumbs.

It is strange that the only times that Jesus ever said "Great Faith" were to that man and to the woman who had just come to Him out of Heathen Darkness.

It is strange that all Israel should stand outside!

It is strange that He should have been compelled to say to His own Apostles "O ye of Little Faith!" or, even more, "Why are ye Fearful? Have ye not yet Faith?"

It is strange that in the hour of His need these very apostles with whom He was praying, and for whom He was praying, should every one of them forsake Him and flee, and that He should go to the Judgment Hall and wear the Crown of Thorns and be smitten, and bear His Cross to Calvary, and not one of them stand by Him throughout that awful period of bodily suffering and mental agony!

It is strange, but true!

If you are working for human gratitude, you are making one of the greatest blunders.

The gratitude of men, no matter how sweet it may be, and no matter how true it may be, is but transient.

Ties of Blood not the Closest.

Since the apostolic days when the Holy Spirit came—since the day when the Christ offered that prayer which

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has made multitudes of men and women closer to each other than father or mother, brother or sister—the ties which bind closest are not the ties of blood.

The ties of blood may be ties of misery, of shame, of agony.

They may be ties which are loathsome to contemplate, which you can only remember with sorrow, and which have no spiritual power at all.

The ties of God, the ties of Spiritual Union, the ties of a Faith, a Hope, a Love which cannot be broken, these are the ties which bind man to man far more strongly than those of blood relationship.

Mary was not there.

Jesus' brothers were not there.

At that last Feast of the Passover He brought in those who had loved Him and followed Him, and who, although they were going to fall for a moment, were going to rise again and be strong. They were His nearest ones.

You must realize, as you go two and two, each supporting the other, that you are going into a world where all belongs to God who sends you.

Although the Devil has usurped and stolen, and although sons of perdition, sons of Belial, and daughters of shame will be found, yet to them are you sent.

You may find the warmest welcome, not in the homes of those who profess Christianity, but in the homes of those who have lapsed and fallen and know nothing of God.

The Hearts of All Men are Crying Out.

There is no rest anywhere.
There is no peace anywhere.
There is no finality to anything.

Confusion Reigns.

Law is a mass of jangled jargon.

Christianity is represented by a series of petty social clubs.

True Catholicity is to be found more in Christians who belong to the Greek and Roman Apostasies, sometimes, than in Protestantism.

There is left, even in Rome, a union, a catholicity which, with all its imperfections, still is that which makes the people feel one.

God is blessing the Christian Catholic Church in Zion, and all those in the various Apostasies who are looking for a real Christian Catholicity.

God bless them.

During this past week we have seen, by our correspondence from many lands, and in some very remarkable conversions which we have had, that God is reaching the Roman Catholic people of America and Europe.

My God, save them and bring them out into the great, broad River of the True, Catholic Faith.

I believe we have that True Catholic Faith.

Then live it.

The Red Cross Shield.

As you go today, remember that you have a glorious Ministry for Christ in these Times of the Restoration of All Things, which are now in their Beginnings, as so many Christians now clearly see.

And wheresoe'er o'er earth's wide field
I lift for Him the Red Cross Shield.
This is my song, my joy, my pride,
My Champion went before and died.

"A man must live," is a common excuse of sinners.

Sometimes a man must die.

Put your life gladly into God's keeping, and earnestly ask Him to accept your service, even if you have to seal it with your blood.

All who so desire rise.

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. Bind us closer to each other, closer to Thyself; and let each one, as he goes with his comrade, realize in the twofold unity the Triune Power of God. Help us to realize that Thou art in us in Spirit by Thy Son with that same Eternal Love which Thou didst give to Him. O, Father, help us to speak the Peace which Thou, Father of Peace and God of Love, didst send by Jesus long ago, which men rejected, and which they still reject. Let the Message, "Peace be to this house," be carried in Faith, in Hope, and in Love. Cleanse our hearts. Bless those who tarry at home. Bless all who are doing work for Thee, by whatever Name they may be called. Let there be a tender charity for those who oppose, those who are ignorant. Let there be no harsh words in answer to harsh words, but words of Love, Wisdom, Knowledge, Power, Patience and Tenderness. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Service was closed with the Consecration Hymn and 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 SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

ZION IN CANADA.

Services will be held in Toronto, Canada, at the corner of Queen and Victoria streets, as follows:

Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

REV. EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion,
137 Markham street.

TRAIN SCHEDULE Between Zion City and Chicago

Effective January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.		
4.15 p.m.	5.30 p.m.			SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS.
Superintendent of Zion Transportation

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.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

GREAT is our Jehovah,
And mighty in power;
His understanding is infinite.
. . . . . .
Sing unto Jehovah with thanksgiving;
Sing praises upon the harp unto our God.—*Psalm 147:5, 7.*

ZION is realizing more and more, from day to day, the Infinite Power of Jehovah.

Elijah the Restorer continues faithfully proclaiming the Gospel of the Kingdom of God, throughout all seasons, and God continues to bless his ministry.

This Full Gospel preached in Zion gets into the hearts and lives of the people, and the story of the blessings which it brings is very wonderful.

Those who obey God fully and who are faithful to the teaching in Zion are being blessed from day to day, and thanksgiving constantly arises from the hearts and lips of the redeemed, the healed and those who are being kept by the power of God.

Instantly Healed of Serious Lung Trouble.

ZION CITY, ILLINOIS, January 12, 1903.

DEAR GENERAL OVERSEER:—Over two months ago I took a heavy cold, which developed into serious lung trouble.

I failed rapidly, and could hardly get to the office where I work.

December 22d, when you prayed for me, I was instantaneously and perfectly healed.

The soreness left my lungs at once and I have not coughed since.

I am rapidly regaining the flesh and strength I had lost.

Within the last year the report has reached me two or three times that I was supposed to be dead.

I can truthfully say I never felt better in my life nor enjoyed my work more than at the present time.

I am planning for New York in October.

Thanking God for His blessing and you for your prayers, I remain yours "Till He Come,"

SADIE CODY.

Raised from Sickness by Jesus, the Christ.

PULLMAN, ILLINOIS, December 21, 1902.

DEAR GENERAL OVERSEER:—Your letter was received, in which you stated that you prayed for the afflicted mother.

God has answered the petition. I went to see her on Monday, the 14th instant, and she was up and praised God.

She said that her healing was like an electric shock through her body, down one side and coming up the other.

She said that Jesus, the Christ, raised her up.

We thank you for your prayers, and our daily prayers are that God will bless and protect you.

Your sister in the Christ,

(MRS.) B. A. KLAWONN.

Instantly Healed when Dying of Heart Failure.

ZION CITY, ILLINOIS, December 31, 1902.

DEAR GENERAL OVERSEER:—Peace to thee.

It is with a heart full of thanksgiving and praise to God that I write these words of testimony and praise.

I had overworked this past summer, and for some time I would at times feel weak and exhausted.

I also suffered from heart failure.

On the Tuesday before Thanksgiving Day, while at the Divine Healing meeting, the Devil tried hard to take my life.

The heart refused to act for a time, and I was sinking fast.

I could not pray, but I had full trust in God.

An Elder prayed with me, and you, dear General Overseer, kindly came and prayed for me, and, praise His Holy Name, I felt a warm thrill go through my entire body, and the heart began its work.

I have not had an attack since.

Praise God that I am entirely delivered of all weakness, and the heart action is perfect.

Your sister in the Christ,

(MRS.) B. C. THOMPSON.

Miraculous Healing in Answer to Prayer.

Mrs. M. Arends, of Zion City, Illinois, writing under date of December 10, 1902, says:

It is with a heart full of love and gratitude to God and to you that I write you of the wonderful and miraculous healing of our daughter, Mabelle, at the time you came to our house and prayed for her.

You remember she had nine fits the night before. She has never had another one.

Praise the Lord forever, and it is now seven weeks and her general health is so much better.

Her mind is also better, and she is a different girl every way.

We thank you, dear General Overseer, for your kindness in coming to us, and Mabelle says to tell you that she is so thankful to you for your prayers, and to God for healing her.

Healed of Chronic Diseases in Answer to Prayer.

W. C. Sayrs, of Wilmington, Ohio, writing under date of January 6, 1903, says:

I write to make acknowledgment of your past kindnesses and the effectiveness of your prayers.

About eighteen months ago you were kind enough to pray for me, and I was healed completely of chronic constipation and bleeding piles.

Best of all, my experience has brought me into a blessed spiritual condition that I never enjoyed before.

I thank God for the healing, and you for your messages in LEAVES OF HEALING.

We believe, in spite of all newspaper reports, that you are a righteous man, and that "the prayer of a righteous man availeth much."

May God bless you and protect you.

Healed of Sudden Attack of Severe Illness at Time of Prayer.

CANON CITY, COLORADO, December 22, 1902.

DEAR GENERAL OVERSEER:—On the afternoon of October 21st, my father and I were in Victor, Colorado, when he was taken suddenly with a terrible pain through his right lung and with hard chills.

He grew worse until sometime after dark I telegraphed you for prayer. Before that he could only get breath in short gasps and was in terrible agony.

Shortly after the telegram was sent he began to breathe easier and in a short time slept.

He kept gaining, and while the pain did not entirely leave him for some time, yet he was able to ride down to Canon City in a heavy wagon three days afterwards. God has most wonderfully strengthened and healed him entirely of the sudden attack.

Thanking you sincerely for your prayers in our behalf, I am,

Humbly your servant in Jesus,

WILLIAM V. WALKER.

Blessing in Zion in Spirit, Soul and Body.

1170 LEXINGTON STREET,
CHICAGO, ILLINOIS, December 30, 1902.

DEAR GENERAL OVERSEER:—I feel that I ought no longer put off witnessing to some of the blessings I have received since coming into the Christian Catholic Church in Zion, for God has wonderfully blessed me and mine.

In May, 1901, I was healed of rheumatism, to which I had been subject for many years.

At one time I was confined to the bed and house one year, the greater part of the time in bed, not able to help myself.

Since then the Devil has tried hard to destroy my body.

At one time, in answer to prayer, I was quickly healed of pneumonia.

In December, 1901, I was healed of a cough and a severe hemorrhage, when my wife and Elder Fockler prayed.

Last July, through imprudence and over-lifting, I had a return of the hemorrhage.

A telephone message was sent you and I was quickly healed, and have had no return of the trouble since. Praise God!

Wife has been healed several times when very sick. Only two weeks ago she was taken very sick with a high fever, vomiting and severe pains from head to foot.

After she had suffered all day, I found we could not get the victory ourselves, so went for Elder Hall at West Side Tabernacle.

When he came and prayed for her the fever left her, and she was relieved of pain, and in a few days gained her usual strength.

"What a wonderful Savior is Jesus, my Lord!"

We have many spiritual blessings as well as physical, for which we praise God.

We are blessed in paying tithes and offerings.

Through your teaching I have given up several secret orders that I had been connected with for a good many years.

I have given up the insurance on my life, for you made it plain to me that I could not retain it and fully trust God for spirit, soul and body.

The taste for tobacco was taken from me.

I thank God that my wife and I are one in the Lord.

We have much to be thankful for at the close of this year.

I give God all the praise and thank you, dear General Overseer, for your prayers for me and mine.

I thank God that He supplies me with strength from day to day. Your brother in the Christ,

ALBERT G. RANDOLPH.

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NOTES FROM ZION'S HARVEST FIELD

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

Philadelphia, Pennsylvania.

Zion Tabernacle, 1338 Girard avenue; services, Sundays, 10 and 11 a. m., 2:30 and 7:45 p. m. Tuesdays, 8 p. m.; Wednesdays 2:30 p. m.; Thursdays, 8 p. m.

Rev. Gideon Hammond, Elder-in-charge, 1415 North Twelfth street.

Rev. Gideon Hammond, although placed in charge of the work of the Christian Catholic Church in Zion in the great city of Philadelphia, nevertheless, from time to time visits our Branches and Gatherings in the surrounding country.

He sends the following interesting report of some of his labors:

DEAR BROTHER:—I am glad to send you a brief report of our work in Philadelphia, since May 1st, the beginning of our church year.

Aside from many whom we know nothing about, in various meetings here and elsewhere, twenty-eight persons have definitely given themselves to God.

Seventy-seven persons have been healed of various diseases, without the hindrances of doctors' drugs.

Forty-eight have been baptized.

Sixteen men and boys have given up the use of tobacco.

Forty-nine applications for membership have been sent in.

Deacon Kelchner and myself have made 501 calls.

Our membership is now 145.

Zion Seventies and Restorationists have sold 9,318 copies of LEAVES OF HEALING and 36,000 tracts have been given away.

Four hundred fifty meetings have been conducted—130 of these led by myself.

We have sixty juniors; thirty in our central branch and thirty in two other little missions.

One hundred forty-one open-air meetings have been held with an estimated attendance of 17,000.

The work of Zion Restoration Host in bringing the knowledge of Salvation, Healing and Holy Living to the inhabitants of the world, is clearly delineated in the following beautiful text of Scripture:

Arise, shine, for thy Light is come, and the Glory of Jehovah is risen upon thee.

We are glad to know that Zion in Philadelphia is engaged in this wonderful work.

Zion Restoration Host not only visits the sick and sinful in Philadelphia, but in the surrounding cities and villages.

As God anointed Jesus of Nazareth with the Holy Spirit and with power, "who went about doing good, and healing all that were oppressed of the Devil," so Zion Restoration Host, anointed of God with power for service, is not content to remain at home, but goes about doing good, bringing the truth of Divine Healing to those who are sick and afflicted and otherwise oppressed of Satan.

Elder Hammond continues as follows:

During the summer, fourteen of Zion Seventies from Philadelphia did special work at the following places:

In Pennsylvania at Souderton, Quakertown, South Bethlehem, Bethlehem, Rittersville, Allentown, Nazareth, Hecktown, Macungie, Reading, Lebanon, Harrisburg, Carlisle, New Kingston; in New Jersey at Atlantic City, Cape May, Asbury Park, Ocean Grove, Holly Beach, Wildwood, Ocean City.

The work consisted of house-to-house visits, distributing Zion Literature at the pleasure resorts, street meetings and cottage meetings.

The calls made at these places and Philadelphia have been nearly 10,000; the majority of these calls, however, have been made in Philadelphia.

Since Satan transforms himself into an Angel of Light, and his ministers into the ministers of Righteousness, it is no marvel that the agencies which he uses to extend his kingdom by increasing sickness, disease and death are so named that the people are deceived.

He thus puts darkness for light and evil for good.

Elder Hammond calls attention to this fact in the following:

We are once more impressed with the fact that the Devil has played a sharp trick on humanity by calling drugs medicine.

He has done just what he always tries to do, and that is to take a good name and put it on a bad article.

While the word medicine is used seven times in the Bible, in no case has it reference to drugs.

The good word medicine, which comes from the Latin word *medicus*, meaning healing and life, should not be placed upon an article which drugs and kills.

Our people in the large seaport cities have a great opportunity for extending the Kingdom of God by obeying the injunction of the Scripture, "Cast thy bread upon the waters: for thou shalt find it after many days." Our people in Philadelphia realize this fact, and two persons are appointed to regularly visit the ships which sail upon the great deep. Elder Hammond continues:

Two of our men visit the boats lying in the Delaware river. One hundred and eighty-three boats have been visited and 5,000 pieces of Zion Literature given out in this special work.

Who can estimate the good which will be accomplished by these 5,000 pieces of literature as they thus are carried to the uttermost parts of the earth?

As these ships go from seaport to seaport and from one country to another, laden with precious merchandise, they carry also that which is above the price of rubies; they carry the Word of the Everlasting God; they carry the Precious Seed of Truth.

The seed which is thus carried to distant lands will find lodgment in good ground and will spring up and bear fruit unto Eternal Life.

Oh, that our people did but realize the blessedness of the opportunities thus given, for the Word of God says: "Blessed are ye that sow beside all waters!" Zion must realize more and more the blessedness of this promise.

The preaching of the Cross is to them that perish, foolishness, but unto us which are saved it is the Power of God, not only to save the spirit, but also to purify the soul and heal the body.

The preaching of the truths of Zion is deliverance to the captives, not only to those who are bound by their sins, but to those who are bound by their sicknesses and diseases so that they cannot be blessings to others, nor even care for themselves.

The following testimonies give evidence to the fact that the truth of Divine Healing is not only being taught in Philadelphia, but is made practical:

One woman, whom I have recently seen, received immediate relief from pain by giving up her drugs. She has had six doctors who said she could not live.

Another woman, whom fifteen doctors have been unable to help during the past six years, came to one of our meetings and received healing, and is now happily telling her friends and neighbors what a blessing has come to her.

The diseases of these women were largely aggravated by the doctors' devilish drugs.

The only thing that has been a success is the money that the doctors have got.

One man, quite deaf, who has recently given himself to God, received instantaneous healing when prayer was offered for him.

An old lady received a marked degree of healing of deafness.

A woman who injured her knee last Christmas, and who was lame ten months, having constant pain, was completely healed of lameness and all soreness in ten minutes after prayer.

A woman at Morgantown, Mrs. L. M. Best, who has been in bed ten years, not having stood upon her feet in that time, is now able to walk about the house, after two or three visits by Deacon Kelchner.

The crook in her back, which made a hole large enough to put the fist in, has straightened and healed and her strength is fast returning.

She told her former Methodist minister that she did not believe that all the prayers of the Philadelphia conference could have raised her from her bed. He said that they did not pretend to pray for such things.

The Christ calls Divine Healing, in His talk with the Syrophenician woman, the children's bread.

This Methodist minister as much as said then that they did not pretend to feed their people with the Bread of Life.

A father could scarcely be excused from giving his children bread simply because he did not pretend to.

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We find it quite difficult to keep up our number of members, as so many have recently gone to Zion City.

We are delighted to have the privilege of training the children and young people for straightforward and aggressive work.

We are glad to see that young men and women can become such excellent workers.

It is our desire to get hold of more children so that we can keep them from the worldliness and infidelity of the denominations of the day, and to teach them to trust God for their bodily heaing and also to work for Him.

I have taken special delight in doing some Zion Restoration work lately with my two little daughters.

I find that they do not dread it and never look upon it as irksome.

We are glad to have them, not only in our Zion Junior Bible school, but glad to have them in our Zion Junior day school.

We see that the public schools are just as mechanical and superficial as are the denominations.

I recently visited a school where the teacher is getting a good salary, and I was thoroughly disgusted in seeing the lack of thoroughness.

Two things we are sure our children in Zion Junior school are being taught, neither of which are being taught in the public schools; these are, thoroughness and obedience.

On Thanksgiving Day Deaconess Ortman took some of the pupils down-town to sell LEAVES OF HEALING.

They were greatly delighted and had a very profitable time. One of the little tots sold ten papers; others sold eleven, ten, eight, etc.

We are constantly living with the thought in mind that the Christ is to come.

We desire, more and more, to get hold of boys and girls and to so teach them and lead them that they will be of special use to Him during the Millennium.

We are sure that our work is a preparation for that time, hence our ministry must be continued after the Christ comes.

Wooster and Orrville, Ohio.

Deacon Thomas Henderson, who is in charge of the work at West Salem, Ohio, has the Spirit of Jesus, the Christ, in that he believes that he should not only preach the Gospel in his own city, but that he should also proclaim it in the surrounding cities and villages. He writes of his work as follows:

DEAR GENERAL OVERSEER:—I will drop you a few lines to tell you of my visits to Orrville and Wooster, Ohio.

We held a meeting at the home of Sister Burkholder, near Orrville.

There were eighteen people present, and we had a grand good meeting.

God was present to own and bless His Word.

I think that when I go again I will be able to send in two or three applications for membership in the Christian Catholic Church in Zion.

When the meeting was over, I was asked to go to a home near by to pray for the healing of the daughter of a woman who was at the meeting.

I complied with her request, and before I was through praying for the first one, another mother brought her baby for me to pray for its healing, which I did.

One of our members said that two persons in Orrville had asked for me to visit them and pray for their healing, but I could not, as I had an appointment at Wooster at 7 p. m.

When I started for Wooster one young man who was at the meeting followed me out to the buggy and said that he would like to have a long talk with me on religious matters.

I had to ask him to excuse me for the time, as I was afraid I would be late in getting to the other meeting.

I told him I hoped to be able to grant his request when I came again.

You see that God is at work among the people in this place.

We got to Wooster in time for our meeting.

It began to rain before night, and although it rained all night and about all day Monday, we had a good meeting.

One brother, who has lately joined Zion, told in his experience how the Lord had healed him.

There was one request for prayer sent in by a young mother for her babe, that it might be healed of bowel trouble, and we complied with her request.

We stayed all night with Peter Bahl, of Wooster, a member of the Christian Catholic Church in Zion.

At 8:30 a. m., we started for home, driving eighteen miles through the rain, and found our family all well.

Today a minister of the Evangelical church came to see me, asking me to tell him about Zion City.

I did so, and gave him Zion papers to read.

I also gave him two applications to look over.

He has left, or is about to leave the Evangelical church.

This is the second Evangelical minister to visit me since my return from Zion City.

The last one has already left the Evangelical church.

I gave him a blank to fill out to become a member of the Christian Catholic Church in Zion, and I think that he will soon come into Zion.

Kansas City, Missouri and Kansas.

Zion Tabernacle, 918 East Nineteenth street, Kansas City, Missouri.

Deacon-in-charge, Charles E. Robinson, 2715 Garfield avenue.

Deacon Charles E. Robinson, although but lately ordained to the ministry of the Christian Catholic Church in Zion has been doing effective work in Kansas City. He writes of his work as follows:

A few days ago we had a testimony meeting in our Tabernacle, which is located at 918 East Nineteenth street, Kansas City, Missouri.

I append hereto an abbreviated statement of some of the testimonies given.

God has blessed us with a considerable number of remarkable healings which are not included in the testimonies given below.

Among these there is a case of immediate deliverance from heart disease, a case of healing of a girl supposed to be dying with consumption, a lady delivered from a chronic case of neuralgia of long standing, a remarkable healing of quick consumption and other serious complications, the healing of a young man, who had worn glasses since his fourth year, changing them twice a year for glasses of different focus.

He has no need for glasses now.

We have just organized our Zion Restoration work.

The last two Sundays we disposed of 126 copies of LEAVES and visited about 650 families, giving the Message to all.

The workers are in high glee over the propitious launching of this work.

The Deacon-in-charge conducts, personally, eight services each week.

God is making the cottage-meetings a power for good in this city.

We have had several remarkable occurrences connected with the matter of eating unclean meats.

Mr. Walton, who was learning how to trust God for his healing, sent his daughter for some fish, telling her not to get catfish.

She told the butcher she wanted fish, but not catfish.

The butcher sold her a piece of catfish, though none of the Waltons knew it.

It was nicely cooked, but a few mouthfuls served to make Mr. Walton violently sick.

They afterwards learned what kind of fish it was.

The same family had a rabbit given to them.

They talked it over and concluded the rabbit was not forbidden.

However, after they had eaten it, Mr. Walton was again taken sick.

On looking in their Bible after dinner, they found rabbit was forbidden.

Mrs. Blanchard, tiring of beef, and not knowing that oysters were unclean, bought some and ate them.

She became very sick.

The testimonies referred to above are as follows:

R. B. ROBINSON, 3024 Euclid avenue, Kansas City, Missouri.—"Last fall every one knowing of my case, both physicians and friends were looking for my death momentarily.

"I was at the culmination of a six months' siege of atrophy of the liver, jaundice and dyspepsia and was dying.

"My wife induced me to turn to the Lord in Zion.

"I called on our leader to pray.

"My wife says that in a moment of time my heart ceased its wild struggle for life, and beat properly.

"I at once fell asleep and slept like a child.

"This was the beginning.

"Through Zion teaching I was soon at peace with God.

"In answer to prayer, God completely killed the disease.

"I gained a pound in weight every day for twenty days.

"I had had a weak heart all my life.

"It was all healed.

"A few weeks ago my heart trouble came back and I seemed very near death.

"I kneeled in my office and prayed to God.

"I received instant deliverance, but several times that day I had occasion to pray about it.

"Before the day was over I had obtained entire deliverance."

MRS. D. W. C. BOWER, 620 Sandusky street, Kansas City, Kansas.—"I love the 18th Psalm.

"When I first sought healing I was in no condition to secure it.

"I had been an active church-member for ten years, but when it came down to life and death I found nothing to help.

"Deacon Hurd Clendinen sent me LEAVES OF HEALING.

"I studied the papers carefully and with an obedient spirit.

"I was for a long time just hovering between life and death, so that none who knew me then and sees me now can take any exception to my positiveness in saying I have been fully healed."

J. E. EDSBURG, 620 Sandusky street, Kansas City, Kansas.—"It is over six years since God took me from the depths of hell.

"Terribly sick and terribly wicked, I was induced to hear the General Overseer preach.

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"I was utterly wretched with catarrh, stomach disease, bad throat, piles and a terrible case of rheumatism all over my body.

"I sometimes used one dollar's worth of cigars in a Sunday.

"I contemplated suicide.

"I have been wholly delivered from all these things by the Grace of God, through the ministry of John Alexander Dowie.

"I praise the Lord for it.

"I am a remarkably strong and healthy man now. I distribute, from house-to-house, from ten to twenty thousand Messages a year."

MRS. E. C. EASTER, 809 North Fifth street, Kansas City, Kansas.—"I never had good health in my early life.

"An accident gave me paralysis of the lower bowel.

"Kidney and bladder trouble developed into Bright's disease.

"In 1891 my cough was diagnosed as a well-defined case of consumption.

"I had a cancerous tumor, which, when it came from the bowels, looked like slices of liver mingled with blood, and was sufficient to fill a ten-quart pail.

"I had fistula, piles and female troubles so fully that I nearly lost my mind, my memory being almost wholly destroyed.

"It was a terrific battle with the Devil, but, through the prayers and teachings of the General Overseer and those taught by him, by the Grace of God I am here today perfectly whole, not having resorted to a single remedy for nearly eight years.

"My cancerous tumor, Bright's disease and consumption were inherited.

"I weighed 108 pounds, but now I weigh 172 pounds, and am able to do all my own work, besides a great deal of work outside.

"I thank God from my heart for it all."

JOHN LONG, 2528 Jefferson street, Kansas City, Missouri.—"I praise God for all He has done for me.

"I was very sick.

"I had locomotor ataxia.

"Getting a little relief from that, I got a sunstroke, which just about finished me up.

"Doctoring did no good.

"I praise God He showed me this place.

"I came here and heard the teaching.

"I then applied for prayer.

"I was a great smoker.

"Mr. Robinson told me that I would have to clean up if I wished God to undertake my case.

"I told him I would go home and come again.

"I came back that night and told Mr. Robinson that I had burned my pipe.

"He said that he would pray for God to deliver me from the appetite.

"This prayer was immediately and miraculously answered.

"The next Sunday he prayed for my healing, and again God answered.

"I am so glad for my wonderful deliverance.

"I am now sound and well."

JOHN JACOB LEPPERT, 113 East Thirteenth street, Kansas City, Missouri.—"I had been using tobacco for seventeen years.

"I often tried to quit in my own strength, but could not.

"Wife got LEAVES OF HEALING.

"I would read a little and throw it down.

"The reading did not suit me.

"But I would come back to it again and again.

"Last New Year's Day, God gave me grace to get free from tobacco, a great love for pool and the theater.

"I am free.

"We run a restaurant.

"We sold cigars and served pork.

"Mr. Robinson finally succeeded in persuading us to give these things up.

"We expected it to hurt our business greatly.

"It did hurt us for a few days, but now we seem to be doing a better business than ever before.

"We give God the praise."

MRS. LEONORA LEPPERT, 113 East Thirteenth street, Kansas City, Missouri.—"I rejoice and praise the Holy Name of the Lord for complete deliverance from inflammatory rheumatism in my feet and ankles."

E. C. TUEMAN, 933 Everett street, Kansas City, Kansas.—"I was in Chicago, drinking, lying, cheating, smoking and unclean.

"I took sick.

"The grip developed into quick consumption.

"I was spitting up my very life's blood.

"My body was paralyzed.

"I sent for the Elders.

"I confessed fully and forsook my sins wholly.

"God restored me to health immediately.

"My chronic sore throat was healed; my heart palpitation ceased.

"I had been full of sin and disease from my head to my feet.

"Elder Graves was one of the Elders who came to see me.

"I praise God for a complete deliverance of spirit, soul and body."

Privately I have in the past few days received the following testimonies:

MRS. SARAH BALL, 2448 Woodland avenue, Kansas City, Missouri.—"I had been suffering for several months with a pain in my side so severe that I had to be constantly kept under the influence of morphine.

"The doctors told me that I must go to the hospital and be operated on, but said that even then I would be an invalid for several months.

"Just as I was getting ready to go to the hospital I heard of Zion and came to hear Mr. Robinson teach.

"I asked him to pray, and he did.

"The second time he prayed I got complete deliverance.

"I have been wonderfully healed and am so happy.

"I give God the praise."

MRS. MELISSA MARTIN, 933 Everett street, Kansas City, Kansas.—"I had a needle in my knee.

"They told me at Fort Scott that it would necessitate the amputation of my leg.

"I came to Kansas City to see about it.

"I met my old friend Mrs. Thomas, and she told me about Zion.

"I came to the meeting, and Mr. Robinson taught me and prayed, and I was entirely healed.

"I have been canvassing for several weeks, walking up and down-stairs and from house-to-house all day long.

"I went into a house where a woman sat holding a baby.

"The doctor had just left, saying that the baby was dying, and that there was nothing further to be done.

"I showed the mother the truth and prayed for the child.

"He sat up and asked for food.

"He is now well and the mother has gone back to work.

"The same day I saw a lady in bed, who had one side paralyzed.

"I prayed with her and she was healed."

MRS. HOLLIDAY, 934 Everett street, Kansas City, Kansas.—"I had a cancer.

"It was about nine inches across.

"A big piece had rotted and fallen out of my breast.

"It fell down into my lap.

"Mr. Robinson came to my home and taught me the truth of Divine Healing.

"I was prayed for, and God wonderfully healed me.

"The cancer is gradually leaving.

"I can now help about the work, and have no pain at all.

"I can go all about the neighborhood, telling about my healing."

Praise and Testimony

Five Children Quickly Healed.

STERLING, CONNECTICUT, December 30, 1902.

DEAR GENERAL OVERSEER:—I received your blessed letter dated December 24th, and give you many and earnest thanks for your prayers for my six children.

They got well, and are out of doors.

We give God all the praise.

God has been my Healer for five years.

I always take my children to Him, and He has saved them more than once.

I wish the world could see what I see.

My boy was healed of a very bad cough.

I think that he had lung trouble.

He was very ill, and as soon as I sat down and wrote the letter, he began to get better.

At the end of two days he was as well as ever.

My oldest son, John, was well the next morning after I sent the request for prayer.

My husband and I are sure that the Great Physician is the only One to call upon.

Just think of five children sick and healed almost at once. I gave no medicine after I prayed to God, and after you prayed.

My dear little baby is all right; no sores on her beautiful face, and not one on her anywhere; she was a terrible sight—the sores all raw and bleeding.

Thank God, my husband does not raise any more tobacco; our home is better; the children love me better, and are more obedient.

Your prayers are answered.

Our hearts are in Zion; and, oh, how we long to see you.

May God give you many happy years with us here on earth.

Your sister in the Christ, A. E. MCGREGOR.

God Hears Prayer for Mother.

BERRYVILLE, WISCONSIN, December 28, 1902.

DEAR GENERAL OVERSEER:—I want to tell you how God has answered your prayers for me.

After my baby was born my breasts began to get sore and I had considerable pain through my body.

We wrote you to pray for me, and God heard and took the trouble entirely away.

Later I began to do my housework, and the Devil caused me to have a hemorrhage.

We prayed and it stopped, but a week later I had another which was quite severe and made me very weak.

We wrote at once for you to pray and God healed me.

Seven weeks have elapsed and I have had no return of the trouble.

I do thank you, dear General Overseer, for your prayers and am grateful for the prayers of our dear Zion people here and in Zion City.

We do feel thankful to God, our Father, for hearing and answering prayer, and for our dear baby boy.

Wishing you and your wife a Happy New Year, I remain,

Your sister in the Christ, MINA B. MADSON.

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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.*

LIGHT naturally comes first to the eastern lands and extends to the western.

The beautiful island continent of Australia, the land of the sun rising, caught the first rays from the Sun of Righteousness when He arose in these Latter Days with Healing in His wings.

He had arisen on the world centuries before and for some years the Church of God had walked in His Light.

The world turned away from this Light to the darkness of pagan belief in doctors and medicine.

The history of medicine traces its origin back to the worship of heathen deities.

Very early in the history of mankind, God declared Himself the Healer of the people, telling them that healing should come through keeping His laws.

This Declaration is embodied in the Covenant of Salvation, Healing and Holy Living which the Messenger of the Covenant is teaching today. (Exodus 15:26; Malachi 3:1.)

This truth came to God's Messenger in Australia, in the year 1878, as he sat one day in his study, bowed with grief over the ravages of an epidemic, which, like a fierce wolf, was carrying off his flock.

Then he cried unto the Lord in His distress and there came to him a ray from the Sun of Righteousness, showing him the Christ, the Healer of the people.

This was the beginning of his world-wide ministry of Divine Healing through the preaching of the Full Gospel.

This remarkable story is told in a little book entitled "He is Just the Same Today."

It has been greatly blessed to many readers, leading to conversions and healings.

A part of the story of the years following, a hint of the great work in Australia, has been beautifully told in the article, "How I Came to Speak for Jesus," by our beloved Overseer of women's work, Rev. Jane Dowie, who has taken a very important part in this ministry of healing.

The course of God's Empire took its way westward when His Messenger left Australia, and, in the year 1888, entered the Golden Gate at San Francisco to plant the Banner of Zion on the shores of the western world. (Revelation 7:2; Isaiah 41:25.

The wonderful work which God did, through His messengers, along the Pacific coast, is given in the book entitled "American First Fruits" and "The Second Year's Harvest."

These are like a continuation of the "Acts of the Apostles."

Persecutions followed the preaching of the Full Gospel as in the Primitive Apostolic Church, to restore which God has used His Messenger.

The Christian Catholic Church in Zion is the Restoration of the Early Apostolic Church and not a new denomination.

An account of its organization is given in a pamphlet entitled "The Organization of the Christian Catholic Church in Zion."

The sermons entitled "If it be Thy Will" and "Permission and Commission," published in LEAVES OF HEALING and in pamphlet form, have carried the light of God's willingness to heal the sick, to a multitude of weary sufferers who believed they were suffering the Will of God in sickness. (Matthew 8:17.)

The tract entitled "The Woman of Canaan," shows what conditions may prevent God's Good Gift of Healing from coming to the sick, and how to get where God is able to heal them.

"How to Pray," teaches us how to pray to the Father in the Name of Jesus as our Lord taught His disciples and to obtain answers to prayer.

Since our Lord attached so much importance to Baptism, commanding the Apostles in His last words to "make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit," surely the method which He instituted in the Early Church must have been the right one.

Since the Ordinance is an outward symbol of the inward work done in the believer by the Holy Spirit, the method used is of great importance.

When Paul found believers who had not been baptized properly, he had them baptized again. (Acts 19:2-7.)

It is important that Christians should investigate this subject for themselves.

The pamphlets entitled "The Christian Ordinance of Baptism by Triune Immersion," and the "Ordinance of Christian Baptism (eighteen centuries of proof)," are the result of much research and prayerful study on this subject.

The title of the lecture, "Zion's Protest Against Swine's flesh as a Disease Producer," sounds a loud note of warning which all will do well to heed.

This is why God in His Word forbids the eating of it, and even handling of the carcass of the filthy animal. (Deuteronomy 14:8.)

Multitudes have given up the filthy habit of using tobacco because of Zion's warning against it.

The pamphlet entitled "Tobacco, Satan's Consuming Fire," shows the evils of using this foul weed.

Zion uncovers Secretism and shows it in its true light, as the Baal-worship denounced in God's Word, in a series of lectures entitled "Secret Societies, the Foes of God, Home, Church and State," published in pamphlet form.

Christian Science is also exposed as a form of Spiritualism and a very dangerous error, in the pamphlets, "False Christian Science Unmasked," and "Christian Science Exposed as an Anti-Christian Imposture."

The small book entitled "Ye Are Come Unto Mount Zion and Will a Man Rob God?" shows this to be God's Zion of the latter days, and also teaches the importance of observing God's laws for tithes and offerings, which is binding upon the people today, since it has never been repealed. (Malachi 3:8-13.)

One of the most wonderful truths taught in Zion is that of man's being a trinity of Spirit, Soul and Body.

This great truth, taught in the Scriptures and well known to the ancient heathen nations, has been lost sight of in the churches.

It is set forth in a pamphlet entitled "Sanctification of Spirit, Soul and Body."

This truth of man's trinity helps him to understand himself.

When he understands himself he will better understand God and all truth, because all truth is adapted to man's organization and it finds its expression in him.

Zion believes in the kind of sanctifica-

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tion that the Apostle Paul taught when he said:

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, the Christ. Faithful is He that calleth you, who will also do it. (1 Thessalonians 5:23, 24.)

The children are very willing to come to God for healing.

Very many of them are healed instantly.

Overseer Jane Dowie has told the beautiful story of the healing of some of the children, in her booklet entitled "How Jesus Heals the Little Ones."

This shows parents the importance of bringing their children to God for healing instead of defiling their flesh with medicine.

Zion's booklets will repay, in connection with the Scriptures, the careful study of all who seek to know the truth.

An earnest student who pursues this course will find himself much better prepared to do practical religious work than by any theological course which he can take in any college without it.

We can only give a partial notice of Zion's publications.

The extremely low price at which they are sold places them within the reach of all.

For less than one dollar, books can be selected which will furnish the best commentary on the Scriptures that has been published.

LEAVES OF HEALING going into the homes of the people weekly is a great educational power in the household.

The young and the old can find equal enjoyment in reading it.

A Home Reading Circle, where LEAVES OF HEALING is read aloud each week, will be found very instructive and of great value in many ways. Zion Literature Mission has been organized to send Zion Literature over the world, to prepare the people for the coming of our Lord.

We ask you, dear reader, to help the Mission to send forth these stirring truths of Zion to arouse the sleeping world—for, "Behold, the Bridegroom cometh!"

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Two Weeks Ending January 3, 1903.

5165 Rolls to .....Hotels of the United States
1800 Rolls to.....Europe, Asia, Africa and the Islands of the Seas
2595 Rolls to .....Various States of the Union
170 Rolls to.....Germany
270 Rolls to .....Various Foreign Countries
Number of rolls for the two weeks 10,000
Number of rolls reported January 3, 1903..2,524,370

PRAISE AND TESTIMONY

Saved, Delivered from Drunkenness, Healed and Blessed.

"Out of the depths have I cried unto Thee, O Jehovah." (Psalm 130:1)

"He brought me up also out of an horrible pit, out of the miry clay; and He set my feet upon a Rock, and established my goings." (Psalm 40:2)

My mother died when I was two years of age, and I was left to the care of my grandparents.

At the age of twelve, God's Spirit showed me that I was a wicked boy.

I repented, confessed my sins, and everything was changed.

I received no encouragement at home, for my grandparents, who belonged to the Church of England, did not believe that children could know anything about serving God.

When I was fourteen years old the old homestead was sold, and I was given twenty-five cents and sent out into the world to care for myself.

In answer to prayer, I obtained work at once.

In three years I went into business for myself, forgot the mercies of God, smoked, drank and swore, but always made money.

God gave me a good wife, who was always ready to help me.

I went to church, and took part in church fairs, shows and everything but praying.

The hypocrisy of the minister as well as the church members made me an infidel, and I scoffed at religion for eight years.

Death seized my little children.

They told me that God took the life of the little one.

My heart grew still harder.

I cursed God, and drank to forget my sorrow.

In another year death came again and took my only boy.

No one told me that the Devil came to kill and destroy.

All that I could hear was that it was God who had taken my children to bring me to repentance.

I thought God was cruel.

I went to the accursed drink to drown my troubles.

I often promised my wife that I would stop drinking, but I had now become a slave to it and would as often break my promise.

One night as I came from the hell-hole, a Voice spoke to me and said: "If you don't stop drinking you will go to the grave and to a drunkard's hell."

I said: "I will sober up."

I went into my office and fastened the door.

I dropped upon the bed and went to sleep.

I awoke about midnight and was very thirsty.

I had no water but was determined not to go out until I was sober.

I thought of a little bottle of whisky on the shelf, and thought I would drink that to quench my thirst, but I found I could not move.

Then a realization came to me of the horribly helpless condition in which the Devil had me, and I cried out: "O God, if there is a God, help me out of this!"

Praise the Lord! He heard my cry.

I went to bed and slept.

In the morning my desire for drink was gone and my nerves were steady.

I promised God to make my wrongs right, and work and vote against accursed whisky.

I went out the next morning and met my old chums, who began to laugh at me.

I looked them straight in the eye, and told them that they knew I was right.

Four men with whom I had drunk came to God with me.

I soon saw the need of more spiritual power in the churches.

I believed that God called me to take my wife and daughter and go out to preach the Everlasting Gospel.

My heart went out to the poor drunkard.

We joined the Christian Crusade and went wherever we were called, as far as we could, and worked in nearly every denomination.

My wife's health failed.

After being sick and tired of doctors and drugs, we learned that the Lord was our Healer.

We took God's remedy, in James 5:14-16, and my wife was healed.

We then taught Divine Healing, but found that the New Wine could not be put into the old bottles.

We knew that there must be a reformation in the churches.

We believed that all of God's people would finally be brought together, and have "One Lord, One Faith, and One Baptism."

We sought to bring that about in the Crusade work, but became heartsick through putting converts into the churches to be fed on festivals, oyster-suppers and everything but the real Gospel.

At this time LEAVES OF HEALING fell into my hands.

I read it, my heart bounding for joy.

I said: "That man is the only man in the world who preaches the Gospel."

My family thought that I was losing my head.

Nevertheless, I went into the meetings and taught a Triune Baptism, and God greatly blessed me.

I soon saw plainly that this was the work which God had raised up to draw His people together, to be ready when the King appears.

God then showed me the uselessness of trying to build up the churches.

I saw, through reading LEAVES OF HEALING, that they had become apostate, and that the good people must be brought out.

I came to Zion Home, Chicago.

I found a man striking Sin in high places, as no other man had ever done.

Oh, how my heart rejoiced!

I then left the Christian Crusade work.

I found this the Apostolic religion which gives you a good fight all the time.

This is the Gospel which brings in the poor drunkards and shows them how to obtain the power to live pure, godly lives.

For eleven years God has been our Healer.

How blessed it is to find that God has raised up a people, and has established His Kingdom where every one, from the least to the greatest, stands upon the Full Gospel.

Thank God, that a little over three years in Zion has given me more real satisfaction than all the rest of my life.

Now we have a place to put the people, where they are kept by the Power of God.

We have learned many blessed lessons in Zion.

Praise God, He has sent us His Prophet, Elijah the Restorer!

How we love to carry this Restoration Message to sinful, suffering humanity!

I can say, to the glory of God, that I have never tasted accursed liquor since the night God delivered me in my office.

I thank God with all my heart that in the Christian Catholic Church in Zion we have a Church where the poor drunkard is taught how to obey God, that he may be kept when captured from the Devil.

Many a poor creature, after turning to God to deliver him from drink, is brought down again by whisky in drugs.

Temperance societies preach against whisky, and at the same time go to the drug-store and take accursed drugs which have whisky in them.

The only Gospel which can keep the drunkard and the poor harlot is the Restoration Gospel taught in Zion.

My prayer is that this testimony of what God has done for me may help many poor, sin-bound slaves to turn to Zion's God and be free.

Yours for the Master, DAVID A. REED,
Elder in the Christian Catholic Church in Zion.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, FEBRUARY 4th or 5th.

Zion in the Plans of God.

1. *The Holy Spirit thus describes her.*—Revelation 3:7-13.
   She is a Church opposed by the world.
   She is the Bride that will please her Lord.
   She is that body translated at His Coming.
2. *She is to be holy and true, and to inherit the Kingdom.*—Luke 12:31-35.
   She seeks the Kingdom of her Lord.
   She has no fear at all.
   She uses her property for the Christ's cause.
3. *She is to be aggressive in opportunities and always opposed by men.* Luke 12:7-12.
   Her aggressiveness arouses opposition.
   She must confess before men what God has wrought.
   Men will more and more be angered at her testimony.
4. *She is to stand for God and the validity of His Word in all her strength.*—Ephesians 6:11-17.
   She does not defend the truth, she clings to it.
   She uses the Word of God in every conflict.
   She is bold in every statement.
5. *She is to be victorious, vindicated of God, and to be a blessing to her enemies.*—Isaiah 45:12-15.
   Men will yet see that God is in Zion.
   They will seek God in Zion.
   God will bring this about.
6. *She is to hold fast to the Crown of Life; be kept from the great tribulation, and quickly delivered.*—Revelation 22:12-15.
   Men will try to rob Zion of her crown.
   She is to reign with her God.
   Only those looking for Him will go to Him.
7. *She is close to the Christ in fellowship; blessed with Eternal Life, and will dwell forever in the Heavenly City.*—Matthew 19:27-30
   She forsakes all, and will give all for Him.
   She will sit on thrones of power.
   The reward will then be sure.

The Lord our God is a Church-raising-up God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 8th.

Whence Opposition to Zion Comes.

1. *From those who love themselves better than the Christ.*—1 Corinthians 3:9-15.
   Men defend their denomination.
   They contend for their creed.
   But the Christ is in neither.
2. *From those who love the friendship of the world better than God.* James 4:1-14.
   The World's smile is cherished.
   Its friendship is valued.
   God's woe, however, is on such.
3. *From those who love the wisdom of the world better than that from above.*—1 Corinthians 1:18-23.
   The Wisdom of the world is ignorance.
   The knowledge from men alone is harmful.
   The weakness of God is stronger than men.
4. *From those who love the favor of men better than the favor of God.* John 12:37-43.
   The opinions of men are held sacred.
   Men's favors and opinions shut out from God.
   Those who seek honor from men cannot believe.
5. *From those who love the customs of the age better than the Will of God.* 1 John 2:15-21.
   Because everybody does a thing, they do.
   The ways of the world are not the ways of God.
   The wisdom from God teaches the truth of God.
6. *From those who love the way of their parents better than the ways of God.*—John 8:20-36.
   Family pride can hinder the knowledge of God.
   Liberty never comes from traditions.
   The truth, and not past customs, sets one free.
7. *From those who love the infidelity of men better than the faith of God.* 1 John 2:22-29.
   The world does not believe in the Son of God.
   Unbelief is a very seductive thing.
   Deceptions will abound yet more and more.
8. *From those who love earthly kingdoms better than the Christ's.*—Psalm 2:1-12.
   Christ will destroy every kingdom.
   Christians cannot be filled with national pride
   They must glory only in the Lord.

God's Holy People are a Steadfast People.

OBEYING GOD IN BAPTISM.

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

Fourteen Thousand, Six Hundred and Twenty-one Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Six Hundred and Twenty-one Believers have joytully 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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5414		
Total Baptized outside of Headquarters			6055
Total Baptized in five years and nine months			14,584

Baptized since December 14, 1902:			
Baptized in Chicago, by Elder Farr	7	7	
Baptized in California by Elder Taylor	5		
Baptized in Canada by Elder Brooks	5		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Ohio by Deacon Yerger	3		
Baptized in Ohio by Elder Bouck	3		
Baptized in Washington, by Elder Ernst	1	30	37
Total Baptized since March 14, 1897			14,621

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, January 11, 1903, by Elder G. E. Farr:

Bryand, Maud.....3329 State street, Chicago, Illinois
Cole, Charles E.....568½ West Madison street, Chicago, Illinois
Travers, Mary.....Newport, Pennsylvania

The following-named two believers were baptized at San Francisco, California, Wednesday, December 31, 1902, by Elder W. D. Taylor:

Carlson, Anna L.....3421 Seventeenth street, San Francisco, California
Shepard, Miss Belle.....Fred Finch Orphanage, Dimond, California

The following-named three believers were baptized in Cleveland, Ohio, Lord's Day, January 11, 1903, by Elder R. N. Bouck:

Reck, Fred..... 218 Thurman street, Cleveland, Ohio
Ward, Cyrus J.....2830 Broadway, Cleveland, Ohio
Ward, Mrs. Eva.....2830 Broadway, Cleveland, Ohio

The following-named three believers were baptized at San Francisco, California, Lord's Day, January 4, 1903, by Elder W. D. Taylor:

Martinette, Mariea Louisa...4 Montezuma street, San Francisco, California
Norton, Charles.....Santa Rosa, California
Norton, Eliza Jane.....Santa Rosa, California

The following-named five believers were baptized in Toronto, Ontario, Canada, Wednesday, December 31, 1902, by Elder Eugene Brooks:

Campbell, Alexander Turriff...964 Young street, Toronto, Ontario, Canada
Potter, Mrs. Margaret.....249 Jarvis street, Toronto, Ontario, Canada
Rains, Isaac.....27 Loho street, Toronto, Ontario, Canada
Rains, Mrs. Isaac.....27 Loho street, Toronto, Ontario, Canada
Woods, Mrs. Anna.....174 Dunn avenue, Toronto, Ontario, Canada

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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EVERY MEMBER AND FRIEND OF THE CHRISTIAN CATHOLIC CHURCH IN ZION OUGHT TO BE AN ACTIVE, PERSISTENT AGENT FOR THE

EXTENSION of the CIRCULATION of LEAVES OF HEALING



The Watchword for Nineteen Hundred and Three

Of ZION PRINTING AND PUBLISHING HOUSE is

100,000 Yearly Subscribers to Leaves of Healing



Need We Say Why? *IT IS, not only the Silent, White-Winged Messenger which carries the words given by God to the Prophet foretold by Moses, the Messenger of His Covenant, Elijah the Restorer, that Strong Messenger, to all men everywhere, doing the work of Restoration in men's spirits, souls, bodies, homes, workshops, offices, and stores, and in the church and nations; but IT IS, by constantly adding to the membership of the Church, building up Zion City and her Industries, making her people powerful and prosperous, and thus increasing the prosperity of every member and friend of Zion. It depends largely upon the loyalty and activity of members and friends whether the Publishing House realizes its Watchword for 1903.*

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

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 XII. NUMBER 14. CHICAGO, JANUARY 24, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

RAISED FROM DEATH AND INSTANTLY HEALED OF CONSUMPTION AND HEART DISEASE—PERFECTLY FREE FROM DISEASE MORE THAN FOURTEEN YEARS LATER.

THE DEAD ARE RAISED UP!

No more Wonderful Story of God's Love and Power is told in these times than that of this woman. She was dead and is alive. She was full of disease.

She was instantly healed at the time when she was brought back from beyond the gates of death.

Her lungs had been dug out by consumption.

God has completely restored them.

At sixty years of age, over fourteen years after her healing, her lungs are perfectly sound, and she is in splendid health.

This Miracle is the work of God, her Father.

It was wrought in the Name of Jesus, to whom All Power and All Authority in heaven and on earth has been given.

It was wrought in the Power of the Holy Spirit, by whom Jesus, the Christ, is with us according to His Promise, "All the Days, even unto the Consummation of the Age."

It was wrought in answer to the prayer of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

It is one of the Seals of God upon his ministry and prophetic mission.

The wonderful testimony of this Witness has appeared in "American First-fruits" and LEAVES OF HEALING before.

In these publications it has been sent forth in hundreds of thousands throughout the earth. It has never been questioned or disputed by any who claimed to know the facts, although twelve years have elapsed since its first publication.



MRS. S. A. KELLEY.

We send forth that Wonderful Story again, its truth more firmly established, if possible, than ever.

We give the testimony as told, so vividly and convincingly, by Mrs. Kelley herself and by the General Overseer, in Central Tabernacle, before thousands of auditors on Lord's Day afternoon, September 19, 1897.

We add to it a letter written by Mrs. Kelley only a few days ago, confirming all her previous testimonies, and praising God for His Keeping Power.

We also publish a recent portrait of the witness, which speaks more loudly than words of her excellent health and renewed youth.

Following these few words of introduction, we give the comments of the General Overseer upon this testimony as it

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was published in LEAVES OF HEALING, Volume 4, Number 2.

No words which we might write could add anything to this testimony. Let those speak who were present, and beheld and experienced that mighty miracle. A. W. N.

TESTIMONY OF MRS. S. A. KELLEY.

(Extract from LEAVES OF HEALING, Volume IV, Number 2, November 6, 1897, pages 21-24.)

"Raise the dead!"

What a wonderful command!

These three words are a part of the Commission to the First Twelve Apostles whom Jesus sent forth, and commanded, saying:

"As ye go, preach, saying,

"'The Kingdom of Heaven is at hand.

"Heal the sick!

"Cleanse the lepers!

"Raise the dead!

"Cast out Devils!

"Freely ye have received,

"Freely give!"

This witness believes that she was raised from the dead!

We also believe it.

We were there at the time when it happened.

We were used of God in the doing of it.

It is a wonderful story of Zion; but it is true.

It matters not who sneers, or who denies.

The facts remain, and all the powers of earth and hell combined cannot shake them.

She tells the story again after nine years.

She told it in San Francisco shortly after it happened, surrounded by her friends, in Union Square Hall of that city, on the evening of Monday, June 9, 1890, as is recorded in "Our Second Year's Harvest," pp. 129-134, which can be had in Zion Publishing House, Chicago. She has lived in San Francisco for many years, and still has her residence there, and she is a member of the First Baptist Church of that city.

She is a most intelligent, calm, clear-headed Christian lady, a widow and a mother, was educated for the medical profession, and thoroughly understands the gravity of her testimony.

It is one which grows in importance as the years pass on.

She was healed when she was raised.

She had been a sufferer for twenty-five years from hereditary pulmonary tuberculosis.

She died before our eyes of hemorrhage and disease.

She was raised and healed, and has grown into a noble and beautiful womanhood, after having been a poor, miserable wreck for more than half her life.

She also suffered from heart disease.

Dr. H. E. Wilson of Chester, Massachusetts, has said of her healing:

"A miracle has been wrought.

"This is nothing less than the Power of God.

"There is nothing known in Medical Therapeutics like this."

He ought to know what her condition was; for he treated her case for three years, and accompanied her, as her physician, from Springfield, Massachusetts, to California, ten years ago.

But all these facts, and many other most important details, are given by Mrs. Kelley herself in the report of her testimony which follows.

She delivered it in the presence of thousands from the platform of Zion Tabernacle, Chicago, on the afternoon of Lord's Day, September 19, 1897, just seven weeks ago.

She will probably revisit Chicago shortly on her return to her home in California.

She is no myth, and the story is one which can be verified in every detail.

Let her speak to the glory of Zion's King, that very same Jesus who is still with us alway, even unto the end of the world.

Let her speak to comfort the sin-stricken and disease-smitten multitudes all over the earth today, who are wondering whether His Word is not a lie, because His professed ministers say "The days of miracles are passed."

Let her speak to confirm the Word which we are sending forth as a Voice from Zion that the Apostolic Powers and Command and Commission are a present day fact; and that God is witnessing to this in Zion.

Carry her story again to every land and nation on earth, O Little White Dove, with this new presentation of her face in the beautiful picture recently painted for her by the sun.

Tell them the Christ lives.

Tell them His Church lives.

Tell them the Apostolic Office is perpetual

Tell them that the Apostles are being called forth, are being commanded, and are being commissioned in His Church.

Tell them that the Kingdom of Heaven has come.

Tell them that the sick are being healed.

Tell them that lepers are being cleansed.

Tell them that the dead have been raised.

Tell them that Devils are being cast out.

Tell them that this is being done without money and without price.

Carry the Message in these LEAVES OF HEALING, our beloved Little White Dove, to the Holy Catholic Church, and to a weary, waiting, burdened humanity, throughout all the earth, that

"Crowns and Thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.
Gates of Hell can never
'Gainst that Church prevail:
We have Christ's own Promise,
And that cannot fail."

(Extract from Report of Meeting held in Zion Tabernacle, on Lord's Day, September 19, 1897.)

Dr. Dowie said: I want to welcome to our platform today, to Zion Tabernacle, this beloved sister, Mrs. S A Kelley, of 314 Eddy street, San Francisco, California.

Now, let me very briefly introduce her case. It was published in LEAVES OF HEALING, Volume 1, No. 2. It had been published before that in our last published work connected with the Pacific Coast Mission, entitled: "Our Second Year's Harvest."

We spent just two years upon the Pacific Coast after we arrived from Australia in 1888.

Shortly after my arrival I applied to Wyckoff, Seamans & Benedict, the agents of the Remington typewriter, for a skilful stenographer.

They said to me: "You can get many stenographers, Doctor; the woods are full of them, but if you want a thorough expert you have got to pay for him. We have a man that we might induce to take up your work, but he is a thorough expert, and he commands a large salary."

"Well," I said, "send down your expert." They sent him, and I found Mr. George H. Hawes, the brother of this lady (Mrs. Kelley), a remarkably efficient stenographer, and he was with me in all my missions in and around San Francisco, within a radius of some hundreds of miles, and accompanied me upon one of my missions to Los Angeles.

Now, when he began to assist me in this work, my correspondence had grown very large, and I was compelled to sit up often all night, dictating.

I had received a number of letters from Mrs. S. A. Kelley imploring me to come to her dying bed, telling me—I think—that she had been twenty-five years a consumptive—that she was near unto death, but God had given her, from the moment that I had come into California, a hope that had grown into a conviction that He would use me to her healing.

Well, it was only one of hundreds of such letters, yet as she wrote repeatedly, and I was unable to come, I said to Hawes one night—well, it was morning, perhaps it was three o'clock in the morning—I said to him: "Now, here is a letter from a Mrs. Kelley, and I have dictated to you several answers to this lady. I really cannot tell what I ought to say. Hawes, I feel I would like to see her."

He was not a man given to tears, strong, brave fellow, but he burst out into tears, and he said: "I wish you would; she is my sister, Doctor."

Well, you know that went right to my heart. This man had kept it back from me, just taking my dictation quietly, and writing to his sister. I do not believe he ever sent the letters. I think he must have taken them verbally.

When he said this, I said: "Well, I will see her, Hawes. You tell her I cannot tell just exactly when, but I will see her."

I did not dictate any letter but sent a messenger; but as the story is told in the paper in Volume 1, No. 2, and again reprinted in Volume 3, No. 32, you will see that I did not have an opportunity until late in that year, 1888, of seeing her, and when I saw her it was under very terrible circumstances.

She had received a blessing on September 14th of that year, and a large hole in her lung had been healed, but she had said nothing concerning other troubles, and on October 26, 1888, she had begun to suffer from a most terrible hemorrhage; that was on Friday. Saturday she was in the very greatest of agony, and on the Sunday morning her brother came to the conclusion that she would soon die, unless something was done.

I was in the midst of what was known as the "Opera House Mission,"—the large opera-house of San Francisco—and I was full of work. Mr. Hawes, her brother, came there within a very few minutes of my having to start for my afternoon meeting in the opera-house. The carriage was at the door, but when he told me her condition, I sent a message to the opera-house and told the congregation they would have to wait, and I was driven rapidly to her house.

When I entered that house, nearly 3 o'clock, I found her family, son and daughter, if I remember correctly, and her brother, perhaps another friend, gathered around about her bed. This ministry is a fight hand-to-hand with Satan, sin, disease, death and hell, and at very short grip.

I saw she was dying. I quietly said to her brother: "There is only one hope. I must be alone. Let everybody go."

Very quickly he took everybody out of the room. I think I would like to locate that room in your thought. We will suppose that the bed was at the end of the platform. (The south end.) We will suppose that the door of the room is just about here. (North end.) We will suppose that Mrs. Dowie is sitting about there (indicating the place), in a pretty large room. We will suppose they have all gone out of the door, that I have gone to it, and I have turned the key.

You remember that she had suffered from consumption for twenty-five years; that she was dying, having suffered from hemorrhages for three or four days; that there was not an appearance of any blood in her face. Her face and lips were absolutely bloodless, and all that you could see was her very bright eyes looking at me, and all she could say was in just a whisper.

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Now all had gone, and I had locked the door, and Mrs. Dowie advances with me to that bed, and as we stand by the bed we both say, "Dead!"

She had thrown herself back in her last expiring groan; it was that which made me turn quickly, and as I reached the bed I looked at her. Now, I have seen a great many people faint, and I have seen many in trances, and I did not get nervous, and death had no more terror for me than anything else; but I know death when I see it. I have walked the hospital in Scotland and seen death; I have buried fifteen people a day in a pestilence, and I know death, and I saw death. The eyes were looking up expressionless, glassy, without any spirit behind, and I put my hand to find the pulse, and there was no pulse, and I put my hand upon the heart, and there was no beat, and I put my ear down to the mouth, and there was no sound, and there was no feeling of breath, and I said: "Death." But with it there came this thought. It was my first few months in San Francisco; many had been healed, and a vast congregation was waiting for us, but I felt I could not leave the room; that she had called for me to come, and I had come, just as Jairus had asked if the Lord would come because his daughter was at the point of death.

Her brother did not know she was dead. "My sister is at the point of death," he had said, *and now she was dead!*

With my good wife here we knelt down by that bedside, and I did then what I did for the first time, and what I have never done since. I do not know that I shall want to do it often.

I knelt by her side, and I said:

O God, she called for me while she was yet living; she had faith that she would live; she expected life. I cannot tell her brother, her daughter and son that she is dead, and I beseech of You to give her life.

I believed that God would bring her back. I do not know how long I prayed, and I do not know all that I said, but I know what I thought.

Mrs. Dowie, of course, was in perfect sympathy with me. And then I waited.

Now, do you know one reason why you do not get answers to prayer is that after you have prayed you keep on everlastingly talking and you do not wait?

I waited, and said: "Now, Lord, I expect to see the breath come back, the spirit return, that body awake to life," and just as I had said it, I was standing there, and suddenly I felt the first tremor of her pulse upon my finger, and I saw that the spirit had come back, and then in a moment the rush of blood to the pale lips, and then in the next moment the eyelids fell, and she was asleep.

I do not know how many minutes I waited, but the pulse was restored, the heart was beating, there was a slight moisture in the palm, and the result was that I realized that she was fully alive, and, as I say, the moments and minutes passed. At last I did something like that (snapping his finger) and she awoke.

What she then said she will tell. What Mrs. Dowie said she will tell. What I said does not matter any more. I am telling the story of her restoration to life now apart altogether from that incident of her healing. I want to have it placed again upon record after nine years.

I am very glad, Mrs. Kelley, to have you here in Zion Tabernacle to witness to what God has done for you.

The Lord bless you.

TESTIMONY OF MRS. S. A. KELLEY, 314 EDDY STREET, SAN FRANCISCO, CALIFORNIA.

Mrs. Kelley said:

"I believe my testimony has been given from the lips of our dear brother Dowie more or less fully from time to time here in Zion, and the Little White Dove has carried it over the earth yearly.

"I have sent a little account of the keeping to Brother Dowie on that anniversary; and I count it an especial blessing from my Lord that He permits me to be here with you in person, a living Witness to His power to heal, and to raise from the dead—for truly that is just what it is—to heal and keep.

"I do not want to weary you by detail, but I just, as the Lord shall show me, want you to know about the case so that God may be glorified.

A SUFFERER FROM HEREDITARY TUBERCULOSIS.

"I was born of parents who were subject to consumption on both sides. My mother's people went down with rapid consumption. My father's people lived for years, and years, and years with the disease in the system, and died with it finally; so, you see, I had a double handicap.

"Now, if there is a physician in this audience, will he please note that my disease was hereditary pulmonary tuberculosis. It was pronounced such by the best physicians of New York and Boston, and later, of San Francisco and Oakland; so I do not want any loophole for any one to say, 'Well, perhaps you thought it was so, but it was not.' It really was so.

"I was not very strong as a young person, and at the age of eighteen, through over-study, the disease developed; but curiously in my case, it would effect one lung for a time, and then that lung would heal, and a little after it would attack the other one, and so on in that way I lived as I would not have done if the disease had been continuous in one lung.

ALSO FROM HEART DISEASE.

"Well, I was up and down, as the saying is, sometimes better and sometimes worse, and had heart disease as well. I had enlargement of the heart, so that my physician said that I should never go out alone without my address upon my person, because I was liable to fall dead at any time.

"When I was twenty-three years old I married and went to California, and for a time the change of climate was beneficial, and I got better, but not fully well.

"So I went on year after year, up and down, until in 1882, I had been for some time at one of the mineral springs of California, and had improved so much that I thought it safe to go home to visit my people in the east. My husband had died in the meantime, leaving me with two little children, and I was very anxious that they should see their father's people and mine, believing that my life could not be very much prolonged.

TUBERCULOSIS EXTENDS TO BOWELS.

"So we went in 1882, and not intending to stay very long, but the climate there affected me very unfavorably, and the tuberculosis extended to the bowels as well as in the lungs, so that I could not ride in the cars without being seriously affected so that I could not go back to California. Well, I employed a good physician there.

TREATED FOR THREE YEARS BY A CHESTER, MASSACHUSETTS, PHYSICIAN.

"Now, you dear stenographers, I am going to give you his name and address, so if any one wants to communicate with him you can have the testimony from him. Dr. H. E. Wilson, Chester, Massachusetts.

"He attended me for three years. I could not get well enough to say that I dared to return to California, and he finally said, in the summer of 1887, that I could not live through another winter, and I must take the chance of dying on the way, and make an effort to get back to California, as it was certain death to remain.

RETURNS TO CALIFORNIA IN A DYING CONDITION.

"Well, I employed him to take me back, and as I have been sitting here in this blessed place on this 19th day of September, my thoughts have reverted to ten years ago this very day, the 19th of September, 1887, when I left Springfield, Massachusetts, in charge of this physician, and my two children with me. We came to Chicago, and I was so ill that I was taken off the train to one of your hotels, and remained three days before being able to go further.

"Then I went another day on the cars, and was taken off again at Omaha. Then in another day we went to Ogden. There we stopped two days, and I grew worse and was carried like a log on board the train for California.

"It makes me shudder even now to recall the dreadful suffering of that time. Passing over the mountains in the altitudes I very nearly died, but got to California, more dead than alive, about the 1st of October.

"After a little I revived somewhat, and was able to go out a few times, and then the disease swept on ruthlessly until in June of 1888, I had given up hope of any relief from medicine. I knew that there was no help for me in that, and yet there was within me a perfect determination to live. I was determined not to die. So as I picked up the paper one morning I saw a little item saying that Rev. J. Alexander Dowie and wife from Australia,—'the faith healer from Australia,' that is the way it was put,—had arrived, and would hold meetings in the city of San Francisco.

"Well, I turned to my daughter then and I said: 'There is where my healing is coming from,' and so you may be sure I addressed him a letter right away, and his answer came that he was extremely busy. It was a very kind, sweet letter saying that he had so many calls to go and visit the people that he was not able to answer any of them much as he would like to; but would I come to his mission at the Y. M. C. A. building? Well, the dear doctor did not know that I could not leave my room, much less come to the Mission.

"About that time he employed my brother as his stenographer, and I said: 'Oh, now I shall get him.' So when my brother would come home, I knew he had been working with him, and I would say: 'Did you say anything to Mr. Dowie about me?' and he would say: 'No, he has so much on hand.'

"Well, I knew that my brother felt that there was no hope for me anyway, and he did not want to say it outright, and so dash my hopes altogether; and so he would put me off in that way.

"The first time that Brother Dowie came he was so thronged with people at his hotel he could not get a chance to attend to his correspondence, and my brother said to him: 'Now you come up to our house, and I won't let a soul near you to trouble you, and we will write all day without interruption.'

TERRIBLE HEMORRHAGES.

"That was the 14th of September. That is the way we got him first, and at that time he prayed with me, and I received a blessing, as he said before; but later this frightful hemorrhage set in; the bowels were quite as badly affected as the lungs. As Brother Dowie has told you, on the 28th of October the crisis came, after I had two days and nights of dreadful suffering, my family around me constantly, and I had not been able to swallow a teaspoonful of water even—that is, I could swallow it but I could not retain it—much less food.

"My brother said to me—the first time he had given me a discouraging word—about 4 o'clock in the morning, the 28th:

'YOU CANNOT LAST VERY LONG; YOU WILL SOON BE GONE.'

"Well, that startled me a little, although I realized my condition myself. I said: 'Do you think that Brother and Sister Dowie would come again?' 'Well,' he said, 'I will go and see, but I

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cannot go very soon, because he works so late at night he has to sleep in the morning;' so he went about 10 o'clock in the morning, and came back with the good news that they would be there at 2 o'clock. They were to open the closing meeting of the Mission at that hour, but would defer it for my sake.

"Well, I just held on to that, started holding on to the visible messengers of God.

"Of course I knew the Christ was the Healer, and yet I looked for the healing through His instruments, but 2 o'clock came and they did not come, and I just felt as though my hold was going, like a drowning man feels when he cannot hold on to a rope any longer.

THE CRISIS.

"At 3 o'clock they came, as he has just told you, and I remember that he asked my family to go out, and I remember where Sister Dowie was seated, and he said: 'I will lock the door lest we be interrupted,' and that is the last I knew. I just remember how his back looked as he went to lock that door.

"THEN I WAS GONE.

"And the next I knew I heard Brother Dowie say: 'How do you feel?' and I felt as though the very agony of death was upon me, the renewing of the circulation, the starting again of the circulation gave that agony. It seemed to me as though it were the very agony of death, and this dear, blessed woman (embracing Mrs. Dowie) I shall never forget how she looked like an angel, as she was. She looked down on me, and she said:

'YES, IT IS THE DEATH OF THE DISEASE.'

"And I caught it at once, and I said: 'Yes, it is the death of the disease.'

"Well, from that on I came up. Now I say this for those who are inquiring the Way of Healing, for your encouragement; that while I realized that the disease was killed, I had the assurance that God meant that I should live and be well, yet my strength came little by little.

"That same afternoon I heard a Voice say:

'RISE AND WALK.'

"Well, I had not been able to lift my head, and my family were afraid—a little startled when I wanted to rise and dress; but they brought my clothes, and I said: 'No, you shall not help me at all. Just bring them; I will put them on.'

"So I did, in the strength of the Lord; and, as I got out of my bed, there, on the chair where Brother Dowie had been sitting, was a handkerchief. Well, I caught hold of the chair, held on to it, walked through quite a long hall from my bedroom to the parlor, and sat down upon my reclining chair; it was about half way up. Soon the dinner bell rang, and the Voice said: 'Rise and eat.'

"Well, as I tell you, I had not been able to eat anything in quite a long time, and I said: 'I want some dinner.' 'Well,' my daughter said, 'what can you eat?' I replied: 'Just the same as the rest have;' so she went down and sent the same as the others had—turkey, vegetables, and so on. I sat up and ate. I did not eat dressing and onions, but I ate turkey and bread. It did not do me one bit of harm. Contrariwise, it did me a great deal of good. After a while it seemed the Voice said to me: 'It is enough; return to your room.' So I did, and lay down. My brother was going to report the meeting that evening, and he said: 'You better give me that handkerchief to take back.' 'No,' I said,

'YOU DO NOT GET THIS HANDKERCHIEF.

I will send another one, but you cannot have this.' I had a new one that I had not used at all, and I said: 'You take and give this to Sister Dowie in place of Brother Dowie's handkerchief. I am going to keep that, because in the days of the apostles the handkerchiefs and aprons were taken from the ministers of the Lord to those that were sick and they were healed, and I am going to keep this handkerchief with me,' and so I did.

"Well, I gained strength slowly, and I was not able to go out until the next February; but there was the constant assurance that God had healed me and was now perfecting the strength. And I want to say to you that as precious as this healing is to me, and has been all along, and as blessed as it has been to my family that I could have a well body and minister unto them, I count it as a very small thing compared with

THE SPIRITUAL BLESSING THAT CAME WITH THE DIVINE TOUCH

that gave the life to my body. But I realize that this is a precious life that is given from Him, and that I have a responsibility in the way in which I use it.

HEALED FOR NINE YEARS.

"Well, I have gone on from year to year, until this is the ninth year, and now I am well.

"I think I shall tell you that four years ago last month I was hastily summoned to my sick mother in the East. I left California in the heat of midsummer, and crossed those awful mountains, where I suffered and nearly died six years before, without feeling the altitudes at all; in fact, if I had not seen the mountains, I would not have known that I was at an altitude of 11,000 feet, as I was at the Tennessee Pass on the Denver and Rio Grande road. I went through the heat of Kansas, that awful heat on the prairies all along, and the Lord graciously fulfilled His promise:

The sun shall not smite thee by day, nor the moon by night.

CALLS UPON HER CHESTER PHYSICIAN.

"Well, you may be sure I called upon my physician when I got back there, this one who had brought me to California, and he stood back as though he would fall when he saw me.

"'Why,' he said, 'is it possible that I see you so well?' I had to assure him two or three times over. Then I said to him: 'Do you remember the condition my lungs were in when you left me in California?' He replied: 'Certainly; the worry that I had over you for three years fixed the condition of your lungs indelibly upon my mind, so I can tell exactly how they were.'

"'Well, now,' I said, 'I have excellent use of them but I do not know whether I have whole lungs, or whether just portions of healed lungs, and I would like you to examine them and tell me.' So he said he would, and did, and he sat back and looked at me two or three minutes before replying, and said: 'This is a wonderful thing.

"'A MIRACLE HAS BEEN WROUGHT. THIS IS NOTHING LESS THAN THE POWER OF GOD. THERE IS NOTHING KNOWN IN MEDICAL THERAPEUTICS LIKE THIS.

"'The upper portion of each lung was gone when I saw you last in California, and now they are fully restored, and beyond a trifling adhesion or two they will never give you any trouble. Your lungs are just as full and sound and well as though you never had had any disease.'

"Now, is that not a testimony to the power of God? I had been satisfied that I was well and able to get along with pieces of lungs, if it were so, but when I was assured that the lung tissue had been restored, I was pretty nearly overwhelmed with the wonderful love of God and His wonderful interposition in my behalf; and

I HAVE NO TROUBLE WITH MY HEART.

"Now, this year I just came over the mountains again and I was not troubled at all. The altitudes did not do me any harm, and I am going on the same errand I was on before—to minister to my sick mother, trusting the Lord to raise her up as He did before.

"She is on the verge of the same disease, consumption, but He restored her before in answer to prayer, and I trust He will again.

"This is the ninth year this healing has stood. I know that those who do not believe as we do, say: 'Oh, nervous diseases are helped in that way, and perhaps organic diseases may be relieved for a time, but it will all come back.' I have had them say that to me.

OBEDIENCE NECESSARY.

"Well, now, it has not come back on me, and I know that if I walk as I should in obedience to my Lord it will never come back on me.

"I am busy at home, busy from early morning until late at night. If any of you have been in San Francisco much, you know we have fogs there, dampness, chilly winds; and, of course in winter we have rains; but I am able to go out in the evenings in the fogs, and in the rains, if need be, and in the daytime all about, and the Lord healed me of that disease right there, and He has kept me well these nine years.

"Many say that one cannot recover from lung diseases on the coast; so you see in all this how great is the power of the Lord, and how blessedly He will use those who are yielded up to Him.

"Four years ago I was here, not in this place, but I was in Chicago, and I was in Tabernacle No. 1.

"I praise His Name, as I stand before you here in this building, for what God has wrought, and it is a great testimony to how *God will honor the man who dares to speak out His truth.*

HER DELIGHT AS A GUEST IN ZION.

"And as I was a guest in Zion last night everything was so peaceful; everything was so sweet. 'Oh,' I said, 'how blessed it is to be a follower of the Lord,' and I want to tell you, beloved, that there is a great volume of prayer going up all up and down the Pacific Coast for this work, for Brother and Sister Dowie; and all along, as I have been from San Diego in California on the south to Victoria in British Columbia on the north I hear people saying:

"'Praise God that He ever sent Brother Dowie to our coast.'

"So the eyes of many, many people are upon you here, and we feel that Chicago has reason to feel that God has wonderfully favored her in permitting such servants of His to abide in your midst and to do His work.

THE JOY OF BEING DIVINELY HEALED.

"Now, I suppose there are many here present who have felt the Divine touch, who have been healed as I have been, and I need not tell you the joy, the peace and the blessedness that comes from such glorious relationship with our Lord; and to those who are inquiring the way, and perhaps are a little bewildered, I can say, Believe God's Word. That is the foundation, and I am sure you cannot have a more thorough teacher than our good brother, to whom, and to God, I owe my present life and health.

"Now, if there is any one present who does not know this Jesus, Oh! I want to say to you, do not put Him aside; these blessings are for every one. He is no respecter of persons. He is just the same yesterday, today and forever. He is just as ready to heal one, and to save one, as another, if they only meet His conditions. The Word says, and I know it is true, that His commandments are not grievous.

"Now, I just want to say, the last time I was weighed, before I was confined to my room at the time of my sickness, I weighed ninety-six pounds,

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and I must have fallen away a good deal from that.

"I WEIGH 140 POUNDS GOOD AND STRONG.

and I think every one that sees me will say I do not look very much like a consumptive.

"I DO NOT KNOW THAT THERE IS A BIT OF DISEASE IN MY BODY,

and I give all the praise and the glory to my Lord Jesus, the Christ, and I am glad to pray for all of you here, and for all this work, and I thank the Lord for permitting me to be here with you."

A MESSAGE TO THE PACIFIC COAST.

Dr. Dowie—I want Mrs. Kelley to take a message back to the Pacific Coast. Every one in this meeting who has been healed through faith in Jesus, stand. (Hundreds rose.)

Now, I want you, Mrs. Kelley, to be Zion's Messenger and I want you to join with me in saying, that Zion sends a message to the Pacific Coast: God bless the Pacific Coast.

Audience (unanimously)—"Amen."

DO THE HEALINGS LAST?

Dr. Dowie—Before our sister's testimony quite passes away, let me say this: Here is the point of that testimony; here is the force of it.

Many will say to you, "These healings do not last." Well, now, this is one of the earliest healings. This healing takes me back to within the first few months of my arrival in this country.

OUR FIRST HEALING IN AMERICA STILL STANDS.

I will go further, I will ask Mrs. Kelley if the first healing of all, Mrs. Brown's, was not in a perfect condition when she left San Francisco?

Mrs. Kelley—"Yes, sir; I saw the lady the day before I came away, and she never had a symptom of that trouble in her foot after."

Dr. Dowie—The first healing was that of a poor old woman that did not know, she said, a B from a bull's foot. She was so ignorant she could not read or write. You know I was crowded with people. As Mrs. Kelley knows, they just thronged me. I have to watch for you people now, so I know how to dodge you; I know how to keep you at arm's length. If I did not, I would be overwhelmed. As it is, I at present only get five hours' sleep out of the twenty-four, but these hours make me good and fit, and I keep strong by the grace of God.

But this first healing I wanted to recall to the Glory of God.

That old lady was then sixty-nine. She came down from Sacramento. She had one crutch, a long white-pine crutch. Her face was seamed; you could not find a place anywhere where there was not a line. She was just like a Maori chief with his tattooing, and care had tattooed her, and I had seen many people and would not pray with any for healing—they were not ready. I told them to come to the Mission. At last I sent the last away, and said, "Go, I must have something to eat." Mrs. Dowie was just fainting; so I took my family, Mrs. Dowie and my two children, to the elevator, walked along the corridors, and as we walked along I saw this old woman. She had been up from 4 o'clock that morning. She had got down there about ten; she had not left that place, and she said she was not going to until she saw the Doctor. But she heard that the Doctor had no food, because she had been there all the time, and she had withdrawn a little, and as I was walking along I remember I came to her, and there was something in these dear old eyes. She looked at me and I stopped, and I put my hand out and I said: "Mother, did you want to see me?" She said: "Be you the Doctor?" I said: "That is what they call me." She said: "I know you have not had anything to eat." I said: "Mother, come right in. I guess I have been waiting for you." I took her right in, you know, and I knelt down, and led that woman to Christ the Savior, and I knelt down and got hold of that rotten old foot, and it was just a rotten old foot; they wanted to cut it off. It was a bone-felon of the worst description, just in a dreadful condition. They had wanted to cut off the foot. They said if they did not do it they would have to cut off the whole leg. She said she had been sent into this world with two legs, and she was going out with two. (Laughter.)

She was not going to leave her foot with these doctors. But she went back home. They wanted to send her to the hospital. She had read to her a report of my coming—a report of an interview. When she heard her husband read it she turned to him and said: "Old man, that is either a big fraud or that is a man that has the old-time religion. I do not believe he is a fraud. I think that is the old-time religion. Now, you get me a crutch, and you take me tomorrow morning to the train, and I am going down to see him." "But," he said, "we haven't got any money." "Well," she said, "go and get it, and make me a crutch and get a carriage, and give me enough for my fare, and Dolly will meet me"—that was her daughter—"in San Francisco."

"I am going to be healed, because I will do all he tells me. He has got the old-time religion."

She came in and I told her how the Lord saved. She knelt down and prayed as I directed her. "Now," she said "I meant that, and I believe I am saved."

"Now," I said, "I am going to take the old foot." I prayed; she rose right up; she walked right off, and she walked sixteen blocks that day, and her crutch is in San Francisco, with many others, to this day.

Now, what I wanted to point out was this, that the first person healed by God under my agency in this country in June, 1888, remains healed to this day of that terrible disease from which she was suffering and dying.

Mrs. Kelly testifies that she saw her less than a week ago, and that her trouble had never returned.

Now I thank God for that, and for the thousands and tens of thousands of healings between.

RECENT WRITTEN TESTIMONY OF MRS. S. A. KELLEY.

552 O'FARRELL STREET,
SAN FRANCISCO, CALIFORNIA,
January 14, 1903.

DEAR GENERAL OVERSEER:—Reading the testimonies of "God's Witnesses to Divine Healing" from week to week, it is impressed upon me to honor and glorify Him in testimony to His keeping.

I told the wonderful story of my healing in answer to the prayer of dear Brother Dowie, on the platform of the "little wooden hut" in September, 1893, and repeated it with four years' additional testimony, to thousands assembled in Central Zion Tabernacle, Chicago, on September 19, 1897.

And now, fourteen years, two months and seventeen days from that one great day when the strong crying of General Overseer John Alexander Dowie brought me back from beyond death's portals, where it is believed my spirit had gone, I can testify to the honor and glory of Jehovah-Rophi, not only that He is "able," but that He hath "kept that which I have committed unto Him."

At this moment my lungs are perfectly sound, and I have not a particle of organic disease in my body.

Although the shock of repeated sore bereavements in four years past have somewhat shaken my nerves, yet I am able to do as much as some and more than many of my age (sixty years).

Through over-effort and almost unpardonable imprudence in outside benevolent work last fall, I had a sharp attack of pneumonia, but praises be to our Lord, it quickly passed, leaving no cough or trace, not even sensitiveness.

I am going out and about, feeling well and grateful all the time to my heavenly Father, who has condescended to make known unto us the riches of His glory in the Christ Jesus, by the power of the Holy Spirit.

If these lines reach any discouraged ones, I would say to them as Brother Dowie has in His discourses, "be patient, like the husbandman in Scripture and wait God's time, if the blessing does not come at the moment of prayer."

He has His own way of answering and sometimes delays answering prayer that some better things may be wrought out for us.

May He bless this testimony wherever it goes, and spare the lives of His faithful servants in Zion City to accomplish all His purposes.

I wish that all Zion would pray for me, that He may make the best possible use of me.

My love to them.

Yours in Him, (MRS.) S. A. KELLEY.

Praise and Testimony

Wonderfully Healed of Heart Disease and Stomach Trouble.

LAKEPORT, ONTARIO, CANADA,
November 20, 1902.

MY DEAR GENERAL OVERSEER:—I wish to write my testimony to appear among the many thousands in LEAVES OF HEALING.

I praise God for what He has done for me.

I thank Him for raising up a mighty prophet in these last days to teach us how to pray the prayer of faith.

I thank you for your prayers for me and my loved ones.

I sent you a request for prayer a year ago last March.

Your kind letter came in reply, saying you would pray for me.

I had been suffering with an inward trouble in my side for six years, which affected my left leg.

Two years I suffered intense pain at my heart and stomach.

When these severe pains came, sometimes as often as three times a week, it took two persons to hold me.

I thought that I would surely die in one of these attacks.

I employed physicians but they could do nothing for me.

I praise God for LEAVES OF HEALING in which I learned of Jesus the Healer.

I gave up using swine's flesh since the time of my healing.

You were to pray on the 17th of March, 1901, at 3 o'clock.

I went to bed on the 16th trusting in God for healing.

As I lay praying to God for my cleansing and healing, I felt in my spirit that you had prayed for me.

I thought I saw you standing in your robes at the foot of my bed.

I praised God that your spirit had joined me in prayer.

I went to sleep and awoke in a heavy perspiration.

I felt as though I were young again.

My pain was all gone from my side.

My heart was perfectly healed, and, best of all, I received a new spiritual life.

I thank you again, General Overseer, for your prayers and teaching.

I remain your sister in the Christ,
(MRS.) M. BRANIGAN.

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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.

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CHICAGO, ILLINOIS, SATURDAY, JANUARY 24, 1903.

EDITORIAL NOTES.

BEN MACDHUI, MONTAGUE, MICHIGAN,

January 23, 1903

The General Overseer has retired to Ben MacDhui for a few days' rest from the pressure of work in Zion City.

He has revised the Message of last Lord's Day and Report of the last Early Morning Meeting of 1902, which appear in this issue; but there is not time for him to write either a General Letter or Editorial Notes.

He sends his loving greetings to all in Zion, and rejoices to be able to say that he and Overseer Jane Dowie, who is with him, are enjoying the stillness of the lovely Winter scenes around the beautiful White Lake.

They are in excellent health, and expect to return in a few days much refreshed and strengthened for the duties, responsibilities, and privileges of their Ministry,

"TILL HE COME."

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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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Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

REV. EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion,
137 Markham street.

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THE Messages of Elijah the Restorer, unveiling the apostasies of the various portions of the fallen and disunited church of the Christ, are not railing accusations.

They are not the mere brawlings of an envious, unfriendly and unreasoning critic.

They are not wholesale and unfounded recriminations hurled at these organizations in malicious and impotent fury.

They are not broad generalizations and sweeping charges brought in ignorance or in total disregard of the facts.

On the contrary, they are the result of long years of patient, painstaking and exhaustive study of the men and times out of which the various sects grew, and of a close, careful and unbiased observation of present conditions in all parts of the world.

They are powerful, unsparing of evil and error, and as destructive as the fiercest fire, but they are inspired, not by envy or malice, but by Divine Love.

There is, indeed, an intensity of hatred for the false teachings and practices into which the so-called churches have fallen, but that very intensity is a measure of his love for the people, who have been deceived and led astray.

Never was this spirit of absolute truthfulness, fairness and love more manifest than in the second Message in the unveiling of Methodist Apostasy, which was delivered in the Chicago Auditorium, Lord's Day afternoon, January 18, 1903.

The man of God took up again the life, character and work of the founder of Methodism, John Benjamin Wesley, whom he held to be an apostolic and prophetic man.

Passing by all that was non-essential in his long and intensely interesting career, God's Messenger dealt, with inspired insight, with the words, deeds and beliefs of John Wesley which had their bearing upon all the subsequent history of the organization which he founded.

While acknowledging the high character, deep piety, complete consecration, splendid ability, and, in many things, inspired wisdom of the subject of his Message, God's prophet was not unmindful of his shortcomings and his errors, and faithfully and lovingly pointed them out, showing how some of them had sown, at the very beginning, the seeds of apostasy in Methodism.

Having thus clearly outlined the good and the true and the helpful in the beginnings of Methodism, as well as the evil and the false and the hurtful which had crept in, the Messenger of God dealt briefly but with mighty power with the fundamentals underlying the true religion taught by Jesus, the Christ, in the power of the Holy Spirit and in accordance with the Will of God, the Father.

He closed this remarkable outline with an appeal to all those who desired to live for God, in accordance with those truths, to rise and seek their Father in repentance, faith, consecration and prayer for Divine guidance and help.

The great audience had heard with deepest interest the story of John Wesley, and its lesson had sunk into their hearts.

They had been moved by the teachings of the old but ever new truths of the Everlasting Gospel.

And now when the ringing appeal of Elijah the Restorer sounded in their ears and stirred their hearts, they arose almost without any exception, and in humility and sincerity repeated the prayer of consecration.

The day was clear and bright, but intensely cold, and made more severe by a stinging north wind, but the interest in these Messages has now grown so earnest that the bitter cold of the day did not deter the people of Chicago from coming out in large numbers.

There were between 3,200 and 3,300 people in the Auditorium when the services began.

Amongst them were a large number of strangers, most of whom remained respectfully attentive until the close, and many of whom rose and joined in repeating the prayer of consecration.

Chicago Auditorium, Lord's Day Afternoon, January 18, 1903.

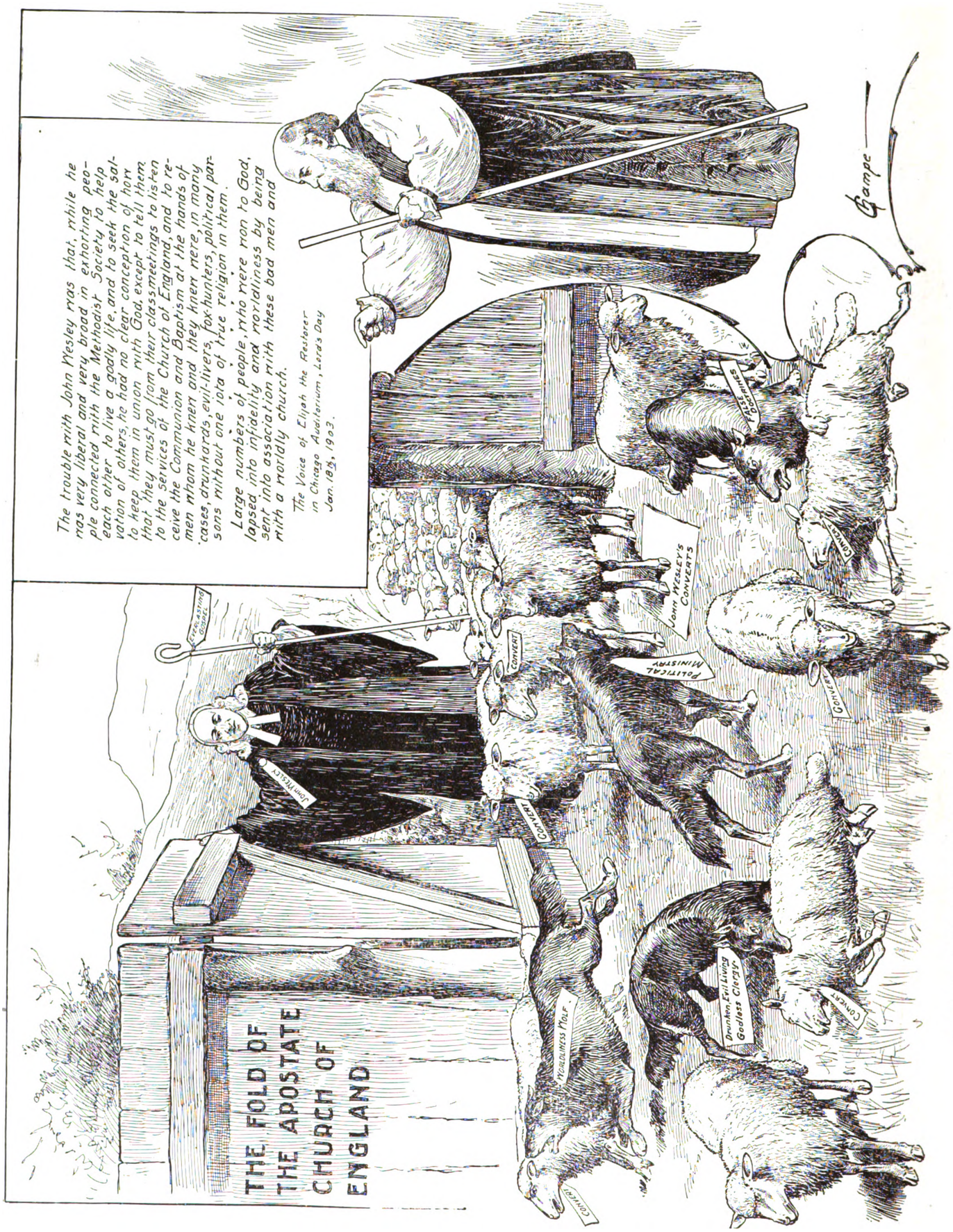
Services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium singing as they came, the words of the

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!

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ELIJAH THE RESTORER UNVEILS THE BEGINNINGS OF THE METHODIST APOSTASY.

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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 Savior, come!

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then sang Field's

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
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 in the Inspired Word of God in the Book of the Prophet Isaiah, the 40th chapter.

Prayer was offered by Overseer Jane Dowie and the General Overseer, followed by the Disciples' prayer chanted by the Choir and Congregation.

The General Overseer, in making the announcements, said:

Need of Witnessing.

A Church in which one man does all the talking cannot belong to Jesus, the Christ.

Opportunities must be frequently given to God's people to witness for Him.

Ye are My witnesses, saith Jehovah.

Reality of all Religious Systems is Proved by Work Done.

If we cannot demonstrate that Faith, when translated into prayer, has eventuated in visible answer, we are no better than the heathen.

The Methodist Church claims to be powerful in this land, and that it leads the evangelical forces of the world.

Yet according to its own official religious statistics, compiled by Dr. Carroll and published in the *Christian Advocate* of New

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York, the Methodist church gained only one and one-fifth per cent. during the year 1902.

Any business man would consider that percentage to be clear evidence that his business was a losing concern.

Decrease in Methodism in 1902.

It did not gain anything.

An honest statement would show a tremendous loss.

Suppose a sheep farmer begins the year with 500 sheep; during the year 250 lambs are born, and he closes the year with only 502 sheep; can you say he has gained two?

He has lost 248 sheep.

The Methodist church lost all its lambs, excepting one and one-fifth per cent. last year.

That is the way to count, Dr. Carroll—

You lost 248.

If you did not lose the lambs, that is the converts, of which it is claimed there were tens of thousands, then you lost the old sheep, because death is eliminated from this calculation.

Where did they, old or young, go?

Zion got thousands of them; but, alas, the World, the Flesh, and the Devil got more.

The Methodist Church has lost because the Methodists have ceased to be God's Witnesses to the Reality of a Full Salvation for Spirit, Soul and Body, through Faith in Jesus the Christ.

One of their presiding elders in talking about "that Dowie," said in a tone of intense disgust: "We do not do in our churches what he does; we do not put up numbers of crutches, boots, braces and other things on our walls as he does."

"That is true, but have you any to put up?" said the man to whom he was talking.

"No, I do not know that we have."

Jesus, the Christ, and the Gospel Have not Changed.

Christianity began by the preaching of the Gospel of Salvation, Healing and Holy Living, and that is the Gospel still.

If Jesus, the Christ, is the same, He is the same Savior and Healer.

"The day of miracles is past," some one might say.

Medicine Not a Science.

Who has taken the place of God as the Healer, then?

"Oh, He has given us the Science of Medicine."

Science of *what?*

"Science of Medicine?"

Where is the Science of Medicine?

Is it Homeopathy or Allopathy, Psychopathy or Isopathy? You can name a dozen or two of these "paths" which are short cuts to the graveyard.

Is it *similia similibus curantur*, like cures like; or *contraria contrariis curantur*, the contrary cures the contrary?

Both cannot be right. Which is it?

If God Almighty has given us a Science of Medicine, demonstrate it in the Name of God.

Science is accurate knowledge.

I can master enough of the science of mathematics and of astronomy, to apply both to navigation.

I am not lost upon the sea because I have two sciences, astronomy and mathematics, that are absolute; and they enable me to navigate the trackless ocean with perfect confidence.

By observations of sun, moon, noon and stars. away far off upon the deep, and by the aid of mathematical tables, I can steam across the Ocean and arrive at the distant port exactly.

It does not matter whether a man is a Frenchman, or an Englishman, or a German, a black man, or a white man, the sciences are the same.

Where is your Science of Medicine?

One gets tired of hearing you talk about your science.

Demonstrate it.

You have changed your theory and practice at least every ten years on an average, and you are in a transition stage now, as your own authorities assert.

The Absurdities of the Germ Theory.

"Oh, we have found it out now," you say. "All we want is to get a 'vermicide'—something that will kill microscopic vermin in the human blood and body; because we found out that disease is to be found in those miserable microbes, bacilli."

Get your vermicide.

It is not Koch's lymph.

That has been demonstrated.

Virchow proved that it drove the parasites from the diseased tissues into the healthy, and killed the patient ten times as quickly.

There are many "scientists" telling us that it would not do to kill all the microbes, because some of them are very good to eat and keep. Even the bacteriologists are at war with one another.

Why do you not agree as to what medical science is, if you have the audacity, the sublime impudence to tell us that God meant you to have humanity from the cradle to the grave, and that He has broken His Covenant as the Healer of His people which He made at the Waters of Marah thirty-four centuries ago, as we read in Exodus, 15th chapter, and gave His Covenant Name—Jehovah-Rophi—"I am Jehovah that healeth thee?"

Establish by law what Medical Science is.

Can you do it?

Have you ever done it?

Medical Science Today—Foolishness Tomorrow.

Every generation has seen new suggestions, and every generation of doctors has told us that the past generations were fools.

We intend to have a Praise and Testimony Gathering.

Those who have been saved and healed are to tell about it next week.

I believe I could have a Testimony Meeting of considerable proportions just this minute.

An Impromptu but Powerful Testimony Meeting.

Now listen, you people who never saw anybody healed.

Some of you miserable parsons up there in the boxes who would not stand and sing "I Am a Soldier of the Cross."

You crossed your legs and looked ugly. (Laughter.)

You looked very small, too. I watched you. (Laughter.)

A man who professes to be a Christian who will not stand up and sing, "I Am a Soldier of the Cross" anywhere, is of no account, even if he does wear a white stock. His stock is no good (laughter); not worth one cent on the dollar.

I will show you some Zion stock that is worth something.

Here is a people who will witness at any time.

You in this meeting who know that you have been healed through faith in Jesus the Christ, stand.

(Thousands rose quickly, eagerly, in all parts of the great Auditorium).

Now, you parsons, look around.

Did God heal you?

Voices—"Yes."

General Overseer—Did I heal you?

Voices—"No."

General Overseer—Did I ever ask you for anything for your healing?

Voices—"No."

General Overseer—Did you ever pay me?

Voices—"No."

General Overseer—Did God really heal you?

Voices—"Yes."

General Overseer—You are sure you are not lunatics, suffering from "General Paresis," as Dr. Buckley would say?

Voices—"Yes."

No Use for Doctors.

General Overseer—Do you want a doctor?

Voices—"No."

General Overseer—Not even when your babies are born?

Voices—"No."

General Overseer—Not even when you have to die?

Voices—"No."

General Overseer—Do you mean to tell me that you are such "wicked, foolish people" that you are going to dispense with doctors?

Voices—"Yes."

General Overseer—You ought to be sent to an insane asylum, according to these gentlemen. But you do not look very unhappy; and I know you in thousands to be honest,

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sober, intelligent, healthy, hard-working people—good fathers, *mothers*, sisters, brothers, friends, and above all, true Christians, whose healthy, clean, wholesome lives are a blessing wherever you live and work.

Yet there are many doctors who denounce you as "fools and fanatics," and want the law to declare you guilty of "manslaughter" if you do not call them in, and of course pay them well, when you are sick.

But these poison and pill venders are not so powerful as they were; and the spectacle of thousands of people in Zion City, at the gates of Chicago, living all the year round without drugs and doctors, without knives and surgeons, is a most instructive Object Lesson to millions in America—yea, in all the world.

Remarkably Healthy Condition of Zion City.

Last week Overseer Speicher told us in Zion City—we have between eight and ten thousand people there—that there were only four people suffering from acute disease in bed.

Overseer Speicher—"General Overseer, since before Christmas we have not had two people sick at any one time with acute disease.

"Not a person has died of acute disease for several months."

General Overseer—In Chicago you have had 200,000 persons sick; one-tenth of the entire population, so the Chicago Board of Health says. Indeed, the statement is further made that one-fourth of the entire population is sick. One-tenth is seriously sick, and one-fourth sick more or less seriously.

I think we have a good showing out at Zion City, with all the difficulties attaching to the founding of a new city of over eight thousand population within eighteen months.

We have not a drug, nor have we a doctor who administers drugs or uses any remedies, in that city, but we have God. We go to Him.

Are you determined to trust God all the way?

Voices—"Yes."

General Overseer—I am prepared to trust myself in a city full of such "lunatics" as you. (Laughter.)

The tithes and offerings were then received.

While the ushers were waiting upon the Congregation, Zion White-robed Choir sang very effectively and with a depth of feeling and power of expression, which comes only from a company of believing singers, Barnby's difficult and beautiful anthem, "Ye Shall Go Out with Joy!"

UNVEILING OF THE APOSTASY OF THE METHODIST EPISCOPAL CHURCH—THE APOSTOLIC JOHN WESLEY AND THE BEGINNINGS OF METHODISM.

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 this Series of Discourses, which I presume all of you know I am now delivering on the Falling Away, the Apostasy, I have put in the front of all that I have spoken, this passage in the second epistle of Paul to the Thessalonians, the 2d chapter and 3d verse, which I quote again:

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.

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, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His Coming.

In this Series of Messages I have dealt at very considerable length, and with as much care as my time permitted me, with the general condition of the church and the world first; then I have dealt with the Lutheran Church, the Church of Rome, the Greek Church and the Church of England.

Now I am dealing with the Apostasy of Methodism.

Methodism a Daughter of the Church of England.

This very properly follows the discourses on the apostasy of the Church of England.

I gave a very great deal of time to the preparation of those discourses, immediately previous to their delivery; and I am rejoiced to know that the reading of the long-past years, and the continuous keeping-up of historical reading, has helped me wonderfully throughout all this Series.

Freshness of Memory Concerning Former Reading.

I feel that I must make this grateful acknowledgment to God.

I have been exceedingly delighted to find that a vast mass of matter which I had laid aside upon the shelves of my memory, and almost forgotten where it all was, having very little need to use the knowledge, was all there just as fresh as when I read it.

I only had to refer to books to remember whole pages, whole volumes.

In dealing with Methodism I desire very firmly to establish my points, and to go at this matter in as orderly a manner as possible.

It seems to me especially necessary that I should be careful in statements of fact, so that I may reason upon an incontrovertible basis.

I have dealt with the Methodist Episcopal Church in a Series of Nine Discourses which has been published in book form.

These discourses were delivered in this city in Zion Central Tabernacle two and one-half years ago, when the Quadrennial General Conference of that Church sat in this building.

Many thousands of copies of this pamphlet and of LEAVES OF HEALING containing the same discourses have been purchased throughout the world.

More than a million people have read what I then spoke.

I directed my attention in those Nine Discourses principally to the allegation which I made, that the Methodist Church had been sold out by its leaders to the World, the Flesh, and the Devil, by being handed over to the Masonic Order.

I dealt with that at considerable length.

Any of you who desire to know what I said then, and what hundreds of delegates to the Conference two years ago approved, can read it all in the book entitled "Zion's Conflict with Methodist Apostasy," which can be purchased of Zion Printing and Publishing House for twenty-five cents.

Many Conference Delegates listened to these discourses with deep interest and, at the end, thanked me.

A big rift in the Methodist organization from top to bottom was made by these discourses.

Any one who looks at it can see the crack right through.

One of these days there will be a landslide, and vast numbers of those who are really Christians in the Methodist Episcopal Church will seek admission into the Christian Catholic Church in Zion.

Present Discussion of Methodist Apostasy on a Wider Scale than Former.

I approach this matter now, however, on a wider scale.

I began last Lord's Day with "The Apostolic John Wesley, and the Beginnings of Methodism."

It was a very cold day, yet there were thousands in this Auditorium.

I have been asked if I would say a few words again concerning these Beginnings of Methodism.

I began before John Wesley's birth.

A Few Words about Susanna Annesley Wesley.

I began with Susanna Annesley, daughter and twenty-fifth child of a Non-conformist minister in London.

Put that down, twenty-fifth!

Dr. Annesley was a very distinguished and learned man.

Susanna was only the twenty-fourth child of her mother, who was the second wife of Dr. Annesley.

Dr. Annesley had one child by the first wife, and twenty-four by the second.

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If Madam Annesley had said, when she had the twenty-third child, "This is too much. I will not have any more," then Susanna Annesley would never have been born, and the wonderful work that Susanna Wesley did—for she became John Wesley's mother—humanly speaking, would not have been done, because John Wesley would not have been born.

Susanna Wesley had nineteen children herself and John Benjamin Wesley—for that was the name his parents gave him—was the fifteenth.

If, when she had borne twelve, she had said: "I will have no more," John Wesley would never have been born.

An ordinary American woman of our time would have been tired long before that time.

She would have counted it a perfect abomination, nine cases out of ten, that she should have so many "brats."

Children an Heritage of the Lord.

It shows what dirty, disgusting, wicked creatures these women are who talk about children in that way, no matter what their position socially or ecclesiastically may be; for they are in direct conflict with God and virtue.

Lo, children are an heritage of Jehovah,
And the fruit of the womb is His reward.
As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them.

I pray God that the time may come when the great blessing that God gives to clean, faithful, holy, happy men and women in Zion will be increasingly manifested in large families of beautiful, holy and happy children.

Malthusianism, which is, at bottom, the ruling doctrine in a great part of American motherhood, is a shameful, murderous and sinful doctrine.

John Wesley an Apostolic and Prophetic Man.

I am glad for Susanna Annesley's mother and her twenty-fourth daughter.

I am glad for Susanna Wesley herself and her nineteen children.

I am glad that when John Benjamin Wesley was born she received from God the greatest honor that a woman can have, the honor of being the mother of an apostolic and prophetic man.

I believe that John Wesley was both an apostle and a prophet.

I am not blind to the follies of John Wesley.

He was a very foolish man at some points of his career, as his best friends freely admitted, and so were some of the apostles.

I am sure you would have to go a long day's march to find a bigger fool, in some things, than Peter.

Peter was more than a fool, he was a very wicked man, even after the Christ our Lord ordained him to be an apostle.

But he had, after all, the root of the matter in him.

Although he denied his Lord, yet the Lord had prayed for him, that his faith should not fail utterly, and at Pentecost he stood forth and witnessed for Jesus—bravest of the brave, and filled with the Holy Spirit.

No doubt many of the apostles were weak in many ways.

They were all first-class sprinters, and ran as hard as they could on the night the Lord was betrayed by one of their own number, and was arrested in the Garden of Gethsemane.

For all that, they were apostles. When afterwards the Holy Spirit, who had been with them, dwelt in them, they became mighty indeed.

Some of Wesley's Early Blunders.

John Wesley, for a great many years of his life, contended that he had never been converted until he returned from Savannah, Georgia. I should think, in some respects, that it is very likely he was correct, because he made an awful fool of himself at Savannah.

For one thing, John Wesley did not understand any other woman than his mother.

He was particularly susceptible to flattery upon the part of the other sex, and made some awful blunders.

He made a blunder in Savannah, at the beginning of his ministry.

He offered a lady marriage.

When she refused him, he began to investigate her condition, being her pastor, and, after a very careful examination, declared that she could not be allowed to partake of the communion.

She took terrible umbrage about it.

The Grand Jury was called together and indicted John Wesley for the terrible offense of having refused communion to this woman whom he once wanted to marry.

Meanwhile, she had married another.

He was also indicted for other offenses against "our Lord, the King, and the welfare of his realm."

The tenth charge in the indictment of the Grand Jury was that he ought to be punished severely because he had baptized a child of an Indian trader, with only two sponsors present when there ought to have been three. (Laughter.)

He was arrested for this and other crimes of that kind, and put under heavy bonds, indicted as a criminal.

He tried to get them to bring the case on, but they would not do it.

The people, even in that day, were laughing at the whole affair.

The consequence was he secretly left Savannah by night in order to prevent a possibility of his being put in prison.

And so ended John Wesley's mission to America.

On October 10, 1735, before he left for Georgia, he gave his chief reasons for going in these words—"My chief motive is the hope of saving my own soul. I hope to learn the true sense of the Gospel by preaching it to the heathen."

Now, he had left by stealth, unable to do anything for the heathen, and at strife with the greater part of the English settlers.

On the way to England, he began to consider whether he had ever been converted.

He went out there to convert the Indian, and now he cried: "Oh, who shall convert me?"

Conversion of Wesley, Through a Moravian, and His Subsequent Ingratitude.

Last Lord's Day I brought you down to that point.

I asked you to consider how John Wesley had been brought to decision for the Christ, and to a saving knowledge of God in the Christ, and to the consciousness of the indwelling Power of the Holy Spirit, through the agency of Peter Böhler, an humble Moravian who was on his way to the very same place Wesley had come from, to Georgia.

John Wesley, who owed his salvation to a Moravian, soon became dissatisfied with their doctrines and practices, and about the end of 1739, he and his brother Charles founded the first Methodist Society in London, England—"A company of people associating together to help each other to work out their own Salvation." These are his own words. The first evening about twelve persons came to the meeting; the next week thirty or forty. And so the work went on, and the Methodist Society took the place of the Moravian Society for the Wesleys and their followers.

Methodists Not a Separate Church Society in its Beginnings.

John Wesley was born in the year 1703, and lived eighty-eight years, passing away in 1791; and, although his Society had been in existence for fifty-two years, neither he nor his brother Charles ever considered it to be a separate institution from the existing State Church.

For considerably more than half a century he was what they called a Methodist, a term of great contempt.

If you imagine, however, for one single moment that the Methodist society was in any degree a separate church organization you err entirely.

John Wesley was the son of a Church of England minister.

He himself was educated in the Charter House, a Church of England school, became a fellow of Lincoln College, was ordained deacon and then priest in the Church of England.

John Wesley, through the whole of his ministry, and up to the day of his death, claimed to be, and claimed that all his people were members of the Church of England.

It is generally supposed that the Methodists were separatists, that they had ceased to be connected with the Church of England, and were dissenters.

That idea is entirely wrong.

Charles Wesley was a high churchman, and vehemently opposed separation from the National Church.

John Wesley started by being a high churchman, a very high

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churchman, and holding on to many things that even the Liberal Party of the Church of England had long discarded.

Charles Wesley fought him bitterly, and denounced him publicly and privately for years, because he was afraid that John Wesley would separate from the Church of England.

Wesley Knew the Apostasy of the Church of England.

The fact of the matter is, that Wesley knew that the people whom God had brought into His Kingdom through his ministry could never amalgamate with the corrupt and dissolute Church of England, the shameful prostitution of which I have in previous discourses carefully sketched for you. It was born in sin, conceived in iniquity.

The Church of England has continued to this day to be a disgrace, a shame, a hissing and a byword.

That Church was born in the days of Henry VIII.

The Church of England Not Protestant.

It derived all its power from Rome.

It never really was a Protestant church, and is not now.

It simply changed the supremacy of the pope into the supremacy of the king.

There is no difference between them except the difference between tweedledee and tweedledum.

A king who knows less of theology than even a pope, is a worse head for a church than an ecclesiastic of the Roman Church.

If I had to choose between the two, whether I would have a church with a king like Edward VII. at the head of it, who knows more about horse-races and gamblers, about theaters, about wine and women, to his shame, than he knows about theology—I say, if I had to choose between a king like him and a pope like Leo XIII., I would choose the pope every time.

I do not hesitate to say so.

The pope does know something about theology.

As for Edward VII., no one, so far as I am aware, has ever accused him of having any personal religion at all. (Laughter.)

Defiance to British Threats.

The Church of England authorities did not like that statement when I made it in London, within two or three blocks of Buckingham Palace.

Every now and then I hear a rumble about their going to take up LEAVES OF HEALING, which contain such expressions as these, and deny it postal privileges in Canada and other British Dominions.

If they want to make LEAVES OF HEALING the most popular journal in Canada, let the Church of England indict it.

I will get it into Canada through express and freight, and by other means. (Applause and laughter.)

You cannot keep it out.

If I have to send special agents through Canada with it I will send it: for it is time for the truth to be fully told.

They censured it for some time in South Africa, when they had the power, and they could influence the military authorities to refuse to pass it through the mails.

The British Censor could pass the dirty, filthy London sporting newspapers, but they could not let through LEAVES OF HEALING.

They flung it out in Russia for the same reason, but we get it into Russia all the same.

I get it into the Czar's palace.

A few members of the Greek Church who are high in office in the Government of Russia are practically members of the Christian Catholic Church in Zion, thank God. (Applause.)

Some of my unkind critics once said that I was like a big black spider.

"All right," I said, "the spider is in kings' palaces." Solomon was right. Zion is everywhere.

John Wesley a Church of England Minister to the Time of His Death.

In dealing with Methodism, you must remember that, up to the day of John Wesley's death, he was a Church of England minister.

He died in full canonicals.

He seldom spoke, either in the open air or anywhere else, without his robes as a minister of the Church of England.

You will not find a single picture of John Wesley without his bands, and they are pretty long bands, too.

They are so long that some people might object to their length.

Story of a Keen Rebuke to a Too-critical Woman.

There are Scotch people who are always keeping their ministers in order.

It is related that a certain lady once said that she very much objected to the length of the new minister's bands.

They were "ouer lang a'thegither," she said, and it was na richt to wear sic lang bands. The auld minister had always had short bands, and this young man was vain and foolish, and his bands were too long.

That young minister sent for this parishioner and said to her, "Margaret, I hear you do not like my bands?"

"Oh," she said, "please excuse me."

"No," he said, "I just want to know; it is quite possible that the bands are 'ouer lang.'"

He said to his servant, "Elspeth, bring all my bands here; put them down on the table and bring a pair of scissors."

When she brought them he said: "Now, Margaret, just cut whatever you like off the bands, and make them your ain length."

"Oh," she said, "I do not like to."

"Well," he said, "you criticized them; I will wear them just the length you like."

So she cut off one or two, and said she thought that would do.

"Now in all faithfulness to you," he said, "I want to say that there is something wrong with you, Margaret, and that ought to be cut off."

"What is it, meenister," she said.

"Just put oot your tongue," (laughter and applause) "and let me take a wee bit off that."

I saw John Wesley's bands in one of the best pictures of him, lately discovered, known now to be a very authentic picture.

I thought that his bands might have been too long for my Scotch friend.

I do not think there are quite so many talkers in Zion as there used to be; although a lady said to me the other day: "Doctor, can you tell me what is wrong with me?"

I said: "I can."

"What is it?" she asked.

I went to my pocket and brought out a little pair of pocket scissors that I always carry there, nicely cased up.

I opened them and said: "Madam, you will perhaps not like it."

"Oh," she said, "do tell me what you think the matter is with me."

I said: "If you will just put out your tongue," and she put out her tongue, "I will undertake to cure your principal complaint by cutting off half an inch of your tongue."

She did not submit to the operation, but it is said in Zion City that she has not talked very much since. (Laughter.)

John Wesley was an out-and-out Church of England minister, gown, bands and everything, not only in outward form but wholly honest in his belief that the Church of England was apostolic.

The Church of England not Apostolic, as it Claims.

That is the contention of the Church of England.

They say the Church of England existed long before Henry VIII.'s time; that there was an original British Church.

Augustine did not find it when he landed there with his Mission.

The Church of England acknowledged, from the days of Augustine, the monk and missionary, or Austin as they sometimes called him, that it was a part of the Church of Rome.

Henry VIII., himself, who established the Church of England by law, got the title of Defender of the Faith from Leo X. and confirmed by Clement II., for defending the Church as an integral part of the Church of Rome.

The Beginning of the Apostasy of Methodism.

The significance of this is that it will show you where the Apostasy of Methodism begins; in the fact that John Wesley held on to what he knew was a corrupt and apostate church.

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There is no use in attempting to dispute that fact because it is a fact.

If you want to get it upon the best authority, surely that authority is his own.

Wesley, in his very first Conference, had this matter brought up.

There was no doubt whatever, after his conversion through the instrumentality of Peter Böhler, the Moravian, that he really was converted.

What the Moravian, Peter Böhler, Taught John Wesley.

Peter Böhler taught him that the Saving Faith in the Christ was invariably attended by dominion over sin, and constant peace arising from a sense of forgiveness.

Wesley had known nothing about that.

He was like multitudes of the Church of England ministers today.

They know nothing of dominion over sin.

They know nothing about conscious peace arising from forgiveness.

An outward ordinance was all they cared for, all that they thought they needed.

John Wesley, himself, was of that opinion. In fact he tells us that his Baptismal Grace lasted ten years; then he lost it all!

He lost all the blessings of Regeneration by Baptism and of Baptismal Grace after ten years!

Perfect farce!

The nonsense that he preached for a good many years before his conversion is perfectly amazing.

It was not until he was thirty-five years of age, in the year 1738, that he was converted.

When he was converted, it was a perfect amazement to him to know that a man could have dominion over sin, and have a conscious peace within his own spirit.

But he did realize union with God.

This was the beautiful result of Böhler's teaching.

Similarity Between Conversions of Luther and Wesley.

It was just as remarkable in its way as the conversion of Martin Luther in the Roman Catholic Church.

When Luther was told by Staupitz, the general of his own order, the Augustinian, that a man could have peace with God and have dominion over sin, he would not believe him.

He was searching for peace through his own good works.

But Staupitz had found God in the Christ to be a Savior and a Deliverer, and he told Luther the Way.

So Böhler, this plain, simple Moravian, on his way to America as a missionary, led John Wesley to find that Way.

John Wesley, however, held on to the Church of England, although he was converted, and in the last days at the close of of his life wrote letters in which he distinctly and positively declared that his people must not separate from the Church of England.

For instance, under date of December 11, 1789, he wrote an article which he published in his magazine for April, 1790—within less than a year of his death, in which he says:—"I never had any design of separating from the Church of England. I have no such design now. . . . I do, and will do, all that is in my power to prevent such an event, (the separation by Methodists). I declare once more that *I live and die a member of the Church of England; and that none, who regard my judgment or advice will ever separate from it.*"

It is very well that we should look at that.

John Wesley's Demand that His People Stay in the Church of England.

He demanded that none of the ministers and preachers in the Methodist Society should ever speak of being other than Church of England ministers, even although near the end of his life he ordained several ministers. Yet he seemed to consider them ministers of the Church of England, by virtue of his being in priest's orders.

He refused, for a great many years, to allow any of them to administer the Ordinance of Baptism or the Ordinance of the Lord's Supper.

There is simply no question on that matter.

At a time when a great conference was held, Wesley drove out of his society those who demanded the right to administer the Communion of the Lord's Supper to their own converts.

John Wesley sowed the seeds of the Apostasy of Methodism by this compromise with the Church of England.

Disorderly Nature of Wesley's Relations with the Church of England.

The contention that was made at the time by ministers and bishops of the Church of England, that he was in no sense a really Church of England man, was perfectly true, because he did not act under the direction of a bishop or an archbishop.

He was subject to no orders except his own.

He preached where he liked and as he pleased.

He defied the authorities to interfere with him, yet he wore the canonicals, and claimed the right to preach in the pulpits of the Church of England on account of his being in priest's orders.

They denounced him.

They said: "If you are determined to part company with us upon the many things in which we disagree with you, be honest, stand right out; create another denomination if you will, but do not pretend to be a Church of England minister when you are not.

John Wesley was a man absolutely devoid of pretense.

I have not the slightest doubt that he could reconcile it in some way or another with his conscience, that he could continue to be a Church of England minister; for he held that it was they who had departed from the faith and not he.

Yet he was disorderly, undoubtedly, from an ecclesiastical standpoint.

I should say, today, to any Elder, Evangelist, Deacon or Deaconess, or any one else in this Church, who demanded that he could stay in this Church and yet fight against its fundamental doctrines, "You are not honest, and if you will not go of your own accord, I will put you out. I will expel you. If you hold contrary doctrines, get out and preach them and stand before the world on your profession, or on somebody else's platform."

I cannot reconcile it with righteousness and truth, although I do not charge Mr. Wesley with having been guilty of bad faith in the matter.

Mr. Wesley had directly descended, generation after generation, from ministers of the Church of England.

With him, loyalty to the Church was as essential as loyalty to the King, and there was no question about his loyalty to the King.

Loyalty to the King a Wall of Division in the Methodist Church.

I suppose you are all aware of the fact that the Methodist Church in the United States of America separated from the Methodist Church in England on that question largely, simply because the Methodist Church in the United States would not continue to pray in the prayer-book service for the King, as they had before the period of the Revolution.

John Wesley, as you know, lived on into the fifteenth year after 1776, until 1791. He lived to see the essential weakness of Methodism manifested in disruption after disruption all over the world.

The Doctrine of the Methodist Church is that of the Church of England.

One of the feeble things about the Methodist church today is that they do not know where they are on doctrine. As a matter of fact their doctrines are essentially those of the Episcopal Church of England.

When I challenged Dr. Buckley upon this point, in a conversation which I never should have mentioned publicly had not Dr. Buckley referred to it in his article in the *Century Magazine* contrary to our mutual understanding, he was compelled to admit that the Methodist Church historically derived its theology from the Church of England, and was today, in all respects, essentially one with the Church of England in doctrine, except upon the question of the King's supremacy; and upon that question there was no trouble until the Revolution which ended in the establishment of the Republic of the United States of America.

A Bond of Sympathy.

This is a very important inquiry, and I do not desire lightly to make any charges against John Wesley, and those associated with him.

I think I can sympathize with him, because I myself, born in the Congregational denomination, and believing with all my

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heart, and soul, and mind, and strength in the democratic principles in that church, have swung right around to the opposite point, and am absolutely opposed to Democracy in the Church.

The Christian Catholic Church in Zion is founded upon Theocratic principles; that the Rule of God, and not the rule of man, shall obtain in the Church.

It took me many years to get there.

John Wesley lived eighty-eight years and contended with his dying breath that he was a Church of England minister.

One of the last prayers he offered on his deathbed, was for the Church of England, and for the King of England. It is thus recorded by his biographer, Tyerman: "Bless the Church and King, and grant us truth and peace, through Jesus, the Christ, our Lord, forever and ever."

Loyalty to the Church of England and Loyalty to the King Inseparable.

In those days there was no possibility, in the minds of the so-called faithful Church of England men, to separate their loyalty to the Church from their loyalty to the king.

The men who fought the Church of England fought the king and the men who fought the king fought the Church of England.

The two were inseparably connected, and they are today.

Fight the Church of England, and you will fight Edward VII.

Fight Edward VII., and you fight the Church of England.

A man today in England has very considerable difficulties in standing up and fighting the Church of England without getting in a slap at Edward VII.; because the Church of England is founded upon the supremacy of the king.

The bed-rock of that ecclesiastical organization is that the king is the Defender of the Faith and the rightful head of the Church.

Political Liberty in John Wesley's Day was Unknown.

One of the saddest things about that great and mighty man, George Whitfield, is that he was once presented, when in Georgia, with a number of slaves to aid his missionary work; that he coolly handed over these slaves to be sold at public auction, put the money into his pocket and thanked God Almighty and his friends for their very liberal contribution. (Laughter.)

In a letter of his dated Bristol, England, March 22, 1751, Whitfield says: "As for the lawfulness of keeping slaves, I have no doubt;" and when he died, twenty years later, he was the possessor of seventy-five slaves, whom he bequeathed to Lady Huntingdon.

That gives you an idea of how deeply-rooted slavery itself was.

John Wesley on February 12, 1772, to his honor be it said, calls the slave trade "that execrable sum of all villainies;" and the last letter he ever wrote, February 24, 1791, was to Wilberforce, who had brought the question of Liberation before the British Parliament, in which he calls slavery "that execrable villainy, which is the scandal of religion, of England, and of human nature."

England Imposed Slavery Upon America.

It was England that sent slaves to Southern United States.

Queen Anne, in whose reign John Wesley was born, was one of the largest slave traders.

She had vessels trading from the African coast to the American.

She practically made the slave trade a royal monopoly, and made vast sums of money out of it.

John Wesley's Acceptance of Church of England Errors.

Everything that I have said in my Unveiling of the Apostasy of the Church of England must apply to John Wesley, and to those associated with him, clinging as they did to the declaration that the Church of England was to be honored as of God, when its doctrines and practices were, and are, so evil and dangerous in a number of vital questions.

They, therefore, approved of Baptismal Regeneration and in the disgraceful dogma that the Head of the Church and Defender of the Faith was to be found in whoever was king or queen. That Church was manifestly apostate.

I have, therefore, although with great regret, to call attention to the fact that John Wesley sowed the seeds of the subsequent Apostasy of Methodism with his own hands by forcing the sheep of Christ into a fold which was always ravaged by wolves, as it is to this day.

John Wesley's Call to Found a Christian, Catholic, Apostolic Church.

He did not know that he did wrong.

I believe that if he lived today he could see it clearly.

He did not know that God was calling him to Restore the Primitive, Apostolic, Christian and Catholic Church.

I believe that John Wesley was called by a loud Voice from God to Reëstablish the Primitive, Christian, Catholic, and Apostolic Church.

John Wesley, however, was a very modest, quiet man, and did not realize the immensity of the strength of his own movement.

He did not see that God had called him to bring back the Church; not only to save sinners, but to keep sinners saved, and to extend the power of the Kingdom of God by destroying the Church apostasies which cursed England.

I believe that if John Wesley were living in my time John Wesley would be preaching the doctrines, and forming an organization very much in the way that I am doing in the Christian Catholic Church in Zion.

I claim to be, spiritually, a follower of John Wesley in a great many things, but I deplore exceedingly that he missed his great opportunity, and that Methodism became a poor, pitiful, weak thing compared to what it would have been if he had boldly declared the Apostasy of the Church of England, and established the Christian, Catholic and Apostolic Church of God.

For this cause it is well at the very beginning to be perfectly honest.

I have many things to say in connection with John Wesley's work and ministry of which I can wholly and heartily approve.

First of all, beyond all question, John Wesley's glorious Preaching of the Gospel to Every Creature whom he could reach was apostolic in the true sense of that word.

God gave to him, too, a prophetic insight which will appear as we go on examining his life.

A church, however, that does not go out and seek the perishing is not the Church of God, no matter how many support it.

Wesley's Converts Ministered to by Wicked Men in the Church of England.

The trouble with John Wesley was that, while he was very liberal and very broad in exhorting people connected with the Methodist Society to help each other to live a godly life, and to seek the salvation of others, he had no clear conception of how to keep them in union with God, except to tell them that they must go from their class-meetings to listen to the services of the Church of England, and to receive the Communion and Baptism at the hands of men whom he knew, and they knew, were, in many cases, drunkards, evil-livers, fox-hunters, political parsons without one iota of true religion in them.

It was an especially grave error upon the part of John Wesley that he drove his people, after they were born into the Kingdom of God, into an ecclesiastical organization, and recognized the rights as ministers, of men whom he knew did not possess a particle of real Christianity.

I find it exceedingly difficult to reconcile this with truth, with honor, with that which is right.

Again I must remind you, however, that John Wesley had the false idea, that a church like the Church of England, holding "apostolic succession," as he would say, must be considered apart from the character of its deacons, priests or bishops.

In fact, they contended that no matter what the private character of these men was, their public office given to them by the State, and the fact that they were properly ordained by the Church, gave them the right to preach and teach and administer Ordinances.

This was a great error.

Large numbers of people, who were won to God, lapsed into infidelity and worldliness by being sent into association with these bad men and with a worldly and apostate church.

The movement, which would have been so immensely strong, was weakened, and weakened terribly, by that fact.

The Wesleys Preached the Everlasting Gospel.

Having said that, let me say before I close today, what I am glad to say, that the Methodist people had this great blessing

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given to them: that the Wesleys preached the Everlasting Gospel as far as they knew it.

They preached fundamentally that all men might be saved by grace through faith in our Lord Jesus, the Christ, and might obtain present and immediate deliverance from the power of sin.

That beautiful Gospel which they preached, which was the salvation of such vast multitudes of people, and which today is the Power of God to Salvation to all who believe, I rejoice to proclaim here today.

Importance of What God Thinks.

You can never be saved but in God's Way.

It does not matter what I think.

It does not matter what you think.

It does not matter what any man upon God's earth thinks.

The only thing that really matters is to find out what God thinks.

This is true regarding everything.

It is true regarding science.

You may have a notion about electricity.

You may be entirely wrong, and you may find what some have already found that in playing with electricity, that in carrying out your own thinking, you meet death.

The forces that God has put into this world, which men call "blind forces," are not blind.

They are not moral forces at all.

These physical powers, these wonderful laws of nature, put into operation by God, must be obeyed.

You must take care that you understand them before you begin to deal with them; for, if you resist them, death will be your punishment.

You would better agree with the Law of Gravitation, or that Law will crush you.

You would better agree with the principles and laws controlling these two great forces, which, after all, are amongst the most wonderful in the world, the forces which we call centripetal and centrifugal—the one that drives away from and the other that draws toward the center of motion.

Inventions Kept Back by Greed.

There are a great many inventions that are kept back because it does not suit financiers and the railway people to allow them to come into use.

A great many inventions, in connection with electricity, are kept back because it would not pay to destroy the Western Union Telegraph System.

A very distinguished gentleman, who recently died in the neighborhood of this city, invented and perfected, although he did not get the profit out of it that somebody will, a system of telegraphy by means of which I can privately write a message in Chicago and have the exact writing immediately reproduced in New York or anywhere else where only the receiver sees what I have drawn or written.

Who hinders?

We are now reaching the time when the "Hidings of God's Power" can no longer be kept back by self-interested people from carrying God's messages and good gifts to men.

These are the Beginnings of the Times of Restoration of All Things.

Need of National Control of Great Public Utilities.

It will not be possible to do this in the world as it now exists, as long as newspapers and capitalists can combine to keep back progress until it pleases them to set the wheels in motion. Every one will ere long see that all the great public services should be controlled by the Nation, and that the Nation should be controlled by God.

Water should not be doled out just as rich men please.

Water is God's Gift and every man has a right to get water freely for personal use, and the nation should see that everybody gets it.

As it is, water is doled out at the highest possible price, and sometimes kept back altogether in some districts because it does not suit rich men to provide it.

Responsibility for the Coal Famine.

You can see the same thing in connection with coal, which is an absolute necessity for the manufacturer and for the people in connection with production of every kind, and the very life of the people.

It is stolen from them by the cupidity of the miner, the coal operator and the coal dealer, who fight among themselves.

The people are the victims.

Doubtless large numbers have perished this winter, all over the United States, through the actions of John Mitchell and his union miners, Mr. Baer and his cruel coal operators, and the wicked, disorderly and lawless coal dealers who keep the coal upon the railway tracks, and force up the price, while the people are perishing in all parts of the city.

Some of them will have the hypocrisy to present a thousand tons of the coal to the poor, while they keep back a million tons and make it dear for the poor.

I say that all these things must be in the hands of the people, but they can never be managed by the people until the people are in the hands of God. (Amen.)

It will never be possible to manage things otherwise.

Democracy will want to smash the plutocracy, and the plutocracy and democracy will sometimes unite to smash the middle class.

You can have the Hidden Powers and the open gifts of God distributed properly only when God Himself rules, and when the saints of God judge the earth.

This Time is coming.

We are Upon the Eve of Very Great Changes.

That might be a line from any paper religious or non-religious.

The only question is in what direction shall we go?

If you go in the direction of Democracy you have nothing before you but the rule of the mob, the most cruel, wicked, blind and base rule that ever cursed this earth.

The world saw the highest point, nationally, it could reach in the French Revolution, in the worship of the Goddess of Reason, and in the refusal to allow people to worship God in any form, whilst the murderous guillotine did its horrid work, and Lawlessness was supreme.

The Lawless One.

There you had the Lawless One in complete command for a little while.

The Lawless One will be revealed, and you will find him where I told you, right behind the last screen in the highest Order of Masonry.

There is No Religion there.

Even now, by that Mystery of Lawlessness, which pervades all the Empire of Secretism, the Lawless One and those associated with him are working to get the Forces of the World into their hands to overthrow all government, so that he may reign.

That time will come, too, at the very end.

The Lawless One will be Supreme on Earth for a little while.

Even the Man of Sin Revealed will be put aside.

The Pope and all Apostate Forces will be put aside when the Rapture comes, and God's people are taken out of this world.

The Lawless One will be revealed and rule for a period; and only when the Christ comes will he be destroyed.

Now the trumpet call resounds throughout the world: "Behold the Bridegroom."

The next cry will be, "Go ye forth to meet Him."

The Great Power of the Wesleys' and Luther's Works.

The great power of the Wesleys' work, despite all their errors, as of Luther's, despite all his, was the presentation of Salvation for every one who repents of his sin, and seeks mercy from God through faith in Jesus, the Christ. Then followed growth in grace, deliverance from the dominion of sin, growth in experience, and conscious witness of the Spirit within.

Increased activity, by means of which the Kingdom of God is extended, must follow.

No matter how we may err, or how they erred in the past in connection with doctrine, which, after all, was not essential to personal Salvation, the preaching of this Personal Salvation, the Personal Sense of Responsibility, and the Personal Sense of Acceptance with God, was the great power of the Methodist movement.

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I preach these things today, and much that they never knew. *I tell you* one and all that

You Must Enter into Life One by One.

You cannot be saved by multitudes.

You have to be saved individually, and pass in at the gate one by one.

You come into life one by one.

You will pass out of life one by one, and you must pass from the power of Satan, Sin, Disease, Death, and *Hell into* the Kingdom of God one by one, giving up yourself and your sin, repenting of it, and forsaking it, and obeying God, receiving His Word meekly, and obeying it humbly.

Then you can receive the Grace of Healing, and the Power to live a Holy Life.

This is the Greatest of All Things, this Covenant that God has never altered, that He never has broken, that He never has changed, this Law of the Spirit of Life in the Christ, Jesus, which is the Best of all Laws; this Covenant of Salvation, Healing and Holy Living, which is the Best of all Covenants.

This truth can never change.

God wants you to receive it now by giving yourself wholly to Him, and ye who are God's by reconsecrating yourselves to Him, and realizing that it is His Grace, His Gift of Love that saves you unto Everlasting Life.

That Life He offers you now.

All who desire an uttermost Salvation stand and tell God. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I seek to know Thy Will. Teach me from the past, from Thy Word, from the experience of Thy Church, from its good and from its evil, that I may shun the evil and receive the good. Help me. Set me free from every power of evil. Forgive me. Strengthen me, and enable me to live for Thee a Holy Life. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*

Now. did you mean that?

Audience—"Yes."

General Overseer—Then if you mean it I want you to live it.

After the Recessional had been sung, the service was closed with the following prayer and benediction by the General Overseer.

CLOSING PRAYER.

Grant, our Father, that that Day of Earth's Redemption of which we have just been singing shall come speedily.

Lord Jesus, Come!
Again this earth by sin oppressed,
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,
Usurp Thy throne within the heart;
And bid men choose the evil part,
Lord Jesus, Come!

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

And now, Father, we are waiting "'Till He Come" whom Thou hast promised will come. We love to work and watch and pray, for we know not when the Midnight Cry will come.

Let us be ready, no matter when He comes. For Jesus' sake.

BENEDICTION.

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

LEAVES OF HEALING.

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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., E. S. AND A. W. N.

THE last Lord's Day Early Morning Meeting of the year 1902 was one of Prayer, Praise and Testimony by the great audience which filled the ground floor of Shiloh Tabernacle.

The dawning of the third year of this wonderful twentieth century marks the first full year of residence in Zion City, and it is fitting that Zion, which is putting in operation the principles of the Kingdom of God, should often pause and give thanks to God.

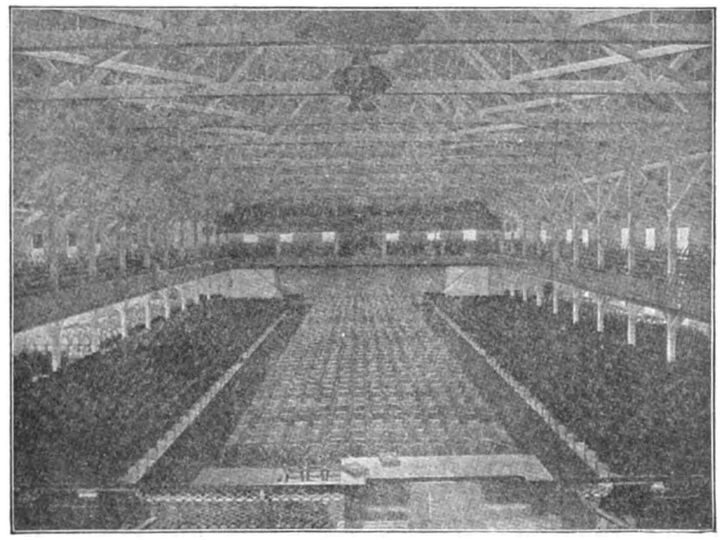
The dearly beloved General Overseer himself led his people in this Thanksgiving Service.

After the reading of a portion of the Scripture as it is recorded in the 17th chapter of St. John, beginning with the 11th verse, the Messenger of the Covenant, the Prophet of God, Elijah the Restorer, poured out his heart to God in a testimony as to God's goodness and mercy in all things, even in his great personal sorrow, which, though always with him, yet was not a hindrance, but, through God, was proving an impetus.

A most unique testimony was the presence on the platform of a basket containing fifty-nine packages of tobacco and a half-consumed big bottle of bitters, surrendered by a new-comer to Zion City, who had that morning accepted God for Salvation, Healing and Holy Living.

Hundreds of testimonies followed that of the General Overseer. Most worthy of note being one given in the form of a Thanksgiving, that out of a *City of fully 8,000 inhabitants, but one case of acute sickness existed at the time of speaking.*

Following these testimonies, after prayer, the General Overseer commented briefly on the Scripture read.



INTERIOR OF SHILOH TABERNACLE.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 28, 1902.

The services were opened by the congregation singing Hymn No. 200.

Rock of Ages, cleft for me,
Let me hide myself in Thee:
Let the water and the blood,
From Thy riven side which flow'd,
Be of sin the double cure,
Save me from its guilt and pow'r.

The General Overseer then read from the 17th chapter of the Gospel according to St. John, beginning at the 11th verse, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer after which a large number of testimonies were given.

The General Overseer then said:

The Christ Reveals a Wonderful Unity.

Let us get hold of the great truth in the 11th verse of this wonderful prayer of Jesus.

I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.

Except in the great and glorious Spiritual Sense in which He is with us "All the Days even unto the Consummation of the Age," our Lord is an absent Lord.

I know not how the spirits of the departed may be permitted to return and view the scenes where they once labored.

I am glad that much is hidden from us, and, probably, much is hidden from them.

I thank God for this glorious fact that He who founded this great and glorious Religion, and rescued humanity from all the miseries, has given to us a great and glorious Revelation which has no limitations whatever.

I am thankful for the Progressive nature of Christianity, and also for its Conservative nature.

Truth in all the ages and in all time is held firmly and preserved by our Lord Himself—by the Spirit.

There is very much in this verse:

> I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.

What a wonderful Unity!

If we are one, just in the same manner—of course we never can be in the same degree—as God the Father, God the Son and Holy Spirit are One God, then we are to be members of One Great Mystical Body.

How faithful we should be with one another, when we are members of that Body.

A Faithfulness Which Is not of God.

There are some people who do not need to be told to be faithful—as they count "faithfulness."

However, the only people with whom they are faithful are their neighbors, whose faults they most keenly perceive and tell.

They are never faithful with themselves.

They can see all kinds of faults, and are sharp to discern all kinds of imperfections.

They are those who can read thousands of pages of LEAVES OF HEALING without getting the wonderful truths in it, but they pounce down upon one unimportant sentence, which may simply be an oversight or a printer's error.

They are very faithful in searching for things of that kind.

They will tell me that, in "faithfulness to God," they must call my attention to a word or a comma which is not in the proper (?) place.

They are wonderfully faithful people.

Their faithfulness is a perfect nuisance.

They are candid friends.

They are quite prepared to be faithful and to kick their friends out of pure faithfulness.

In faithfulness they are willing to show you your faults, never supposing for a moment that they have any of their own, or that the alleged faults have no existence except in their own conceited and hypercritical imagination.

Let us be One.

If you have a sorrow, it is mine.
If you have a joy, it is mine.
If you are happy, I am happy.
If you are successful, I am successful.

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If you rejoice in being in Zion, I rejoice
My joy is your joy.
My sorrow is your sorrow.
My Unity with you is complete, I hope, but our Unity with one another must find expression.
It is simply impossible for any one part of the body to do the work of all.
The head can do a great deal.
The head can direct, and the feet move according to those directions.
The fingers will move as the head directs, unless these fingers are stubborn, diseased, or made inefficient in any way.
Then it does not matter what the head says; the fingers remain dead; the feet are chained, and the body will not act.
The most important member of the body is the head.
However, every member needs to be helped, quickened and blessed.
There are some people who have come into Zion to be one with us, and above all to be one with God.
They have been glad to be one with us.

Parasites Which Impede the Ship.

There are others who come merely to get bread and fish, as the multitudes whom Jesus fed, and who followed him to get more of the loaves and fishes, and the other good things which might be going for the benefit of disciples who worked principally with their mouths.
We have to be careful about this kind of unity for revenue only.
There are a few people in Zion City who never came to Zion for anything else but for selfish motives.
They do not seek to extend the Kingdom of God.
They seek to extend their own selfish purposes.
They have not been able to get on anywhere else.
They think that they can get on here by simply hanging on and sucking out the life of Zion.
I am going to take care that parasites of that kind shall not clog the ship.
This ship is bound upon a great voyage.
I will tell you of a creature against which you must take great care.

The Teredo a Destructive Enemy.

It is a sea worm, sometimes measuring three feet in length, which has great jaws and a sharp head with which it bores into wood.
It is called the teredo.
It fastens itself to the ship, sometimes in great numbers, and then bores in.
Vessels have been sunk because of the innumerable holes which have been bored into her hold by these wretched teredos.
That is a thing which you have to watch in Zion.
The only union which some people want is a teredo-union to stick on the outside of Zion to make a hole in her.
There are those who have been led by Satan to make their abode in Zion City for that purpose only.
They are the torment and sorrow of one's life; but I must remove them the moment we discover them, and I do: for I will allow no teredo to feed on Zion and destroy God's work.

Disciplining a Teredo.

Last night, after having been up all the previous night, I had to sit in my office until half-past seven principally to deal with one teredo.
He had not only got into Zion but had fastened his teeth into a woman's life where he had bored until at last he had reached her heart; the monster, the incarnate devil that he was.
He had married her for no other purpose apparently than to suck the life out of her, and torment her like a demon from hell.
He was an unprincipled villain.
I brought in the Zion City Chief of Police, and I said to him: If I were to tell you that a man had been to the postoffice and got a letter addressed to his care, which he opened, read, and kept for more than a week, pretending it had been sent to him; what would you do if I were to say to you, arrest that man?
He replied: "I would arrest him in a moment and have him handed over to the federal authorities, and he would probably go to the penitentiary."
The scoundrel did not see that tampering with the mail of one who was in his care was a criminal offense.
I hope you all understand that
Your sons' and daughters' mail is just as sacred as your wives' and yours is as sacred as her's.
That was only one small failure.
The teredo had fastened upon her life, and upon the life of Zion.
I protected the woman, who refused to send him to prison, and sent him away from the City, having first removed him from fellowship.
I do not intend to have human lives in this great work bored into by teredos; nor will I allow the Christian Church in Zion to retain human "teredos" in fellowship a moment longer than it takes to get the creatures out.
We do not want the kind of unity which lives to promote shipwreck and death.
We must have the Unity of Life and Light and Love.

Love the Essential Factor in Unity.

Our Lord Jesus, the Christ, wants us to be one so completely that we shall be One Body, not hating our own flesh.
A man who worries his wife, and a wife who worries her husband, hate their own flesh, and hates are doing the things which bring Death, Darkness and Damnation.
By the grace of God we are to be, and shall be, a united people, in the Unity of Faith, Hope and Love.
The very first thing in Love is self-sacrifice.
"Love seeketh not her own."
Love is unselfish. Love is not Damning Lust.
Damning lust is ever seeking gratification for the flesh.
That lust is no better than the brute's. Such a person, male or female, is even worse than the brute and has not a particle of rightful claim to be considered a Christian: for no Christian can live like a stinking goat.
Christ's sheep are not Secret Society Goats, or any other kind of Goats. All human goats will hear the Christ say—unless they are truly converted into His sheep—"Depart from Me, ye cursed, into the Aeonion Fire, prepared for the Devil and his messengers!" The Christ demands that I shall keep all Goats out of Zion, and I shall get them out the moment I discover them.
The brute does not do the shameful things which men do who call themselves Christians.
If any of you here have been doing wrong, get right, because I am going after every teredo and every goat.
Let us be one in Faith, in Hope, in Love, in Coöperation, in Self-sacrifice, in Purity, not seeking our own, but seeking how we can benefit and bless others.

No Happiness in Selfishness.

The man (or woman) who seeks, even religiously, satisfaction for himself will go to the Devil.
If you will seek, first of all the Glory of God, and then live for the Good of Man, there will come pouring into your life Blessing from God and from man.
You will find that you are getting Happiness so full and pure and rich and free—even in the midst of trials, temptations and heart-breaking sorrows—that you will wonder where it comes from, until you look up, and see that it is the River of the Water of Life Eternal which is flowing into all your Being from the Throne of God.
The man or woman who is always thinking of himself does not get Divine Happiness.

Year 1902 Closes with Great Blessing.

I am grateful to God that this year is closing with such great prosperity in Zion.
I have always seen, when I have been specially faithful to God in any particular matter, that He has been wondrously faithful to me.
God has been blessing us and is blessing us in Zion.
While sitting in a Zion Special railway train on a recent Sabbath morning, a certain important officer was heard to say that he did not approve of the General Overseer's policy of not borrowing from the world, when "the world" was so eager to lend to him, and had only the previous week done so in a "most polite manner," and on "most favorable terms to Zion."

Criticism Destroys Unity.

What right have any of you, no matter how highly I may have placed you in office, to say that?

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If you cannot approve my policy you would better hold your tongue.

One of Abraham Lincoln's greatest troubles during the War of the Rebellion was caused by officers who did not approve this and did not approve that.

At last General Grant had to turn to Lincoln and say: "You must take these men away. If you do not, I will resign the command of the United States Armies."

If you cannot approve my policy, hold your tongue in every language you know.

That is the only way to maintain Unity in Zion.

You have a right to your opinion before a policy is determined upon, and is still under discussion, and you know how willing I am to consider an important question from every point of view, and to avail myself of all honest, well-intentioned counsel, if it is good, and to set it aside cautiously and only when I find it is not good.

I weighed all you and others had to say—prayerfully and thoughtfully—at the right time and in the right place, and I rejected your counsel, as contrary to the Policy of God's Israel set forth by Moses on the Mount of Blessing.—Deuteronomy 28: 1-14.

Why did you not content yourself with giving me your opinion instead of criticizing my policy to others?

I am going to be sharp and quick in discipline in the Coming Year.

We are sailing this vessel over troubled seas.

These seas have been deeply troubled.

There is a condition prevailing now that has never troubled this world before.

The enemies of God and of man have in a large degree the control of the financial position in America, and they are only held in check somewhat here, and still more in Europe, by the far wiser methods of International Finance adopted by the great Hebrew Financiers of the World, to whom the Morgans, the Rockefellers, etc., are but children in arms as compared with grown men.

Freemasons, men who put their private hatreds into their public actions, Rockefellers and Morgans, and many others in America hate Zion, because, when God wins they go.

The Jew—all over the world—is the Balance Wheel of the World's Finance; and the Day will come, and that soon, when God will justify my going back to His Message to Israel, by the Voice of Moses, for the Policy of Zion contained in the words—

> Thou shalt Lend unto many Nations, and thou SHALT NOT BORROW.

AS ELIJAH THE RESTORER, I NAIL THESE WORDS TO THE MAST OF ZION'S COMMERCIAL AND FINANCIAL INSTITUTIONS.

They are God's Command and, come what may, I will obey them.

I call upon all Zion—all God's True People—everywhere to come and help me in obeying that Command, to which the following Promise is added—

> And Jehovah shall make thee the Head
> And Not the Tail;
> And thou shalt be above only,
> And thou shalt Not be beneath;
> If thou shalt hearken unto the Commandments of Jehovah thy God,
> Which I command thee this day,
> To Observe and to Do them.

Zion's Policy is from God.

I will not take criticism from any one, not the humblest or the highest in rank.

The people have been with me all the time, and they have approved my policy, and so has God.

I want Unity, but it is not the Unity of backbiting and criticism.

I am pained.

God is rebuking you in the Blessing which He is giving to us in the close of the year. [*The day following the utterance of these words, Monday, December 29th, more than Eighty Thousand Dollars were subscribed for Stocks in Zion's Financial and Commercial Institutions; and the flow has continued until the date of the publication of this discourse—January 24th.*]

I do not want people close to me who will give me a stab in the back.

I want Unity, from the highest down to the humblest.

If you cannot approve my policy, you would better sell out and go.

Pray for me. (Amen.)

I have only a few short years to live; but Zion must be firmly established and the Flag of the Messiah our King must float high above all others on Mount Zion at Jerusalem, ere my work as the Restorer is done.

I may live till the Christ comes in the Rapture. I know not.

There Must be Order and Unity.

You have to stand by your leader, even when you do not understand the policy.

It is a piece of impudence upon your part to go about criticizing.

There is no man in Zion today to whom God gives the policy of Zion but the General Overseer himself. (Amen.)

You know that this work has been led by me under God from the beginning.

The reason why these resources pour in today is because I am at the head of it, carrying out God's directions.

I am not going to have any critical dogs yelping around whom I thought were strong men.

The tail is not going to wag the dog.

It is only because I have had the courage at all times to say what I am saying this morning that Zion stands.

I do not want any one who is closely associated with me to go with me into the year 1903 who does not heartily approve of my policy; if you cannot approve my policy, and you want to stay in Zion, you must hold your tongue.

If all the federal officers in the War of the Rebellion endeavored to direct the United States army, when would that war have ended?

It would never have ended.

I believe that this people approves my policy. (Amen.)

I would like to hear that Amen again. (Amen and applause.)

It is not a selfish policy.

It would have been a very easy thing to have borrowed money and to have piled indebtedness upon Zion land.

That is not Zion's policy.

Zion's Policy has Been to Wait upon God, and to do Right.

God has been with us.

I thank God for my faithful people.

I often say to my officers that the strength of Zion, under God, is the strength of the Common People whose love and loyalty have been given to me so freely.

May God bless you.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be in spirit, in soul and in body. Give us power to do right, no matter what it costs, to stand by Thy Word, to follow Thy Son, and follow him whom Thou hast put over us. Give to the General Overseer the grace he needs, and help us to support him, for Jesus' sake. Bless us in the work of today, and all over the world, let Thy Gospel be blessed. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Service was closed with the Doxology and 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.

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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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, FEBRUARY 11th or 12th.

Why Doubt God Longer?

1. *He is able to save.*—Hebrews 7:14-26.
   He is all power.
   He is eternal.
   He loves unto the end.
2. *He is able to keep.*—Jude 1:20-25.
   From natural weaknesses.
   From worldly surroundings.
   Even unto the end of the age.
3. *He is able to establish.*—Romans 14:1-9.
   So that the heart is fixed.
   So that the mind is clear.
   So that one's condition is steadfast.
4. *He is able to succor.*—Hebrews 2:9-18.
   From every trial that comes.
   From temptations which assail.
   From doubts which annoy.
5. *He is able to restore.*—Romans 11:18-27.
   Wasted health.
   Separated companions.
   Broken up homes.
6. *He is able to subdue.*—Philippians 13:16-21.
   The bitterest opposition.
   The most hostile enmity.
   The foe who assails.
7. *He is able to favor.*—Ephesians 3:14-21.
   Beyond our conception.
   Ever beyond what we ask.
   Beyond what we realize is possible.
8. *He is able to resurrect.*—Hebrews 11:13-19.
   Death does not end all.
   A resurrection is for the just.
   God is able to raise the dead to life.

The Lord our God is an All-powerful God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 15th.

God and His Word.

1. *He is able to build up, through it, into a knowledge of Himself.* Acts 20:29-35.
   God's Word builds up.
   God's Word makes wise.
   God's Word gives health.
2. *He is able to perform all its promises in miracles and blessings.* Romans 4:17-25.
   No promise can fail.
   Every promise is a certainty.
   Believe them, and be blessed.
3. *He is able to make it the means of your salvation and sanctification.* James 1:21-27.
   God's Word will save souls.
   God's Word will heal bodies.
   God's Word will bless lives.
4. *He is able to make it a perfect guide to all business, personal and domestic affairs of life.*—Deuteronomy 17:14-20.
   God has said what to do and what not to do.
   He has given a perfect rule to follow.
   His Word is for every condition, for every age.
5. *He is able to make His Word understood, so that the humble shall know.*—Mark 4:21-34.
   It is a light for dark places.
   It is a calm for troubled seas.
   It grows into one's convictions deeply.
6. *He is able to make it accomplish His purpose age by age.*—Isaiah 55:8-12.
   God's Word reaches to the end.
   It fills with joy and peace in every age.
   It makes every creature of God glad.
7. *He is able to shake the world in judgment by the Word of His mouth* Isaiah 30:8-17.
   His Word is a word of power.
   His Word is a word of authority.
   His Word is a word of judgment.

God's Holy People are a Bible-studying People.

ARE YOU THINKING OF TAKING UP

A COURSE OF READING?

THESE ELEVEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$27.50



Single Volumes, each

$3.50

THE ELEVEN Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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IMPORTANT ANNOUNCEMENT

The Price of the Wonderful Book

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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AND I saw another Strong Angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire.—*Revelation 10:1.*

THIS is a beautiful portrait of the Strong Messenger (angel) painted for us by the Apostle John through his vision on the Isle of Patmos.

The rainbow on the head of the Messenger represents the Covenant of Salvation, Healing and Holy Living, which he brings; for he is the Messenger of *the Covenant.* (Malachi 3:4; Exodus 15:26.)

He is the seventh and last Messenger, sent to Restore All Things before the Coming of the Lord. (Malachi 4:5; Matthew 17:10-14; Acts 3:21-26.)

The rainbow was given by God to Noah as the token of His Covenant with him and all flesh.

But the Covenant which God made with His people, when He brought them out of Egypt, includes Noah's and all other Covenants. (Exodus 15:26.)

When the Christ, the Lamb of God, took the place of the sacrificial lamb in the Covenant, it became the New Covenant, the keeping of which will establish the reign of the Christ in man and His Kingdom, over the whole earth. (Luke 22:20.)

No Covenant can go beyond this.

It is the Covenant of Covenants.

When it is fully kept by mankind, the earth and all upon it will be restored to their right relations with God.

As Noah stood with the old earth—which God was done with—behind him, and the new earth, which was to be restored in newness of life, before him, so the Messenger of the Covenant today stands with the old world behind him, which God is done with in its present condition. It is to be destroyed.

The Messenger of the Covenant turns his back on it all.

The old forms of government, denominationalism, false systems, and all of the innumerable abominations which have cursed mankind, are to be knocked to pieces by the Messenger of the Covenant. (Jeremiah 51:20.)

A new world is to come forth with all things good as when it came forth from the hand of God in the beginning. (Isaiah 65:17.)

The Strong Messenger's face, as the sun, shows forth the wonderful light which he brings to the world.

His feet being like pillars of fire show that they are shod with the preparation of a strong, fiery Gospel. (Ephesians 6:15.)

The Messenger of the Covenant has a ministry of fire—the fire of the Holy Spirit which, through his words, consumes evil. (Malachi 3:2, 3.)

He stands with his right foot upon the sea, and his left foot upon the earth—"a position where he can stride the continents and the seas, and be heard by the whole wide earth."

"And he cried with a Great Voice, as a lion roareth." (Revelation 10:3.)

Truly Elijah cries with a Great Voice as when a lion roareth; ready to tear to pieces evil, he thunders against the Seven Great Evils that are destroying mankind. (1) The sons of Levi (the apostate ministers); (2) the sorcerers (pharmacists); (3) adulterers; (4) false swearers (secretism); (5) oppressors of the hireling in his wages; (6) oppressors of the widow and the fatherless; (7)those that turn aside the stranger from his right (African, etc.) (Malachi 3:3-5.)

How could John write all that the Seven Thunders are uttering today against these evils?

They would fill many books, and the time to publish them was when they were finally uttered—the present time.

The "Little Book" is open now and all the world may read, and they are reading with great interest.

Zion Literature interests at once those who read it.

It tastes sweet until they swallow it and begin to digest it in their daily lives.

Then it is bitter to the belly because it is against all that it delights in, and a fight begins with the World, the Flesh and the Devil. (Revelation 10:10.)

And the Messenger lifted up his hand to Heaven and swear by Him that liveth forever and ever that there should be delay no longer. (Revelation 10: 5, 6.)

Elijah appeals often to God in this way, as a conscious, living Reality.

The prominence given to the Voice in this chapter is significant as connecting the Messenger of the Covenant with John the Baptist. "But in the days of the Voice of the Seventh Messenger, when he is about to sound, then is finished the Mystery of God, according to the Good Tidings which He declared to His servants the prophets." The Mystery of God is the restoration of man, after his fall into sin, to his right relations with God, through Jesus, the Christ, the Second Person in the Godhead. (Revelation 10:7; 16:17.)

This is the good tidings given to all the prophets.

The Restoration is complete when man keeps perfectly the Covenant of Salvation, Healing and Holy Living. The Lord Jesus the Christ is the Ark of the Covenant in which man is to be carried safely through the powers of destruction. The Messenger shall see the triumph of his labors and suffering when the announcement is made that the kingdom of the world is become the Kingdom of our Lord and of His Christ, and He shall reign forever. (Revelation 11:15.)

"He was clothed with a cloud," a fiery cloud.

Elijah may again ascend in a chariot of fire at the close of his ministry, and thus give unmistakable proof to the world that he is indeed that Prophet of whom Peter said, that every soul who would not harken to him should be utterly destroyed. (Acts 3:23.)

Those who wait for this proof will be left for the times of the Great Tribulation. Multitudes will be ready in the sufferings of that period to gladly accept the teaching of the "Little Book," which opens the Bible to the world in new light and power.

Much prophecy confirms this interpretation of this Strong Angel who stands with his right foot upon the sea and his left upon the earth.

Dear Reader, Zion Literature Mission asks you to help us to send forth this "Little Book," which opens the Bible in a new light to all the earth.

The following extract is from the letter of a gentleman in Missouri:

I take and read Dr. Dowie's paper although I am of one of the "apostate" churches. (Presbyterian.)

He is the only man I know of in all the world, who, in trenchant, perpendicular words, declares the whole truth without fear or favor or the least respect of persons.

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The Lord Almighty is so manifestly with him, enduing him with His Spirit, that he commands my earnest attention.

He certainly has the "spirit and power" of Elijah, and still greater courage—for the Tishbite fled, panic-stricken, a hundred miles or more from a woman—but Dr. Dowie never flees or flinches from man, woman or the Devil.

It may be truly said of him, I think, as it was of Knox, that he never feared the face of mortal man.

Such courage and faithful dealing must be especially God-given.

God has raised him up to tell the whole truth to the churches and to the world for once.

Finds Zion Teaching in Perfect Harmony with the Bible.

DEAR GENERAL OVERSEER:—I first heard of you shortly after you had been in Zürich, but I was not led to make any further investigation regarding your work.

For some years I have been vice-president of a Men's Christian society, and lately I have often heard the members discussing Dr. Dowie.

I did not know what to say or think, because I felt it to be wrong to condemn a thing of which I knew nothing.

A lady, who had been attending our meetings, stepped up to me a short time ago, saying: "Will you read something about Dr. Dowie, if I give you some of his writings?"

I told her that I would be glad to do so, and she handed me three copies of BLÄTTER DER HEILUNG.

My wife, my oldest boy and myself set to work that night to read them, which we did very carefully, making it a point to find out if they contained anything contrary to the Word of God.

But, to our surprise, we found not only that every word was in perfect harmony with the Bible, but we also found many truths, of which we had been convinced for years, and which the preachers have not had the courage to proclaim.

I am glad to say that God has often healed our children without doctors and drugs, and we have been trusting Him as our Great Physician.

Through reading those three copies of BLÄTTER DER HEILUNG, we have also been convinced that God commands the giving of tithes, and we are now laying aside the tenth of all our income, which we feel belongs in Zion's Storehouse.

Your brother in the Christ, GEORG ZÖGG.

A minister writes to our General Overseer from Germany, saying:

I have a great desire to tell you how God, in answer to your prayer, has brought me into such close communion with Him as I never had before.

To know that I am really born again brings great peace and happiness into my heart and life.

In looking back over my past life I can see in what spiritual poverty I was living, because I knew not God, although I was a professed believer.

Now my heart is filled with the burning desire to see every member of my church brought into the Kingdom by True Repentance and Living Faith in the Christ.

I thank God that already there is manifested a real hunger for God's truth among those of my members who are really born again.

I am determined to take a stand with you in bringing the whole truth to them and to the unconverted masses.

Knowing that God answers your prayers, I ask you, dear Dr. Dowie, once more to pray for me, that I may be an out-and-out witness for God.

Leaves of Healing the Best Teacher and Preacher.

A lady who is a member of the Baptist church writes:

I have been a careful reader of LEAVES OF HEALING for several months.

It preaches the Gospel to me fuller, richer, sweeter, than I have ever heard it before from any pulpit.

I have been a Christian for forty years trying to serve my dear Master as best I could; have had comfort and pleasure in His service, but never felt so at rest in the Christ as now.

The Gospel as Rev. John Alexander Dowie preaches it satisfies me.

It is full, complete, awful.

I believe Elijah the Restorer is here.

I must believe it or else give up my faith in God and prayer.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Two Weeks Ending January 17, 1903.

65231 Rolls to.....China
4150 Rolls to.....Distributers in Pennsylvania, Ohio, Alabama, Mississippi
4611 Rolls to.....Hotels in the United States
514 Rolls to.....Various Countries
Number of rolls for the week 74,506
Number of rolls reported January 17, 1903. 2,598,876

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

TRAIN SCHEDULE Between Zion City and Chicago

Effective January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.		
4.15 p.m.	5.30 p.m.			SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

I CAME that they may have Life, and may have it abundantly.—*John 10:10.*

JESUS, the Christ, said He came to bring Life.

The so-called churches today seem to forget this, or if they do make any admission they usually claim that this "Life" applies only to the spiritual.

In Zion the teaching is very clear and positive.

Jesus is the Christ, the Son of God.

He is the Savior.

The Atonement which He made was wrought that all who truly repented and believed might be saved.

Redemption from sin and its consequences was made possible through the Atonement of our Lord Jesus, the Christ.

Life from God, through the power of the Holy Spirit, can be given to all who will meet the Divine conditions.

Disease is not Life.

Sooner or later it brings death.

Therefore it cannot be that which Jesus came to bring.

Elijah the Restorer, from day to day leads God's people in Zion forward, boldly proclaiming the Everlasting Covenants of the Eternal God, and demanding a full obedience to God on the part of His children.

A great Host is rising over all the earth, which is receiving and obeying the ministry in Zion.

God is wonderfully hearing and answering prayer in their behalf.

The testimonies can be read and heard on all sides.

This week we print a few more Notes of Thanksgiving.

Humanity can read these testimonies, but God alone can know the full story.

He alone can see and hear the thoughts and silent breathings of praise and thanksgiving which arise from the hearts of the multitudes, who have been blessed through the ministry in Zion.

Fathers, mothers, husbands, wives and children tell the story of their deliverance in the testimonies which follow.

Let all who read rejoice with us, that these have found, through the Christ, the Abundant Life which He came to bring.

Faith in God is Always Rewarded.

MANSFIELD, OHIO, January 8, 1903.

DEAR GENERAL OVERSEER:—Your letter of January 5th saying that you had prayed for us, has been received.

It gives me great pleasure to testify to what God has done for us in answer to your prayers.

We sent a request to you on the 28th of December, asking you to pray for my husband. He had been quite sick for several days with high fever and sore throat.

Monday evening, the 29th the fever left him, the soreness left his throat, and he was able to eat a hearty supper.

We knew your prayers would be answered for us.

After the request was sent he felt quite at rest.

We thank and praise God for His goodness. We are so glad we have learned to know God's way of healing.

Thanking you for your prayers and your kind letter, and praying God's richest blessings upon you and your family, I am,

Your sister in the Christ, MRS. TREACE.

Father and Son Healed in Answer to Prayer.

NEW CARLISLE, OHIO, December 21, 1902.

DEAR GENERAL OVERSEER:—Some time since I wrote asking your prayerful assistance in my affliction.

I had what the doctors pronounced sciatica.

I was so ill that I was unable at times to get my shoes on, as I could not stoop enough to reach my feet.

I suffered so much pain that the doctor was obliged to inject morphine into my hips and back to enable me to rest.

I was unable to do work of any kind for eight or ten weeks at one time.

It was during one of those bad spells some months ago, after trying doctors, Christian Science and every available means, that I got hold of some of your papers, and at once concluded to write to you.

The blessed result was that I have been healed.

One morning I arose from my bed well, and said to my wife, "I feel all right this morning; I am going to work tomorrow."

She looked very much surprised but finally said: "I hope you are; I would be so glad to see you able to work again."

The next morning it was raining, and I could not go to work, but I did go the next morning.

Thank God, I have been able to work ever since.

On three occasions I was caught in a cold rain, and was unable to get away from duty until I was very wet and cold, with no serious results whatever.

About the time I was healed our babe, a little boy of eight months, was taken with a trouble which caused much distress.

As he had just recovered from pneumonia, and the doctor had almost given him up, we were very uneasy.

My wife hurriedly got ready to take him to the doctor, but while she was preparing to go I took him in my arms.

He was crying so he could be heard on the street.

His face looked blue, and around his mouth was white.

I asked God in the Name of His Son Jesus, to heal him, and He did.

When his mother came from the adjoining room the child was asleep in my arms, and looking natural.

One evening shortly after that he had a very high fever, his breathing was short and he had a rattling on his lungs.

We were afraid to go to bed with him.

I told my wife to go to bed and that I would sit up a while, and if he got worse I would call her.

She retired and I picked the little fellow up and walked and prayed, and in about five minutes he was asleep.

I kissed his little face and was happy to find it perfectly cool.

This has all been some months ago, and neither the baby's nor my troubles have returned.

Blessed be the Lord who healeth us.

Your brother in the Christ,

ELWOOD BENNETT.

Healed of Cancers and Delivered in Childbirth.

READING, CALIFORNIA, December 26, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to some of the things which God has done for me.

Last April I sent a request for prayer for cancerous tumors in my breast.

One tumor was of a year and a half standing, and nearly the size of an egg, but very hard and painful.

The other one, smaller and on the surface, is now entirely gone, with only a scar left.

The large one is nearly gone and I praise God for the healing and for showing me that He is all-powerful in all things.

I believe the healing would have come sooner, had I realized at first that I must leave the whole thing to God, and not try to "doctor" my blood and help Him out.

The third cancer, lower down on my body, which I did not mention in my letter, is also gone.

On July 17, 1902, He delivered me wonderfully when our dear baby boy was born.

He is now a hearty, robust fellow.

I was sick five hours, when the pain came and I asked God to help me. I suffered no more.

With our first baby we had a doctor. I was in labor four days and nights, and then lost our baby.

I might have gone with him had not God answered the prayer of my husband and nurse.

All doctoring that was done for the cancers only made them worse.

My husband and I were officers in the Salvation Army, but the rules and regulations were too oppressive; so we got out.

We are praising God for Zion where there is Light, Life and Healing.

Yours for the upbuilding of God's Kingdom,

(Mrs.) CORA MINTON.

Prayers of the Children Heard and Answered.

CLARKSDALE, MISSOURI, December 20, 1902.

DEAR GENERAL OVERSEER:—Your letter is at hand, and we thank you for your comforting words.

I wrote you on the 2d of December, asking you to pray for our daughter Clara.

She was very sick, with a high fever, and pain in her lungs and stomach, and at times she could not hear at all.

For over a year we have not used any of the Devil's drugs.

We asked Clara if she wanted a doctor, or would she trust the Lord for healing. She said: "Mamma, you write to the General Overseer to pray for me, and I will get well."

Thank God, she is well, and started to school this morning.

Her little brother and sister were sick at the same time.

We trusted them in the hands of the Lord, and they are both well again.

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Our little boy, Henry, will be three years old next month

He would scream out and hold his sides, the pain was so intense.

I told him that he must ask God to heal him.

When I got through talking to him he said, "I wish God would heal me now."

For a while he seemed to be in a deep study, and all at once he looked at me and said, "Mamma, I am healed now."

Sure enough, the little fellow was healed, and is well and happy.

Wishing you and your dear family a glorious New Year, with God's richest blessings upon you and all Zion, I am,

Your sister in the Christ, (Mrs.) FRED LADOGE.

Instantly Healed of a Terrible Throat Disease.

Miss Alice Tillotson, of Zion City, Illinois, writing under date of January 10, 1903, says:

DEAR GENERAL OVERSEER:—God has wonderfully and instantly healed me of a terrible throat disease, with which I suffered for twenty years.

I have suffered death at the hands of many doctors and specialists.

Your sister in Jesus, ALICE TILLOTSON.

God is Still the Healer of His People.

Mrs. C. L. Greer of Jackson, Tennessee, writing under date of January 3, 1903, says:

DEAR GENERAL OVERSEER:—I thank you for your prayers in behalf of our dear little baby, also my dear husband, who were quite sick a few weeks ago.

I also thank you on behalf of Carrie Beth, who was taken very suddenly and severely sick with flux last summer.

Our dear Heavenly Father heard and answered, for which we praise His Holy Name.

Your sister in the Christ,

(MRS.) C. L. GREER.

Healed of Many Diseases.

Mrs. Minnie Maddox, of St. Elmo, Illinois, writing under date of December 5, 1903, says:

DEAR GENERAL OVERSEER:—I write to tell you of the many blessings I have received through Zion teaching.

I have been healed of severe stomach trouble, constipation, catarrh, female trouble and nervousness.

Delivered from the Tobacco Habit.

786 WEST EIGHTY-FIRST PLACE,
CHICAGO, ILLINOIS, December 31, 1902.

DEAR GENERAL OVERSEER:—I write this testimony to thank God for what He has done for me during the past year.

I was a slave to tobacco for over forty years.

I was advised by my family doctor to smoke tobacco for indigestion as he could do me no good.

I can further state that the tobacco did no good.

I have often felt in late years that it was not right for me to smoke.

The habit of smoking had become second nature and it seemed impossible for me to give it up in my one strength.

At the All-Night gathering at South Side Zion Tabernacle, December 31, 1901, my daughter, Mrs. Jennie Shaffer, sent a request for prayer for me, that God would deliver me from this terrible curse of smoking.

Thank God, He heard and answered your prayer.

I was not aware that my daughter sent in this request.

I was in East Chicago, Indiana, twenty miles from the city, at that time.

I hope that this testimony may help others.

Thanking you for your prayers and giving God all the glory, I am,

Yours in His work, (MRS.) MARY ERICKSON.

God Quickly Heals the Little Ones.

TECUMSEH, NEBRASKA, December 20, 1902.

DEAR GENERAL OVERSEER:—I want to write you a few lines this morning to thank you for your prayers for my two children.

One of them had contracted a severe cold, which settled on his lungs.

He became so hoarse that he could scarcely speak. He was in this condition for two weeks.

One night it seemed as though his throat would close up.

I awoke at 2 o'clock, and while praying for him I was impressed to send a request to you.

I wrote the request at that hour, and sent it right out.

In three days after this the cold broke, and he is now able to talk, and can go to school again.

I also requested you to pray for my little girl, who had a sore arm.

Before I heard from you the sores had healed up nicely, and her appetite had returned. She is now well and hearty, and is in school.

Before, when these sores broke out on her, she was out of school for six months, but they healed in five days this time.

I thank you, dear General Overseer, for your prayers, and I thank and praise God for His goodness and mercies to me.

I am a constant reader of the Little White Dove, and would not be without it for twice its price.

I learned through reading it that God was the Healer and not the afflicter, and that He was not willing that any should perish, but that all should come to repentance.

May God bless and spare you and your dear wife and son, many years, to carry the Gospel to every creature.

Your sister in the Christ,

(MRS.) IDA WILSON.

Lameness Healed, Crutches and Splints Cast Aside.

184 OLDHAM ROAD, WATERLOO,
ASHTON-UNDER-LYNE, LANCASHIRE,
November 15, 1902.

EVANGELIST H. E. CANTEL.

Dear Evangelist:—Peace to thee!

I feel led to testify of what God has done for me in Jesus' Name.

About six years ago I had a fall, which resulted in my having a very sore leg: but, owing to my mother being poor, I kept on with my work until I was compelled to remain at home.

I did what I could at home, and mother and I were mainly supported by my brother and sister.

I was compelled to wear crutches and splints, and was under medical treatment at the Royal Infirmary, Manchester.

When I would be going to the infirmary I had to go to the train on the electric street-cars, the drivers and guards of which were very courteous and helpful to me.

Amongst them was Brother C. E. Harper, who was much interested in my case, and invited me to his home.

Meetings were held there and at Brother J. Cosgrove's each week alternately.

I went with a young lady friend, and Brother Cosgrove gave me several copies of LEAVES OF HEALING, the contents of which pleased and helped me very much.

Shortly afterwards I cast off my splints in God's Name.

My leg had been in plaster of Paris for six months, and in splints for twelve months.

The doctors at the infirmary told me that I must never try to walk without my splints, or I should bend all the bones in my knee.

I continued to attend the meetings, and have done so each week since.

When I had been attending the meetings awhile I became acquainted with Deaconess E. Harrison, who was instrumental in leading me to a true repentance and salvation, and in showing me the necessity of obeying God in Baptism.

I was baptized by you last April 22d, and the very next day I trusted God for deliverance, and, by His help, was enabled to cast aside my crutches and leg-irons.

My leg was so strengthened that I was able to walk three miles without the aid of crutches or anything else

I am now able to follow my occupation, which is that of a weaver, and am still trusting God.

I heartily thank you and the General Overseer, and all the members here and at Chorlton-cum-Hardy for praying for me.

I pray that God will continue to bless your ministry.

Your sister in the Christ,

DINAH E. GREAVES.

Many Healings and Blessings.

LULING, TEXAS, December 28, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a privilege to testify to God's goodness and mercy to me during the year that is just closing.

For two or three years previously I had given up drugs for myself almost entirely, having been blessed a number of times when the prayer of faith was offered for me.

As I learned more of God's Word I was led to give up drugs for my children—two little girls.

I began the year with an attack of the grip, from which God speedily delivered.

Then the children and I had very severe colds.

The children had the Cuban itch or something like it, and one of them had mumps.

In July, Julia and Mary both were taken with typhoid fever.

We immediately sought the Lord for healing. Julia was speedily restored to health, but God permitted little Mary to draw very near unto the gates of death.

Her bowels moved involuntarily, and it seemed almost continually, but after telegraphing for prayer twice, I telegraphed for prayer for her bowels especially, and from that hour they changed for the better, and she improved from that time on.

On Thanksgiving Day, God gave me a dear little Zion boy.

I telegraphed to you for prayer, and as God had kept me in health all along, I was not afraid to trust Him to deliver me.

My labor was short, and attended with no unnatural condition.

This was my third child, and my health is good, while it was anything but good after the birth of either of the other two. Surely He forgiveth all my iniquities, and healeth all my diseases.

He is leading me on to a wider, deeper spiritual life, and a stronger physical one.

Each day the Holy Spirit gives me some new ray of light, which makes life more beautiful, and the Christ still fairer—the Fairest of ten thousand.

I praise God for such a wonderful, precious, perfect Savior, Healer and Keeper.

With earnest prayers for the welfare of yourself and family, and for the success of every Zion movement, I am,

Faithfully yours, (MRS.) P. T. RATHER.

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NOTES FROM ZION'S HARVEST FIELD

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

Boston, Massachusetts.

Daniel Bryant, Elder-in-charge.
Evangelists—Helen A. Smith and Emma D. Bryant.
Deacons—Nicholas B. Rideout and David J. Ellsworth.

Boston is, religiously speaking, a most remarkable city.

Portions of Scripture adorn the walls, and ennobling quotations speak forth from above the portals of her public buildings.

Almost every religion on earth thrives in Boston, and it is a characteristic of the city to tolerate all beliefs and take a taste of each, at least so Boston says.

Boston's religion is a cosmopolitan mixture of Spiritualism, Infidelity, Christian Science, Unitarianism, Roman Catholicism and Denominationalism.

All gods are welcome in her Pantheon, and at first she was disposed to be friendly to the unknown God of Zion.

But Boston's religious tolerance is a bubble, and before the heart-searching Gospel of Zion it is so manifested.

A rather amusing incident of this occurred recently.

We were courteously allowed to distribute LEAVES OF HEALING among the members of the fire department by the chief.

All went well until our beloved General Overseer struck the apostasy of Rome, and the cartoon appeared with the pope in the spider's web.

The Chief, who is supposed to be accustomed to fire, could stand no more, and ordered us to discontinue the work among the men.

We feel that the blessing of the Holy Spirit has come upon us in our work and that it would be helpful to tell how it is now organized and carried forward in Boston.

SALOON-WORK.

As the week's program begins Saturday noon, we shall begin with an account of the Saloon-work.

At this time LEAVES OF HEALING arrive at the hall.

We are taking 400 copies per week which we feel is a good record in a Branch of thirty members.

At noon Saturday, our beloved young deacon, Nicholas B. Rideout, begins his labors.

He is an expert accountant in the employ of Ginn & Co., and does all the bookkeeping and technical work involved in the use of the literature.

Oftentimes he labors from noon Saturday until ten at night stamping LEAVES OF HEALING, Zion Messages and other Literature, arranging saloon-districts and workers, and districts for the Restoration work on the morrow, and assigning the workers for each.

The Deacon furnishes the Elder at the close of each month a statement accounting for each copy of LEAVES and all financial receipts. His services are invaluable.

When the saloon-workers arrive Saturday night they find all in readiness for them.

Two of our workers alone have each sold seventy-two copies in a single night.

About three hundred are sold each Saturday night, beside fifty copies distributed in the large hotels.

Half of our saloon force recently migrated to Zion City, but we were able to fill up the ranks.

Were our full force here we could easily sell six hundred copies each week.

But our workers are not simply selling LEAVES.

Most touching personal work is done among the women found in the saloons, and the men hear a Message from heaven spoken to them in these foul abodes of darkness.

Our workers toil until late Saturday night and are present, bright, fresh and happy, Lord's Day morning to march in the ranks of the Restoration Host.

WORK OF ZION RESTORATION HOST.

On the first Lord's Day in November, 1902, Zion Restoration Host was organized in Boston.

It was an occasion never to be forgotten.

The Elder unfolded the nature of the vow to be taken—that the long-awaited prophet of the Times of Restoration was here marshaling his host for battle.

When the call was made, twenty-five came forward offering their lives for service wherever their beloved leader should direct.

Faces were shining with joy and many cheeks suffused with tears as all sang, "I'll go where You want me to go, dear Lord."

Zion Restoration Host meets every Lord's Day morning in Boston at 11:30.

A half hour is spent in earnest supplication before God that all may be filled with the Holy Spirit and endued with power for service.

The little army then marches forth, dropping two at each district.

Home after home is entered. "Peace be to this house" is lovingly spoken in lowly tenements and in gorgeously furnished mansions.

Most touching scenes occur.

We are almost universally received with kindness. In an elegant home a woman, upon receiving the beautiful salutation, said with tears in her eyes, "Oh, those words mean so much to this house just at this time."

We make careful inquiry after the sick, for Jesus has said "Heal the sick that are therein".

Our workers get into the homes, hold little meetings, pray with the sick and leave Zion Literature.

We are meeting a blessed success selling the LEAVES in this house-to-house work, one couple selling twenty and another—two of our men—selling eighteen in last Lord's Day's work.

We enter about 400 homes each Sunday and thus minister to at least 2,000 people; so we have a pretty good audience in Boston.

Although small, yet trained in the Grace of God, this little army is moving over Boston, knocking at every door and leaving the glad news of the Everlasting Covenant of our God.

We have, in about seven and one-half months, sold 10,117 copies of LEAVES OF HEALING, put 1,002 in the hotels, 250 in the fire-engine houses and otherwise disposed of 1,950, making a total of 13,222 copies.

ZION DORCAS WORK.

This little circle under the direction of Overseer Jane Dowie has met each week, with Evangelist Bryant as leader.

One hundred eight garments have, during the past few months, been given out to the needy, including cloaks, warm underwear and dresses.

Last Christmas morning, Evangelist Bryant informed me that a very needy woman was to call for some promised articles.

I entertained her while Mrs. Bryant prepared the articles.

I could not help noticing how well she was clothed for so poor a woman and how warmly she was attired on this bitter winter day.

I felt a thrill of joy when she incidentally informed me that the dress she was wearing had been given her by our little relief circle.

God bless Zion Dorcas Work and beloved Overseer Jane Dowie, who directs it.

PLAN OF COTTAGE-MEETINGS.

We have established these in different quarters of the city and suburbs, holding three or four a week.

Thorough house-to-house work is done in the afternoon, surrounding the place of service by the leader if possible, who gives out messages, sells LEAVES OF HEALING, and invites to the evening service.

REGULAR SERVICES.

Our regular services are as follows: Thursday, 2:30, an afternoon Divine Healing service; Thursday evening, 7:30, the regular weekly meeting; Sunday, 2 p. m., junior meeting, led by Evangelist Bryant; 3 p. m, preaching service; 4:30 p. m., a sort of business meeting, in which we endeavor to get a general report of the week's work.

Our meetings have steadily grown in spiritual power, and Baptism for service has come upon our people, leading them forth into a most consecrated work.

Many blessings of healing have come in answer to prayer. We desire to record to the glory of God a few of the most striking cases as they occurred under our ministry.

INSTANT HEALING OF TUMOR OF THE LEFT EYE.

This is the case of Mrs. Hannah R. Bishop, Stewartstown Hollow, New Hampshire.

The healing took place before our very eyes.

For months a growth had been forming in the left eye, and it became so bad that with this eye Mrs. Bishop could not discern the features of one's face, her vision directly in front being obstructed.

To ascertain the nature of the difficulty, Mrs. Bishop consulted and was examined by two oculists the day before we saw her.

They both pronounced the difficulty to be a tumor in the eye, and said that nothing but an operation would save the remaining eye.

The next day I conducted Divine Healing service at Colebrook, New Hampshire.

Mrs. Bishop was present.

I laid hands upon Mrs. Bishop's eye in the Name of the Lord Jesus, asking for complete healing.

The prayer was offered in a half minute.

Mrs. Bishop immediately took up the Message containing the testimony of Mae Belle Kelsey, which was lying on a stand beside her, and, closing the right eye, she read with the eye which a moment before was blinded with a tumor.

She read several chapters in her Bible the next day with her right eye closed, and a letter from her, recently, tells me that her left eye is now stronger than the right eye.

Praise God!

CASE OF MISS JOSEPHINE GILBRANSON.

Miss Gilbranson had been sick several months and was in great agony, and to all appearance nearing the end.

Her difficulty was apparently a stricture somewhere in the bowels, as she constantly vomited and had no passage from her bowels.

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After a heart-searching talk with her we kneeled by her bed of pain, and laying hands upon her in the Name of the Lord Jesus, the Christ, we asked that her bowels might open and that she might be able to take food and retain it.

We then commanded her to eat in the Name of the Lord.

In a few hours her bowels moved; she began to eat, vomiting ceased, and she was lifted by the power of God from a bed of great suffering.

IMMEDIATE HEALING OF PLEURO-PNEUMONIA.

This case was accompanied with some most interesting and gratifying features as it was diagnosed by the patient's son-in-law, Dr. Wood, a practicing homeopathic physician with whom Mrs. Rosa Harrington lives.

Mrs. Harrington is a member of the Boston Branch.

In November she was taken ill with what was diagnosed as pleurisy.

In a week her trouble had developed into pneumonia.

Miss Elizabeth McLennan, a nurse of years of experience, graduate from the Homeopathic training school of Boston—now a member of Zion—was called to nurse Mrs. Harrington.

She stood by the bedside as Dr. Wood made his examination.

Mrs. Harrington's temperature was 103.

Dr. Wood percussed her chest, and said: "The right lung is solidly congested. It is pneumonia and must run its course."

We had been sent for and arrived about two hours after the examination.

We asked God for immediate healing, and laying our hands upon the congested lung, we said: "Take a deep breath in the Name of the Lord."

We watched the lungs fill with air, as several deep breaths were taken.

All pain immediately vanished, and when the doctor returned subsequently to examine his mother-in-law, he found the previously congested lung as clear as the other—not a trace of congestion left, and the temperature normal.

Miss McLennan stood by a delighted witness, as the doctor marked these facts.

He left the room remarking "Oh, well, the crisis could have come at any time" and ordered that lamb-chops and anything else she desired be given her to eat.

BLESSED DELIVERANCE IN CHILDBIRTH.

In November, Mrs. Frank Marsen gave birth to a sweet little Zion baby.

We cannot give the details of this case in print, but do so as far as we can.

The midwife in charge of Mrs. Marsen was Mrs. Christina Arthur, Lawrence, Massachusetts, but a telegram failing to reach her, she did not arrive until about twelve hours after the birth of the baby.

Mrs. Arthur was educated in Scotland and is an old experienced midwife.

She found Mrs. Marsen in a most critical condition, from a professional standpoint.

The afterbirth had adhered, and upon her attempting to remove it, it parted, one-half remaining within.

Mrs. Marsen had failed so rapidly the past six hours that her condition appeared alarming.

Mrs. Arthur informed me that in surgery an immediate operation would be necessary.

We definitely asked God to remove this afterbirth by the power of the Holy Spirit, and in a few hours it came away.

In the morning Mrs Marsen was bright and full of the joy of the Lord and His praise was upon all our lips.

Since preparing the above report word has reached us from our beloved General Overseer that we are to proceed to Cincinnati to take charge of the work there. With deep regret we lay down a work which was a growing joy, and pray God's abiding blessing upon those in New England, whom we love more than words can tell.

With joy we turn our faces to Cincinnati, asking that God's presence go before us.

New England unites in prayer that the Holy Spirit may be gloriously poured out upon the coming ministry of Overseer William Hamner Piper.

DANIEL BRYANT.

Marinette, Wisconsin.

Zion Tabernacle, 1709 Main street. Services Sunday 10 and 11 a. m., and 3 p. m.; Tuesday and Thursday 7:30 p. m. Rev. A. W. McClurkin, Appointed Elder-in-charge.

Overseer George L. Mason was sent to Marinette to conduct a few meetings during the month of December.

He sent the following interesting report of testimony meeting which he conducted at that place.

DEACON PETER G. WINTERS.—"Through reading LEAVES OF HEALING I was set free from the tobacco habit, and God healed me of inflammatory rheumatism."

MRS. LOUISA RAWN.—"In answer to the prayer of Elder Bryant I was quickly and wonderfully healed of paralysis."

DEACONESS CATHARINE H. PENROD.—"Thank God that He has delivered us from the use of poisonous drugs. God's keeping power preserved our children from scarlet fever, although they were exposed. We have had God's healing of pleurisy, grip, and other diseases. A window fell on the baby's hand and hurt it badly. God healed it at once."

DEACON STEPHEN H. PUSHEE.—"We lost several children by trusting to doctors and drugs. We have found great blessing through LEAVES OF HEALING. I had the grip and was healed immediately through the prayers of my wife and another Christian. The pain disappeared and appetite came."

MRS. ELIZA WINTERS.—"I had dropsy for many years. In answer to the General Overseer's prayer I was healed when I gave up medicine. God also healed me of heart trouble."

DEACON FRED HACKEMAN.—"Long ago I was in the saloon business and was becoming a drunkard. I was healed of rheumatism and partial deafness immediately, when I cried out, 'Lord, help me.'"

MRS. CAROLINE E. ARMSTRONG.—"I had heart disease during thirty-two years. I took many drugs and suffered many things of many physicians and was nothing bettered but rather grew worse. Among my doctors were Dr. Colter, of Marinette, Wisconsin, and Dr. Hicks, of Menominee, Michigan. They got their pay but did nothing for me. When John Alexander Dowie laid his hand on my heart and prayed, I was healed by God, and from that day I have had no trouble with my heart."

DEACON FRED GRANDALL.—"Through LEAVES OF HEALING, God has greatly blessed myself and family. I was delivered from the tobacco habit while a Methodist. But they would not let me teach Divine Healing in the class meeting. So I came out and joined the Christian Catholic Church in Zion."

JOSEPH LINDOM.—"Through reading LEAVES OF HEALING, I was healed of bad eyes and my weak lungs in answer to prayer. I have been living in Zion City. The city speaks for itself."

James Fleury, of Ingalls, Michigan, gives the following testimony:

"My wife had various diseases, and was treated by many doctors.

"She was given up as incurable by Dr. Jensen and also by Dr. Minnehan of Green Bay, Wisconsin.

"But she was healed by God at home through reading LEAVES OF HEALING.

"The priest said to her: 'You cannot belong to the True Church and read that paper.' So she burned LEAVES OF HEALING.

"Not long after that a Voice spoke to her: 'The Jews crucified our Lord and you are crucifying Him by your neglect.'

"Then she repented and turned to God and subscribed for LEAVES OF HEALING and joined the Christian Catholic Church in Zion.

"She read the LEAVES aloud to me.

"Through it God saved me from tobacco, from beer drinking and from the vile habit of cursing.

"I was struck violently in the leg by a piece that flew from the saw in the mill.

"My leg turned black and swelled terribly, so much so, that I actually weighed seven pounds more than usual. People said, 'Oh, you must have a doctor.'

"I said, 'No.'

"My wife prayed for me.

"The pain went away immediately.

"I at once went back to my work and kept at work, to the surprise of the people.

"My child was healed of a broken collar-bone.

"I praise God for many blessings.'

Binghamton, New York.

Zion Tabernacle, 89 State street.
Services, Sunday, 3 and 7:30 p. m.; Tuesday, Thursday and Friday, 7:45 p. m. W. C. Christie, Deacon-in-charge.

We are pleased to receive the following report of Deacon W. C. Christie's labors.

As we think of the broad Empire state and realize the small number of our laborers, we are reminded of the words of Jesus: "The harvest indeed is plenteous, but the laborers are few."

We are looking forward, however, to great blessing during the summer months, and trust that our officers in that great state will not only "hold the fort," but do splendid service in battling for the Captain of our Salvation, and thus prepare the children of God for the part which they should take in the October campaign, at which time our General Overseer will lead the ever-victorious host of Zion against the great metropolis of New York, where sin and wickedness abounds on every hand.

It will be a mighty conflict.

Sharp and decisive will be the engagement, but the victory will be glorious.

Deacon Christie writes as follows:

DEAR GENERAL OVERSEER:—Since I took charge of the Binghamton Branch of the Christian Catholic Church in Zion in July, 1902, God has wonderfully blessed me in my labors.

The opposition has been great, and we have labored under great difficulties and persecutions, but notwithstanding all this, God has given the victory to Zion.

Some have been saved from the tobacco habit; some from secret societies (one a Freemason); six have been hopefully converted; sixteen baptized

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by Triune Immersion; twenty-two have come into fellowship with the Christian Catholic Church in Zion; twenty have been healed of various diseases (some chronic for years); over five thousand calls have been made by the Restoration Host and myself, and one hundred and thirty-one services have been held.

Thousands upon thousands have been reached with the Messages from Zion and her beloved General Overseer (Elijah the Restorer), and I must add that thousands in this city in the last few months or year (through coming in contact with Zion) have had something vastly greater to think about than a presidential election or territorial extension.

May God by the power of His Holy Spirit stir the hearts of the multitude.

The worst side is being shown.

The enemies of Zion are gnashing their teeth and saying to Zion, "Thou shalt not," but Zion marches among her enemies and slays her thousands with the Sword of the Spirit, the Word of God.

The ecclesiastical work in Zion is so vastly different from that of the denominations and other so-called religious bodies, that I find myself in a great school of education, and one from which we will never be able to graduate Till Jesus Come.

I feel like Paul when he says, "Not that I have already obtained, or am already made perfect: but I press on . . . forgetting the things which are behind, and stretching forward to the things which are before."

I desire to be an apt student in the school of the Christ and of Zion.

We thank you most heartily for your prayers, and for all your effort to extend the Kingdom of God in Binghamton.

SPECIAL NOTICE:—The Branch of the Christian Catholic Church in Zion in Binghamton, New York, will hold a ten days' Zion Rally in the Tabernacle, 89 State street, beginning Friday night, January 23d, and closing Lord's Day, February 1st, with two services each day, 3 and 7:30 p. m., except the first day.

We will endeavor to make arrangements for a Baptismal Service, if there are any to be baptized. Let Zion in New York State and Northern Pennsylvania rally to assist us. Yours for the extension of Zion, W. C. CHRISTIE.

PRAISE AND TESTIMONY

God Heals Mangled Hand.

KIPP, KANSAS, December 28, 1902.

DEAR GENERAL OVERSEER:—I am writing with the hand you prayed for—which I caught in the corn-sheller.

I saw the bone in my thumb when I pulled it out.

God wonderfully healed it, for which I praise Him, and thank you for your prayers in my behalf.

I can now help mamma and papa as usual.

My hand never hurt me after we prayed for it, and after you prayed it healed so quickly—in one day.

I pray that God will make you a blessing to other little boys. WILLIE SCHULTZ.

DEAR GENERAL OVERSEER: — Praise the Lord!

I join Willie in praising the Lord that He answered your prayer in the healing of his hand.

Surely He is the Great Physician for His people.

I thank you for prayer in my behalf.

May God work in and through you in being a great blessing to others till Jesus come.

MARY E. SCHULTZ.

Jesus Heals a Dying Babe.

ZION CITY, ILLINOIS, December 31, 1902.

MY DEAR GENERAL OVERSEER:—I feel it my duty, before this year is ended, to let you know of God's goodness to us.

On the fourth day of last March, God delivered me of a fine ten-pound boy.

Our boy grew nicely until he was about four months old, when he was taken very sick with bowel trouble.

His bowels were in a bad condition for two or three weeks before he seemed to be at all sick; then all at once he lost his appetite, had fever and was in terrible pain, as if he would go into spasms.

We called Deaconess Thomas in, and after she prayed for him he was much better for the rest of the day, but that night he was worse again.

The next day we carried him to the Tabernacle, it being the last day of the Feast, where you, General Overseer, prayed for him.

He was better then for a day or two and then he was worse than ever before.

We called Elder Brock. He was in great pain when he arrived. He prayed several times.

The answer came and he was delivered of that terrible pain, and never had such awful pain again during his sickness.

After this the trouble went to his head. He kept his head tossing about all the time.

We sent a request to Shiloh Tabernacle.

Overseer Piper was conducting the service.

At the time of prayer he was again delivered and sat up to play and laugh.

But the Devil was not satisfied yet.

He again gave him pains in his bowels and his fever was worse.

By this time he was just skin and bones.

It seemed that he had lost the power to move his tongue.

Quite often I have squeezed the milk from the bottle into his mouth, for I felt that he must eat something.

We sent again for an Elder. Elder Cairns came.

After this I carried him to a Divine Healing meeting.

Elder Cairns conducted this service. He was again delivered.

Then his lungs were attacked.

He coughed badly and threw up phlegm.

Overseer Speicher was called, and in answer to his prayer the healing came.

We have great reason to praise God today, for the little one who was so poor, and whose flesh felt as if it were dead, is today a fine, rosy-cheeked boy of ten months, lacking a few days.

Your sister in the Christ,

(MRS.) MARY NEAVE.

Healed of Typhoid Fever at Time of Prayer.

57 BLOCK M,
PUEBLO, COLORADO, December 29, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a joy to tell others of God's wonderful power to heal as well as save His people.

I wish to thank you for your prayers in my behalf.

I wrote you about November 28th, to pray for me, as I had typhoid fever, and I received your kind letter about December 8th, telling me you had prayed.

I praise God, I knew you had prayed and He had answered prayer, for I was better, and have grown stronger every day since.

I wish to thank you again for your prayers in behalf of my little girl, Ruth.

She has been healed more than once, and we trust God for all and in all.

She is a true Zion girl.

I am so glad that God has sent His faithful sorvant who will teach His people the truth, that He is our Healer as well as our Savior.

May God bless you and your dear wife and keep you until His coming.

Your sister in the Christ,

(MRS.) BELLE CARSON.

Healed of Tumor on Hand.

1004 OSGOOD STREET,
CHICAGO, ILLINOIS, December 7, 1902.

DEAR GENERAL OVERSEER:—I praise God for the good He has done for me.

I write my testimony telling that the Lord healed me of a hard growth I had on the thumb of my left hand.

It increased every year, covering the whole top of the thumb about half an inch and the nail being half its ordinary length.

At times it was quite painful and interfered with my work.

But the Lord answered the prayer of Elder McClurkin and in a few days it entirely disappeared.

The same kind of growth began on the finger next to the thumb, but that also is gone.

I thank God for this great blessing and pray God to keep you many years to do His blessed work.

Your sister in the Christ,

AMELIA DAHLBERG.

Blessings too Numerous to Mention.

ELGIN, IOWA, December 19, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God and to you, His servant, that I send you this testimony.

Your letter of November 3d was received on the 7th, the day you had set for prayer.

Our baby received a great blessing that day. I noticed the change in the evening.

She got along very well for a few days, but in some way she caught cold and was very ill again for three days.

I made up my mind to fight the Devil's work, and that he was not going to kill our dear baby.

From that time on she got better, and is now well.

I praise God for the victory.

My two boys are also healed of the whooping cough.

The blessings are too numerous to mention. I thank God for it all.

I thank God for sending Elijah the Restorer, and that we have been taught how to trust God for everything, and how to pray.

My prayer is that God may bless and keep you and dear Overseer Jane Dowie till Jesus comes.

Yours in the Christ,

(MRS.) RACHEL S. HONG

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.

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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, Six Hundred and Forty-one Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, Six 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 June 14, 1902, by the General Overseer	37		
Baptized at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5414		
Total Baptized outside of Headquarters			6055
Total Baptized in five years and nine months			14,584

Baptized since December 14, 1902:			
Baptized in Chicago, by Elder Farr	10	10	
Baptized in California by Elder Taylor	5		
Baptized in Canada by Elder Brooks	5		
Babtized in England by Evangelist Cantel	14		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Ohio by Deacon Yerger	3		
Baptized in Ohio by Elder Bouck	6		
Baptized in Washington, by Elder Ernst	1	47	57
Total Baptized since March 14, 1897			14,641

The following-named three believers were baptized in the South Side Zion Tabernacle, Lord's Day evening, January 18, 1903, by Elder G. E. Farr:

Hoffman, C. D. ..... 1201 Michigan avenue, Chicago, Illinois
Lewis, John Alfred ..... Meridian, Mississippi
Stoll, Miss Emma ..... 153 South Western avenue, Chicago, Illinois

The following-named three believers were baptized in Cleveland, Ohio, Lord's Day, January 18, 1903, by Elder R. N. Bouck:

Fisher, Franklin D ..... 58 McArthur avenue, South Brooklyn, Ohio
Fisher, Mrs. Nettie ..... 58 McArthur avenue, South Brooklyn, Ohio
Grigsby, Myrtle E ..... 107 Baughman street, Akron, Ohio

The following-named fourteen believers were baptized at Caledonian road Baths, London, England, Lord's Day, December 28, 1902, by Evangelist H. E. Cantel:

Ashbee, Walter,
6 Victoria terrace, St. Peter's Grove, Canterbury, Kent, England
Dearman, Miss Annie,
58 High street, Hampstead, N. W., London, England
Dempster, Miss Isabella .. 103 Herries street, Kilburn, W., London, England
Fry, Mrs. Clarissa Maud,
66 Tubbs road, Harlesden, N. W., London, England
Grant, Mrs. Mary Ann,
14 Hillfield Park, Muswell Hill, N., London, England
Maier, Max,
8 Millais street, Albany road, Camberwell, S. E., London, England
Maier, Mrs. Alice,
8 Millais street, Albany road, Camberwell, S. E., London, England
Peggram, Miss J. B.,
Norwood Lodge, Latchingdon, Maldon, Essex, England
Pocknall, Miss Annie Alice,
84 Haggerston road, Dalston, N. E., London, England
Richardson, A.,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Saward, Miss Rhoda,
Fairview, Upper Egthorne, near Dover, Kent, England
Saward, Miss Susan ..... 58 Newington Green, N., London, England
Smith, Miss Rose Alice,
13 Mount Pleasant lane, Upper Clapton, N. E., London, England
Yetts, Alfred Muskett,
20 Derby terrace, Derby road, West Croydon, Surrey, England

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $1 10 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, ILLINOIS

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 February 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After February 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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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HE IS JUST THE SAME TODAY.

BY REV. JOHN ALEX. DOWIE

HAVE you ever heard the story
How our Lord before He died
Laid His blessed hands in healing
Upon all who to Him cried?

How the sick and all oppressed ones
He rejoicing sent away?
O, I'm glad, so glad to tell you,
He is just the same today.

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

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

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

He is the same today as when He trod the Holy land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing.

With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen but "with us alway," as He said, He stands beside thy bed of weary pain.

Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still.

The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we.

Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newtown, a suburb of the beautiful City of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks.

Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others.

Strong men, fathers, good citizens, and more than all, true, faithful Christians, sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed, orphaned heart.

Then there were many homes where, one by one, the little children, the youths and the maidens, were stricken, and, after hard struggling with the foul disease, they, too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ears whilst I spoke to the bereaved ones the words of Christian hope and consolation.

Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temple of God's children, and there was no deliverer.

And there I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer.

My tears were wiped away, my heart was strong; I saw the Way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying 'round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers, who said, "Oh come at once. Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay, groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned.

"Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?"

Instantly the sword was flashing in my hands—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict. "How dare you, Dr. K——, call that God's way of bringing His children home from earth to heaven? No, sir, *that is the Devil's work*, and it is time we called on Him who came to destroy the work of the Devil to slay the deadly, foul destroyer, and to save the child. Can you pray, Doctor; can you pray the prayer of faith that saves the sick?

At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir. 'Tis best to say God's will be done," he left the room.

Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will.

"It is not so," I exclaimed; "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them."

Oh, how the Word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were*

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oppressed of the Devil: for God was with Him." And was not God with me? and was not Jesus there and all His promises true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed.

What did I say? It maybe that I cannot recall the words now without mistake, but words are in themselves of small importance.

The prayer of faith may be a voiceless prayer, a simple, heartfelt look of confidence into the face of Christ.

At such a moment words are few, but they mean much, for God is looking at the heart.

Still I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it.

I cried:

Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh Jesus, Saviour, Healer, Friend, our Advocote with God the Father. Hear and heal, eternal One? From all disease and death deliver this sweet child of Thine. I rest upon the Word. We claim the promise now. The word is true, "I am the Lord that healeth thee." Then heal her now. The word is true, "I am the Lord, I change not." Unchanging God, then prove Thyself the Healer now. The word is true, "These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover." And I believe and I lay hands in Jesus' Name on her, and claim this promise now. Thy word is true, "The prayer of faith *shall* save the sick." Trusting in Thee alone, I cry, oh save her now, for Jesus' sake. Amen.

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live; the fever has gone. She is perfectly well and sleeping as an infant sleeps."

Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her."

Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter."

Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long."

Then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well."

"And hungry, too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath.

"Yes, hungry, too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone.

In a few minutes she fell asleep, breathing easily and softly.

Quietly thanking God, we left her bed and went to the next room, where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed.

The following day all three were well, and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years.

As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart the triumphant song that rang through heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TODAY.

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

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before; but I rejoice to add that in the more than twelve years of ministry in Australia which followed, I only buried five, although ministering to many, many thousands.

And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago.

In these twenty years I have prayed, and in Jesus' Name have laid my hands upon tens of thousands of sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands.

We have left our friends and home to carry Leaves of Healing from the Tree of Life to every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief."

We bring this Message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and healing are FREE, for God never sells His gifts. "Come, buy wine and milk without money and without price."

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

Let the words abide in thy heart:

HE IS JUST THE SAME TODAY.

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

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

DIVINE HEALING IN THE GOSPEL.

We claim Divine Healing upon the ground of the Atoning Sacrifice. We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew eighth chapter and sixteenth and seventeenth verses distinctly refers this prophecy to Divine Healing.

Yes, it is true. "*Himself took our infirmities and bare our sicknesses.*"

We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one.

Another point is that Divine Healing is a perpetual covenant with God's people; for He has revealed himself by that name—Jehovah-Rophi—"I am the Lord that healeth thee." Exodus 15:26.

The "Gifts of Healings" are ever in the Church of Christ; for 1 Corinthians 12:9 shows that they are "in the Holy Spirit," and He is ever in the Church. Again it is written: "The gifts and calling of God are *without repentance.*" (Romans 11:29.) Therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's Word would then fail, and that cannot be.

"The redemption of our body" (Romans 8:23 and Thessalonians 5:22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." (Romans 8:2)

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Remember the WATCHWORD of Zion Printing and Publishing House for 1903

TENS OF THOUSANDS OF SEEDS grow every year on a maple tree.

GOD HAS HIDDEN WITHIN EACH, wrapped up in its silky green and brown coverings, and borne on its graceful, glossy wing, the Life Principle which is a potential forest of maples.

THESE BEAUTIFUL AND WONDERFUL SEEDS are destroyed by the thousand.

PERHAPS ONLY ONE OF THEM ever grows to be a tree. What a great and beautiful tree it is, though, and how many millions of seeds it bears!

GOD SAW THE GREAT POSSIBILITIES of destruction of the seeds, and created all those thousands that the one might grow.

EACH COPY OF

LEAVES of HEALING

HAS UPON ITS SNOW-WHITE PAGES, PLACED THERE BY GOD, THE SPIRITUAL LIFE PRINCIPLE which is potential for the Salvation, Healing and Cleansing of a whole nation.

INDIFFERENCE, PREJUDICE, IGNORANCE, and bitter enmity against God make the power of many copies which are sent forth of none effect. Hence the necessity of sending them out by the Hundred Thousand.

THE ONE YOU SEND OUT MAY BE THE ONE WHICH WILL BE INSTRUMENTAL IN SAVING A NATION

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING

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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 XII. NUMBER 15. CHICAGO, JANUARY 31, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HUSBAND HEALED WHEN DYING OF HEART TROUBLE—WIFE HEALED OF BROKEN WRISTS AND CANCER OF THE LIP.

LET THEM SAY . . . IT IS TRUTH. God's Messenger has come proclaiming His Covenant, "I am Jehovah that healeth thee." These Witnesses say, "It is Truth." He declares that Jesus, the Christ, the Son of God came, according to prophecy, to bear on the Cross the sicknesses as well as the sins of all the world.

These Witnesses say, "It is Truth."

He tells the wonderful story of Jesus, who went about teaching, preaching "and healing all manner of disease and all manner of sickness among the people," and says that He is with us still the same Savior, the same Healer, the same Cleanser, the same Keeper.

Again these Witnesses say, "It is Truth."

He claims Divine Authority and a Divine Commission for his ministry.

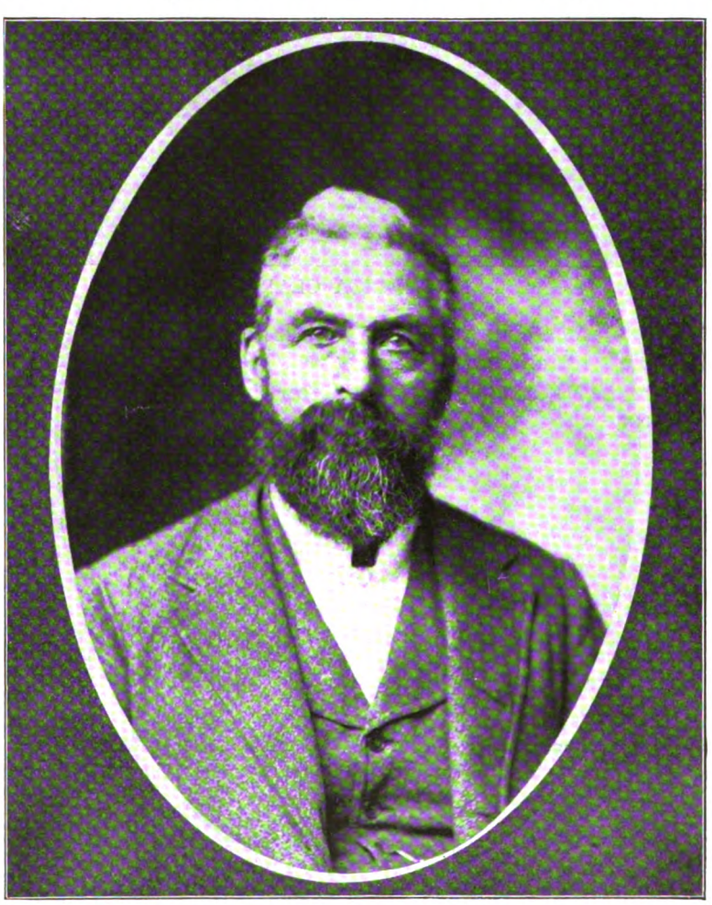
Once more these Witnesses say, "It is Truth."

They speak with conviction.

Their voices have no uncertain sound.

They speak from knowledge, not from speculation, supposition or opinion.

They say, "It is Truth" to every one of these propositions, because they have themselves experienced the Truth in their own spirits, souls and bodies. Hear the Wonderful Story of the husband: A severe injury so seriously affected his heart that for six years he would be prostrated for weeks at a time at frequent intervals. He was so weak that he could not work, and often, even when not entirely prostrated, could scarcely walk.



CHARLES E. CLARK.

All this time he took the poisonous drugs of physicians.

Of course they did him no good.

What folly for any one to suppose that the taking of a poison into the stomach could heal a break or a tear in the heart!

God, who made the body, never used a drug to heal it.

Finally, after he had spent a great deal of money to no purpose, he was told by specialists that his heart was permanently injured, and that no medical or surgical skill could afford him the slightest relief.

Thus all human hope perished.

Constant suffering and weakness with the ugly, black shadow of death hovering near, every moment of every hour, was his only portion until that black shadow should fall and end his life.

But the Little White Dove brought him the declaration

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of the Messenger of God's Covenant. Hope came into his heart.

Then, through reading that Message and the Word of God, came Faith.

He came to Zion.

God's Messenger laid hands upon him and prayed for him in the Name of Jesus, in the Power of the Holy Spirit and in accordance with the Will of God, his Heavenly Father.

Instantly the Life of God flowed through him. He was healed of his terrible affliction. God had made his heart. God alone understood it. God alone could and did heal it.

Today at sixty-five years of age this Witness is well and strong.

The heart which for over six years did not beat a normal stroke, is now perfectly sound.

Equally wonderful is the Story of the wife.

Both her wrists were broken at different times.

A fracture of the wrist, as is well known, is one of the most serious to which the body is liable.

But God, who made the wrist, with all its delicate yet powerful adjustments, can perfectly restore it when it is broken.

He has promised to do it, if His conditions are fulfilled.

This Witness fulfilled His conditions and trusted Him alone for healing.

She was delivered from pain, and in both cases was able very quickly to use her wrist again as well as ever.

Physicians who afterward examined her wrists were compelled to acknowledge that the healing was perfect. She also suffered from that indescribably horrible disease, Cancer.

The very name strikes a chill of terror to the heart.

Humanly speaking, it means untold agony and death.

Like some unclean monster it fastened itself upon her lip, and grew to a great size.

It was very painful.

She trusted God for healing.

God has never failed in any of His promises.

Jesus is still the Healer, and His Divine touch still destroys the work of the Devil.

In answer to the prayer of faith, this deadly thing was totally destroyed.

Not even a scar is left to show where it was.

It is because of these miraculous healings wrought by the Power of God in the fulfilment of His Covenant, and through the ministry of the Messenger of that Covenant, that these Witnesses so confidently say, "It is Truth."

They told their wonderful stories on Lord's Day afternoon, January 25, 1903, from the platform of the Chicago Auditorium, in the presence of three thousand hearers.

None who heard could for one moment doubt the absolute sincerity and truthfulness of their statements. These statements we publish in full following these introductory words.



MRS. ELIZA CLARK.

We send them forth on the pages of the Little White Dove to all the ends of the earth to proclaim once more to all men everywhere concerning God's Covenant, "I am Jehovah that healeth thee," and the Divine Authority of the Messenger of that Covenant, "IT IS TRUTH."

A. W. N.

ORAL TESTIMONY OF CHARLES E. CLARK.

Given in the Chicago Auditorium, Lord's Day afternoon, January 25, 1903.

I formerly lived in Ridgeway, Winona county, Minnesota.

I fell, in 1892, and broke the left lobe of my heart.

I took a great deal of patent medicine.

There are a great many women here, perhaps some men, who know what heart trouble is.

I went to a great many doctors—Dr. Crandall, Dr. Stewart, of Winona, mayor of the city now—and they told me my heart was affected, but they did not say how badly it was affected.

I knew more about it than they did.

I had sea-sick spells.

I would lie in bed sometimes three or four weeks at a time.

Tears would run out of my eyes. Those who have heart trouble know how I felt.

I had a trial of it for between six and seven years.

Many a time I could not walk to my barn, about 200 feet, for six weeks or two months, because that poor heart of mine would not beat.

When it did beat you could hear it sometimes fifteen or twenty feet away. When it had a fluttering spell, I knew just what was going to happen. I would have a sick spell for about three weeks or a month. I lived in that misery for about six years.

Then I went to Rochester, Minnesota, to specialists, to have them examine me.

There they told me the truth.

They told me that my heart was broken, that the left lobe of my heart did not beat at all without a flutter.

They could not tell how it was, only they knew it did not beat.

I knew that very well.

They told me that there was no power on earth that could heal me.

I tried to get them to patch me up like an old horse.

You have seen these horse doctors, how they patch up horses so that they can drive them.

They said that they could not patch me up.

The second time I went back, they took me through the hospital, showed me all that was going on around there, and what they could do.

"But," they said, "you might as well go home. We do not want you. We do not want your money, for we can do you no good."

I began to think that patent medicine had not done me any good.

I had been reading LEAVES OF HEALING.

My wife and son had faith that God would heal.

My wife thought that I might be healed at home; but I thought that I could not be healed without coming to see the General Overseer. I wanted to see some great miracle performed. I was a Sunday school superintendent, class leader of the Methodist Episcopal church, and had been for twenty years, yet I did not have that faith which takes hold of God.

I came to Zion.

I had a sick spell before that for three weeks.

The minister thought that I was going to die.

Thank God, the third day I was here in Zion, I was healed!

I praise God for that healing.

I believe that I have as good a heart as any man here.

It beats regularly; it beats strongly seven days in the week.

For the five years, the second day of February, since I was healed in Zion, I have had only one sick spell.

Once I was sick because I was foolish enough to lift more than I ought.

Since then I have been able to do as much work, I believe, as any man in the community, although I am sixty-five years old.

It is a glorious thing to trust in God.

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I thank God that we are here in Zion.

We believe that God is the Healer; for He has healed us both and kept us both.

ORAL TESTIMONY OF MRS. ELIZA CLARK.

Given in the Chicago Auditorium, Lord's Day Afternoon, January 25, 1903.

I have been healed by God's power.

I am now sixty-six years old.

In my younger days I was always sick, and oftentimes the neighbors would think I was dying.

One time my children, from ten to four years old, got round a chair and prayed to God with all their might—they told me afterwards—they did not want mamma to die.

The woman who was taking care of me had told them I was going to die.

After they had prayed she came from my room and said, "Mamma is all right."

God healed me by children's prayer.

Now, in 1892, I had a cancer on my lip.

It was what was called a "rose cancer."

It grew very large, took on different colors at different times, and was often so tender and sore that the blood would spurt from it.

I believed in God from the time I was a little child.

I would ask the ministers about God's Healing Power, and they would say that He did not heal today; that His Healing was for the disciples in the Christ's time.

I did not really understand that, but I always had faith in God, that I could be healed if my heart was right.

I just talked to God about my cancer.

When I became established in Zion and our General Overseer's teachings, I could come to God aright.

I just asked God to heal that cancer, and He did.

It has not troubled me now for three years.

It did not even leave a scar on my lip.

In 1894 I fell and broke my wrist.

I was alone at the time.

I prayed to God.

He kept me from being afraid.

It pained me very severely.

When my people came in they said I must have a doctor.

I would not have a doctor.

In about two weeks I went after medicine for my husband. The old doctor said: "I want to see your arm."

He looked at it and said that it was all right.

In 1899 I fell and broke my left arm in the same way.

I was established in Zion teaching then.

I was away from home.

The people with whom I was staying were very badly frightened.

They wanted me to have a doctor.

But I said, "No, I have a God who can heal now. I want to prove Him."

I sent for an old lady near by to whom I had talked of Divine Healing.

I said to her, "Now, you just examine my arm, and see whether it is broken or not."

She said it was broken.

I broke the arm in the afternoon, and the next morning I went home and did some sewing.

I cut out some pieces with my left hand.

During the next week I went again to the place where I had been when I broke my arm, cut out some work and helped to do some sewing.

Within two weeks I did my housework.

PRAISE AND TESTIMONY

God Provides for Those Who Are Faithful in Paying Tithes.

ZION CITY, ILLINOIS, December 1, 1902.

DEAR GENERAL OVERSEER:—I want to tell you how God has blessed me in paying tithes.

This week I was very short of money, and it seemed almost impossible to pay my tithes and have enough money left to pay our expenses with.

So I only paid part of my tithes yesterday, thinking I could spare the money better next Lord's Day.

Today I was telling my son of the blessing God would give him in paying every cent of his tithes.

I at once felt very guilty in the sight of God.

I said: "I will pay all my tithes right now."

I put the money in a little envelope, thinking that now I would prove God.

I had only sixty-five cents left for myself and daughter to live on the rest of the week.

Tonight, when my daughter came home, she had four dollars for me, which I never expected to get.

This taught me two lessons: always to obey God in everything and to practice what we preach.

Yours in Jesus' Name,

(MRS.) ELLA DENNISON.

Blessings for Spirit, Soul and Body in Zion.

66 SALISBURY AVENUE,
CLEVELAND, OHIO, December 30, 1902.

DEAR GENERAL OVERSEER:—As the year is closing, I wish to testify to what God has done for us since coming into Zion.

First of all, we have been taught to understand God's Word much better, which has brought great spiritual blessing.

You baptized us when you opened the Branch here.

I was healed of chronic constipation and severe headaches.

I thank God for His keeping power.

Last April, my husband was healed of a bite from a savage dog.

The three children have been healed of measles, fevers and blood-poisoning.

We give God all the glory, and thank you and Elder Bouck for teaching us to trust God for spirit, soul and body.

Your sister in the Christ,

(MRS.) FANNY H. HITCHIN.

Man Seventy-seven Years Old Rejoices to Receive "Leaves of Healing."

JEFFERSON, NEW YORK, December 21, 1902.

MY DEAR GENERAL OVERSEER:—Some time ago I received a postal, saying that some friends would send me thirteen numbers of LEAVES OF HEALING.

I have received seven numbers, and I bless the day that brought to me the Little White Dove.

It has been manna to my spirit, soul and body.

I read it and let the neighbors read it.

I have been a great Bible reader for more than fifty years, but since reading LEAVES OF HEALING I have learned much that I did not know.

You preach the Gospel in all its beauty, and truth, and loveliness.

My prayer is and ever shall be for your prosperity, and that of your dear wife and son.

May God bless you.

Yours in the Christ, MAXON KENYON.

Healed of a Cold and Cough.

ST. JOSEPH, ILLINOIS, January 12, 1903.

DEAR GENERAL OVERSEER:—God graciously answered your prayer for me.

I am entirely healed of my cough and cold.

I thank you for your prayers, and praise God for the healing.

I enclose $—, tithes, to January 8th.

Yours in His Name, GRACE CURRY.

God Fulfils His Promise to Those Who Faithfully Pay Their Tithes.

SHIPSHEWANA, INDIANA, January 10, 1903.

DEAR OVERSEER PIPER:—I feel that I have not done my duty in neglecting to write a testimony of how God has blessed me in paying tithes.

I have now paid tithes for three years and the amount has increased each year.

Last year I wrote to the General Overseer for him to pray for my poultry, that I might have success in raising them.

Thank God, I have sold more this fall than I have in any other year.

He has also blessed me in many other ways.

He healed me of a severe attack of rheumatism last week in answer to the General Overseer's prayers.

I praise God and give Him all the glory.

Your sister in the Christ,

(MRS.) MARTHA HERSCHBERGER

Testimony to God's Blessing in Paying Tithes.

NORTHWOOD, NEW HAMPSHIRE,
January 5, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

In answer to the question, "Has God blessed you in tithing?" I wish to add our testimony to that of others that God has blessed us in paying our tithes.

We have also been wonderfully blessed through reading LEAVES OF HEALING.

We thank God for our General Overseer and for the Bible truths he has restored to us.

We are so thankful for the Full Gospel as taught in Zion, and that we were led out of the apostate church into Zion.

May God continue to bless the General Overseer and all those connected with the work, and keep them all faithful until Jesus comes.

Your sister in the Christ,

(MRS.) WALTER M. GOODWIN.

Better to Trust God than Call a Physician.

199 TERRACE HILL STREET,
BRANTFORD, ONTARIO, CANADA,
December 31, 1902.

DEAR GENERAL OVERSEER:—Peace to thee.

It is with gratitude to God that I write this letter to you.

On the 9th of this month, my wife was delivered of a son, and both are doing well; much better than when attended by a doctor.

God has fulfilled His promise to us that He would save in childbearing.

We are thankful to God for raising up a man who understands, and is not afraid to preach and teach the Full Gospel.

We pray that God will continue to bless you and yours in the great work of Restoration.

Your brother in the Christ, B. T. LEGGETT.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, JANUARY 31, 1903.

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EDITORIAL NOTES.

IS NOT JEHOVAH IN ZION? IS NOT HER KING IN HER?

THESE TWO questions (Jeremiah 8:19) are prefaced by the words,

Behold, the Voice of the cry of the Daughter of My People,
From a Land that is Very Far Off.

THE PROPHET was seeking comfort. He had cried:

Oh, that I could comfort myself against sorrow!
My heart is faint within me.

This cry which his prophetic ear hears, from "a Land that is very far off," brings comfort to his heart.

IN A LAND the Prophet never knew, twenty-five centuries from the time the Prophet lived, the Answer comes from Zion, which abideth forever: "Jehovah dwelleth in Zion!"

IT IS A JOY to know that these "sure words of prophecy," whereunto we have taken heed in many a dark day, are more and more clearly receiving their fulfilment in Zion all over the world.

EVERY FORM of attack that Satanic ingenuity could devise has been made upon ourselves and upon Zion.

But, standing on the verge of the close of the Seventh Year of the existence of the Christian Catholic Church in Zion, we are enabled to raise high the Banner of Zion and to declare:

Jehovah hath brought forth our Righteousness:
Come, and let us declare in Zion the Work of Jehovah our God!

THE PAGES OF LEAVES OF HEALING from week to week, and month to month, and year to year contain the record of the Deliverances which God hath wrought.

WITH GREAT delight we point to the Glorious Record in this issue, pages 463 to 470, of the great Praise and Testimony Gathering held in the Chicago Auditorium, on Lord's Day, January 25, 1903, where thousands witnessed to Salvation, Healing and Cleansing through Faith in Jesus, the Christ, our Lord.

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FROM ALL PARTS of the world the same constant Stream of Testimony comes as to Continuous blessing through the operations of the Christian Catholic Church in Zion, and the glorious Restoration Host.

Thousands are going forth constantly with the glorious Message of "Restoration of All Things which God hath promised by the mouth of all His holy prophets since the world began."

INTENSE INTEREST continues to center upon the work of God in the building up of Zion City.

Although we are in the midst of winter, with long periods of intense cold, often below zero, it is a most surprising fact that building operations are not only continuing, but that many new buildings have been begun, and a number roofed in since the beginning of winter.

WE HAVE NOW the first section of the beautiful buildings for Zion College under roof, and work upon the interior will now go rapidly forward.

Meanwhile the students are comfortably housed in various parts of the City, and Zion College is doing splendid work.

The three large new schoolhouses which have been completed are now filled with throngs of happy, earnest children.

IN ALL directions God's work is moving forward in Zion.

WE HAVE GIVEN much attention to the absolute necessity for providing increased accommodations for the throngs of worshipers who frequently overflow our present Shiloh Tabernacle, although it seats over five thousand persons.

It was found to be too small within four months of its opening, and when the Feast of Tabernacles closed last July, it was not uncommon to hear the complaint that hundreds, and it was even said that thousands of people had been unable to get in.

THE PROBABILITY that the population of the City of Zion will be at least twenty thousand (20,000) before the end of this year, and that the throngs who have come from Chicago, Milwaukee, and elsewhere, will increase, has compelled us to face the construction of a New Shiloh Tabernacle to accommodate at least Sixteen Thousand Persons.

THIS WILL, possibly, enable us to meet the necessities of Zion City until Zion Temple is built, which, as we have stated, is being designed to seat thirty thousand (30,000) persons.

WE HAVE DECIDED upon the location of the New Shiloh Tabernacle, a little to the northwest of the site of the present Tabernacle, on a little higher ground, and in a most beautiful situation near Shiloh Grove.

OUR ARCHITECT, Mr. Paul Burkhard, with our Superintendent of Construction, Deacon Richard H. Harper, have been in lengthened consultation with us and with the Engineering staff and other important officers during this week.

WE HAVE now given the final instructions for the completion of the plans.

Bids will soon be called for to provide the steel construction framework which will be necessary to carry the immense galleries which will be built in the new Tabernacle.

WHEN THESE plans are completed, we shall give our readers fuller information.

In a few weeks we hope to be able to publish in the LEAVES a photo-engraving of the elevation of the new building.

IT IS MARVELOUS when we think that one year ago from this date the present Shiloh Tabernacle had no existence, and there were, in the entire city, nothing like enough people to fill so large a place.

And now, within about nine months of its completion, we are compelled to look forward to its abandonment, because of its being already too small for the throngs who frequently come to hear the Word of God within its walls.

IF WE COMBINED the Two Audiences that continuously meet at the same time on the afternoon of each Lord's Day, there would have been for many months more than one thousand people, on the average, who could not have obtained seating, or even standing, accommodation in Shiloh Tabernacle.

AS OUR READERS will remember, it was thronged at the All-Night with God on the opening of the year.

THIS IS Jehovah's Doing;
It is Marvelous in our eyes.

THE SOUND of our enemies' continued attacks for several months upon Zion's Financial Institutions has scarcely died

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away ere God has most signally displayed His Loving Favor in providing Large Resources for the expansion of Zion's Enterprises in Zion City.

IT IS WITH deep gratitude to God that we joyfully record the fact that within two months, more than three-quarters of a million of dollars have been subscribed for shares in Zion's Commercial and Industrial enterprises, as will be seen by the following letter, which we have just received from our General Financial Manager:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, January 30, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—Deacon Daniel Sloan, Manager of Zion Securities and Investments, reports Unconditional Subscriptions to Shares in Zion's various Institutions and Industries received since December 1, 1902, amounting to Six Hundred Ninety Thousand Seven Hundred Dollars ($690,700); and a further Subscription of Seventy Thousand Five Hundred ($70,500) Conditional on the probable sale of certain properties, making in all, Seven Thousand Six Hundred Twelve (7,612) shares, or Seven Hundred Sixty-One Thousand Two Hundred Dollars ($761,200).

This shows confidence in your Leadership, and a determination on the part of God's people to aid in establishing a Clean City and Prosperous Industries.

We have great cause to rejoice that this money will come from people whose confidence cannot be shaken by false reports, but who would willingly sacrifice, if necessary, their money and their lives for the Gospel's sake.

With earnest prayers for you and your dear ones,
I am, with hearty Christian love,
Faithfully yours in the Christ's Service,
(Signed) CHAS. J. BARNARD, General Financial Manager.

UNDERSTANDING THAT there are Large Numbers of our Friends who are disappointed in having been unable to get their affairs into such shape as to enable them to subscribe for stock before it is advanced to the premium of Ten Dollars per share on February 1st, WE HAVE DETERMINED TO POSTPONE THE ADVANCE FOR ANOTHER MONTH.

This will give the opportunity which so many desire.

IT WILL BE seen that Seventy Thousand Five Hundred Dollars ($70,500) of the sum subscribed is "conditional upon the sale of certain properties," and we have been informed that a very large number of our friends would be glad to subscribe upon the same conditions, or would be able to subscribe unconditionally if there was an extension of time granted.

We therefore very gladly permit the subscription to be made where there is a probable disposal of property in view, and also extend the time for making subscription until March 1st.

IT IS PROBABLE that before the close of the month of February the subscriptions will amount in all to over One Million Dollars for Stock in the Present Enterprises of Zion City.

This will provide ample capital for the immediate extensions; although there will be room for Another Million in Zion Lace Industries later on in the year.

WE SHALL, HOWEVER, launch the New Great Business Enterprise, ZION CITY BUILDING AND MANUFACTURING ASSOCIATION, as we have said in previous Notes, when the new Subscriptions to our Present Stocks have reached One Million Dollars ($1,000,000).

THE NEW ASSOCIATION will be floated *at par*, at Twenty Dollars ($20) per share, and a working capital of Five Hundred Thousand Dollars ($500,000) will be immediately required.

These shares will soon be at a premium.

WE HAVE BEEN delighted to know that even before the Articles of Agreement of this new Association are prepared, that money and applications have been sent in for shares in the New Enterprise.

WE DIRECT our readers to the Notes in our issues of January 10th and 17th for fuller information in this matter.

IN THE VERY interesting reports submitted to us this week by the manager of our Zion Lace Industries, Deacon Arthur Stevenson, we find many evidences of the Wonderful Success of the lace produced by these great Industries.

The following extracts will doubtless be of interest to our readers:

Up to date we have received 671 orders.

Of these 374 have been shipped.

We have now on our books 297 orders waiting shipment, of which 97 are due to be sent on or before the first of February.

On some of our patterns we have run entirely out of stock.

We have over fifty webs to remake to fill orders.

Every Bit of Lace is taken from the counters as fast as it is finished, and sent right out.

I have had to call in the travelers, with the exception of two, whom I have instructed to take no more "immediate orders," but to get as much time as possible.

We are constantly receiving requests for samples and prices, and our difficulty is *not how to get trade*, but *how to make the goods in sufficient quantities*.

We have barely touched the fringe of the trade, and I almost dread the summer, because of the avalanche of business which we shall be compelled to refuse.

Our travelers come home with regret, as they are delighted with the reception and success that they meet with, and they talk with confidence of

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"the Tremendous Business" which will come to us when once the people have tested our goods.

One considerable firm in a neighboring city has just sent in *their fourteenth order*, and they report that "the public like the laces" and that they are having "a phenomenal sale."

We anticipate such returns as these all through, but it makes us feel badly to know that we cannot keep up with the business.

Everything is well at the Industries as regards the people, and God blesses us in our own spirit and helps us through all the work.

We pray that God will bless Zion and give you Resources and Wisdom to rightly use them for His glory and for the Extension of His Kingdom.

WITH THIS REPORT the manager also gave us, verbally, many interesting incidents connected with the work.

FROM A LARGE "White-goods, Hosiery, Lace and Embroidery House" in the Capital City of one of the Southern States we have the following:

REV. JOHN ALEX. DOWIE, Zion City, Illinois.

Your Reverence:—I am in receipt of a small order of Laces from your Lace Factory at Zion, and it gives me much pleasure to say that they compare most favorably with goods that come from both England and France, AND IT IS ONLY A QUESTION OF TIME WHEN YOU WILL OUT-STRIP THEM IN THE MANUFACTURE OF LACES.

For twenty-seven years I have handled laces of all kinds.

I wish you unbounded success.

THESE ARE the kind of letters that we are constantly receiving.

It must be most gratifying to our investors in these great Industries to know that the success of our Beautiful Zion Lace is so wonderful and so complete; and that it is now only a matter of men and means to establish the Enterprise on a most extensive and profitable scale.

WE ARE NOW rapidly pushing forward New Machinery into the Factory, and will place large orders for more as soon as the New Capital subscribed for comes into our hands.

Indeed we are placing orders already in anticipation; but these things would take time even if we had unlimited resources.

SO GREAT is the success of Beautiful Zion Laces that we find attempts are being made by New York travelers to impose upon Lace houses samples of very inferior make as being Zion Lace, in the hope that they can thereby prevent the extension of our business.

This can be best illustrated by the following correspondence. We leave out names, because we think it best to do so:

OFFICES OF
ZION LACE INDUSTRIES.
John Alex. Dowie.

ZION CITY, LAKE CO., ILLINOIS, U. S. A., January 17, 1903.

REV. JOHN ALEX DOWIE, General Overseer Christian Catholic Church.

Dear General Overseer:—A few days ago we had a letter from W. G. L., a member of Zion. He stated that he had called upon the firm of L. & McB of his city, and while there they told him of a New York Lace salesman, who had sold them Lace, and who had produced some samples of very inferior make, saying that these were Zion Lace.

Mr. L., feeling certain that he did not really show our product wrote to us in regard to the matter, and we sent the firm mentioned some of our samples letting them speak for themselves.

The result is shown by the enclosed letter, which we think you will be interested in reading.

Yours faithfully in Jesus, ARTHUR STEVENSON.

January 16, 1903.

ZION CITY LACE CO., Zion City, Ill.

HENRY STEVENSON, Assistant Manager.

Dear Sir:—Your samples sent us January 15th at hand, and although we had already bought our entire Spring line, we could not turn such nice work down without injury to our business, so send you a small order to be shipped by express as soon as you can.

Please send us one piece each of the following numbers. (Then follow 32 separate numbers.)

Will you please give us exclusive sale of your lace in ———as long as we give it first place in our lace department?

Very respectfully,

Per L. L—— & McB—— Co.

THE TRICK WHICH this New York salesman has adopted cannot, of course, be long continued or be permanently successful; for the superior design, quality, and workmanship of Zion Lace is already too widely known throughout America to permit so foolish and wicked a ruse to succeed.

It will, moreover, as in this case, come back like a boomerang upon the trickster.

The incident, however, proves the high standing which Zion Lace has on the market, when trade competitors are found acting in such a manner, for it is a confession that they are unable to compete fairly.

WE TRUST that our friends will continue to invest the Capital which is needed, as we call for it, for the rapid extension of these great Industries.

There are no better, or safer, investments in all the world.

MANY THOUSANDS of persons can be most profitably employed, with splendid results to all investors, in these great enterprises in which Zion now is leading on this continent.

And, best of all, the Profits which will come to us will be used for the Extension of God's Kingdom in all parts of the world.

GREAT INTEREST continues to be manifested in our Mission in New York next October, when we expect to be accompanied by Thousands of Members of Zion Restoration Host.

WE INFORMED our readers, in our Notes of January 17th, that Elder Abraham F. Lee, the Recorder of Zion Restoration

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Host, and Deacon James F. Peters, General Auditor and Superintendent of Zion Transportation Bureau, had been directed by us to proceed to New York and to make inquiries as to many matters.

They have now returned and submitted their Reports, upon which we have taken action.

WE FOUND it impossible to secure any place large enough for the mission, except the Madison Square Garden, which is seated for Sixteen Thousand (16,000) Persons.

We have secured a lease of this for Fifteen Days from Lord's Day, October 18th, to Lord's Day, November 1st.

IN ADDITION to the Immense Auditorium just mentioned, we have secured a Large Dining-room, with dishes and cooks, which will accommodate One Thousand (1,000) Persons at one time; an additional Hall which seats another Thousand which will accommodate our Restoration Host at their Morning Meetings and daily Conferences; private rooms, robing-rooms for ordained officers and Zion White-robed Choir, offices for Zion Literature, Transportation Department, Bureau of Information, and for Elder Lee and the officers of the Restoration Host.

All of these are under the same roof with the Main Auditorium in Madison Square Garden.

WE EXPECT to sign a Contract with a great Trunk Railway Line during the next few days for the Transportation of the Host, but think it best not to give full details or to mention the name of the Line, as the contracts are not signed.

WE, HOWEVER, have pleasure in informing our friends that they can have splendid transportation in Pullman cars to and from New York, with a visit of several hours to Niagara Falls, and board and room accommodations in New York City for one week, at an approximate expense of thirty dollars ($30).

THE FULLER DETAILS, however, of this will all be set before our readers in a Special Page in LEAVES OF HEALING, entitled "MISSION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST TO NEW YORK."

When all arrangements are concluded this page will be devoted every week to Information and Directions until the time of making this Peaceful Invasion of New York City in the Name of the Christ our King.

A CARD has been prepared for signature by those Members of Zion Restoration Host who intend to accompany us on this mission.

These can be procured, and all further information given, on application to Elder Abraham F. Lee, offices of Zion Restoration Host, Elijah avenue, Zion City, Illinois.

THOUSANDS OF Zion Restoration Host in Zion City and in Chicago are looking forward with great delight to the opportunity of serving God in New York City, and of carrying the Christ's Message of Peace to millions in that great city.

At Special Gatherings in Shiloh Tabernacle, every detail will, so far as possible, be perfected long in advance of the dispatch of Zion Restoration Host on this Mission.

GREAT MAPS are being prepared for exhibition and instruction at these Gatherings in Shiloh Tabernacle; and the Host will be thoroughly familiarized with New York City, and the districts into which it will be divided for the Work of the Seventies.

LEADERS OF SEVENTIES and Captains of Tens will be enrolled and appointed to their locations.

Means of communication will be studied, so that the Host will reach their Districts easily, and prosecute their work without loss of time or over-lapping.

ADVANTAGE will be taken of the presence of the members of the Restoration Host living outside of Zion City at the various large gatherings which will be held in Shiloh Tabernacle before October next; such as the Anniversary of the Organization of the Christian Catholic Church in Zion on February 23d; the Gatherings on Easter Monday, Decoration Day, Fourth of July, the Feast of Tabernacles in July, and at the Anniversary of the Formation of the Restoration Host, in September.

THE EXCURSION TRAINS will start from Zion City and will not stop in Chicago.

Members of Zion Restoration Host from a distance must make their arrangements for starting, at an hour which will be named, on Wednesday morning, October 14th, from Zion City.

IT IS PROBABLE that arrangements can be made to attach Special Cars for members of Zion Restoration Host at one or more points *en route*.

The trains, of which it is even now expected there will be five, will be vestibuled and run as limited, leaving within ten minutes of each other, and they will make the journey very rapidly to New York.

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WE EARNESTLY ask the prayers of all in Zion for our guidance, and for the protection and blessing of the thousands who will travel with us on this First Restoration Invasion.

Far away though the date may seem to be, there will be none too much time to prepare the Host thoroughly for the work that lies before them, and to make the Mission known to the millions of the Metropolis and the Eastern States.

IT IS PROBABLE that a Special Rate to the General Public of one and one-third (1 1-3) round-trip Fare will be granted by all the Railway Lines from all parts of the country to this Mission; but the Special Excursion rate, which will be shortly announced, will apply only to Members of Zion Restoration Host.

These trains only will travel in company with one another, so that the entire Host will probably be landed in New York within fifty or sixty minutes from the time of the arrival of the first train.

THE POSSESSION of so central a location as that of the Madison Square Garden will enable us to make excellent arrangements.

Accommodations for nearly a thousand persons have already been arranged at two excellent hotels, where intoxicating liquors are not allowed or sold.

SPECIAL EXCURSIONS at low rates will be arranged for from Boston and Philadelphia for the members of the Zion Restoration Host who live north and south of these cities; and probably from some other cities in the West, such as Cincinnati, Cleveland, etc.

NO ANNOUNCEMENT that we have made, at any time of Organized Effort upon the part of Zion, has ever met with a more enthusiastic reception, or has been responded to with such inspiring interest and serious purpose.

MAY THE RESULTS be Glorious in the Extension of the Kingdom of God, and in the preparation of God's People for the Coming of the Messiah, the Christ, our King. And so we Go Forward, "TILL HE 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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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ZION WOMEN'S WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

THE ZION DORCAS WORK, which was established on October 23, 1901, is certainly fulfilling the purpose for which it was inaugurated—providing the poor within our reach with necessary clothing.

We have over twenty-two Branches, and about six hundred workers, who receive, mend and make over garments which are sent in for the poor, and also make up new material.

During the last three months, we have distributed over five thousand articles of clothing from all our various Branches of the Dorcas Work, and we still have a supply on hand to meet the requirements of the remaining winter months.

We are grateful to God that He has enabled us to provide these things with so much ease, especially at this time, when, in consequence of the coal strikes, there is great difficulty in obtaining coal everywhere in this country, which has therefore caused an extra demand for warm clothing.

IN ADDITION to the Dorcas Work we see that our people are provided with coal and food; but that does not come under our special Branch of the Work. The Ecclesiastical Department attends to this, and it is done in a very quiet, effective and undemonstrative way through the various Elders in the Branches, and Overseer Speicher in Zion City, the necessary funds being provided directly from Zion Storehouse.

Zion Dorcas Work, since its establishment, has not needed to ask anything from the Storehouse. All contributions have been given voluntarily and sent directly to us, and the clothing, which is just as acceptable as money, has been sent directly to the various Meeting Places.

The practical women, who have had the care and distribution of these things, have exercised much wisdom and good judgment.

We have been able to provide amply for all who have come to us up to the present time.

We received a Special Offering in Shiloh Tabernacle, at our Communion Service at Zion City, in December, and the General Overseer also received a Special Offering at the close of the Communion Service on the First Lord's Day in January, in the Chicago Auditorium, which, with the contributions that have reached us from friends in various parts of the country, have kept us well provided with funds.

We have now reached the middle of the winter season, and shall still be glad to receive contributions either in clothing or money from those who desire to help the poor and needy in this way.

Our meeting place in Zion City has been moved from Elijah Hospice to the new school building in Elim avenue and Twenty-sixth street, which is a much more convenient place. We had a very pleasant Opening Meeting and a good practical talk with the workers there on Wednesday, January 14th, at two o'clock in the afternoon, when we met a very hearty band of Christian workers.



OVERSEER JANE DOWIE.

WE INTEND soon to arrange for a meeting to be held once a week for the purpose of instructing those who do not understand the art of cutting and making up clothing.

We find that this is quite necessary, as so many poor people are not able to make the best use of the things they have, and will therefore be glad to avail themselves of this opportunity.

WE DESIRE also in the near future to engage some one who is thoroughly competent to teach the art of cooking.

We find that so many of our working women are taking up work in the factories and stores. Therefore, when they come to do any practical housekeeping they know very little about it, and there is a great need everywhere at the present time for thoroughly trained domestic workers.

We trust, in a short time, to be able to provide these classes where our women will receive good, practical instruction in this important branch of Women's Work.

THE MATERNITY DORCAS Branch, which provides clothing for infants and mothers at the time of maternity, is doing very efficient work.

Elder Speicher, who is the Officer-in-charge, gives us some very interesting details in her report for the past month.

She says:

"In visiting some of the homes where these little garments go, I found our sisters, even amidst trying circumstances, joyful, without fear, and confident that 'in the Christ we are conquerors.'

"The work is delightful.

"Loving cöoperation and quietness prevail in our sewing-room, and I only regret that each mother could not have the joy of making her own little garments; but I doubt if more love could be 'stitched in' than is given by our own little band of cheerful workers."

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She sends a letter which she received from a Christian brother in Wisconsin, with a very generous donation.

He writes:

"———, WISCONSIN, December 27, 1902.

"ELDER ABIGAIL I. SPEICHER, Zion City, Illinois.

"*Dear Sister in the Christ:*—I have no further use for these little garments, as all my darlings are in heaven.

"Having had my home broken up twice, I know what real sorrow and trouble is, and it is in the hope of helping some of these needy *little ones* that I donate these infant garments to the Maternity Dorcas Work in Zion, knowing full well that they will be used to the best possible advantage. May they be the means of bringing both joy and comfort to some of the Christ's little children.

"With earnest prayers for you and your good work, and for Zion in all her several Departments, I beg to remain,

"Your brother in Christian love, —. —. ———."

A sister in Zion City writes, in answer to a letter received from Elder Speicher sending her a little outfit for her expected little one and herself, a letter of thanks in which she says:

"I am now nicely provided with clothing for baby and gowns for myself.

"I am so pleased with them.

"May God abundantly bless you all.

"The Maternity Dorcas does such blessed work for people who are in need, and I hope that everybody who has received help will be as thankful as I am."

Elder Speicher also received a letter from a lady who writes to her as follows:

"——, ———, December 29, 1902.

"ELDER ABIGAIL I. SPEICHER, Zion City, Illinois.

"*Dear Sister in the Christ:*—I would like very much to make a Maternity outfit as a memorial.

"Will you please tell me what pieces and how many of each to make? I have never made any baby clothes. As my only one was taken from me I would like to help some other mother in that way.

"I will bring the little outfit when I come to Zion Feast of Tabernacles in the summer.

"I want it to be a generous one.

"Your sister in the Christ, —. —. ———."

We have noticed that this Branch of the Dorcas work has appealed to the hearts of many of our sisters who have the motherly affection but have no little ones of their own; that it has drawn out their love to others and given them an opportunity to use their talents in "stitching in love" into the little garments that they are making to give away to others.

We say heartily, may God bless them, and may He also abundantly bless the homes into which they go.

ZION DORCAS WORK in Chicago has made a good record also during the past three months.

There are there six places of meeting, and each of these reports good work.

The Central Parish has made an especially good record.

Deaconess Jennie Paddock, who is in charge of the Central Branch, sends us some very interesting details.

In telling us of some of the blessings that they have had, she writes:

"A few days ago three motherless little Orphans were brought to me on a bitterly cold day, with their bare little toes sticking out of their shoes, poorly clad and shivering with the cold. As I looked at them I thought, 'you poor little darlings—no mother to love you,' and then I praised God for those who had opened Zion Dorcas Work from which we can clothe the poor.

"After I had dressed them, they threw their arms around my neck and kissed me, thanking me for the warm clothing they had received.

"They went away, all dressed in nice, warm garments. Their little hearts were very happy.

"After that a dear, poor woman, who had just buried her husband, came along, with her feet almost bare on the ground, shivering with the cold. I was so glad that we were able to make her comfortable.

"Many, both young and old, have been cared for.

"I do thank God that my dear mother taught me how to sew and make over clothing, and also how to make up millinery.

"We have been able to supply many of our sisters with their winter hats; and we also save all our little pieces, even working them up into little 'booties' for babies.

"I have always been taught how to be careful of the little things and 'gather up the fragments,' especially as we have so many poor and needy ones amongst us."

OVERSEER JOHN G. SPEICHER, M. D., who is also our Commissioner of Health for Zion City, in his address at one of our Wednesday Night Rallies in Shiloh Tabernacle, Zion City, when speaking of the exceptionally good health record of our people in Zion City and Chicago, said that he attributed it in a very large measure, to the fact that they had obeyed the health instructions and that those who had been unable to provide clothing for themselves had been well provided for by Zion Dorcas Workers, and that no one, therefore, had been obliged to suffer for want of proper clothing.

The General Overseer at that meeting announced that he would double the contribution given in the Chicago Auditorium to Zion Dorcas Work.

He also allowed us to announce that he was giving Five Thousand ($5,000) Dollars which had been given to him for any purpose that he chose to use it, Two Thousand Five Hundred ($2,500) Dollars to be used towards the building of a Home of Hope for Erring Women, and the remaining Two Thousand Five Hundred ($2,500) Dollars towards the building of Aged Women's Homes.

This announcement was received with great applause by the people in Zion City, and the General Overseer said to them, "Go, thou, and do likewise."

Although we have received sufficient to carry on Zion Dorcas Work as it has been needed, we have not yet received sufficient to build our Home of Hope for Erring Women in Zion City, or the Orphanage or Aged Women's Homes.

This is the first contribution of any large amount that we have received for the Homes for Aged Women, although we have had many appeals from various parts of the country from those who wish to come and live in these homes.

WE VISITED Zion Home of Hope for Erring Women in Chicago, on Friday, January 16th, late in the afternoon, and consecrated eighteen little babies.

It was a very touching sight to see the two large rooms filled with mothers and babies. There must have been at least thirty children, all clean and nicely dressed with their pretty plain white dresses, ready to receive us when we came in.

We had a little service with them and told them of the mothers who brought their little ones to Jesus.

These little children are worse than fatherless but most of them are being kindly cared for by their mothers who evidently love their little babies, although they have come to them through sin. But there were some little ones there who had neither a mother's nor a father's love; including one who had been left in an ash-barrel, whom somebody had found and brought to Zion Home of Hope.

He is now being very tenderly cared for by Deaconess Paddock, who has a heart large enough to take in all the little children.

When laying on my hands in prayer, consecrating to God a little child, I remarked that it was a beautiful baby and said to the one who held it, "are you its mother?" She said "no."

The matron then said: "This dear baby was deserted by its mother; some one found it and brought it to us, not knowing to whom it belonged."

"When thy father and thy mother forsake thee
Then the Lord will take thee up."

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These little children are, considering the circumstances, in remarkably good health.

God has graciously heard and answered prayer for them when they were sick.

We ourselves, who lived so long in the midst of the smoke of Chicago and know how much better and fresher and purer the air is at Zion City, feel as if we want to take this Home and these little ones as soon as possible out of Chicago, and provide them with a place where they can get the fresh air and sunshine of our beautiful City of Zion.

The General Overseer has established this Home, and has himself provided personally for all its needs, but we want to be able, in our Women's Branch of the work, to build a Home of Hope for Erring Women in Zion City, and we ask you all to help us so that you may also have your share in the blessing of God for this good work.

"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."

REVISED DORCAS DIRECTORY, ZION CITY AND CHICAGO.

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 East Sixteenth street.
Assistants—Deaconess Jorgine Angell, 1201 Michigan avenue.
Deaconess Emma Grant, 16-18 East Sixteenth street.
Deaconess Martha J. Morrison, 1201 Michigan avenue.
Deaconess Ella H. Foster, 2303 Dearborn street.
Deaconess Elizabeth K. Weller, 3529 State street.
Mrs. I. Marshall, 1602 West Twelfth street.
Mrs. Elizabeth Harvey, 18 Armour avenue.
Mrs Katharina Mangold, 10 East Sixteenth street.
Mrs. Bessie A. Davis, 1201 Michigan avenue.
Mrs. Robert Aiston, 1201 Michigan avenue.
Mrs. Pearl Webb, 2815 State street.

NORTH PARISH.

Place of meeting—North Side German Zion Tabernacle, Larrabee street near Center.
Assistants—Evangelist Anna Richert, 204 Burling street.
Officer-in-charge—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—Deaconess Carrie 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 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. Mary Wilson, 6649 Rhodes avenue.
Mrs. Thomas J. Murdock, 6947 Kimbark 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—Schoolhouse, Elim avenue and Twenty-sixth street.
Officer-in-charge—Deaconess Rachel Thomas, Emmaus avenue, near Thirtieth street.
Assistants—Evangelist Bessie Brasefield.
Deaconess Anna T. Reakirt, Elijah Hospice.
Deaconess Alice E. Crane, Deaconess Mary Ellen Munger, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Deaconess Lizzie K. Wooldridge, Evangelist S. V. Dinius, Mrs. Harriet Dinius, Evangelist M. C. Cummings, Mrs. Henry E. Rose, Mrs. Mary Schmitz.

MATERNITY DORCAS WORK.

Place of meeting—Schoolhouse, Elim avenue and Twenty-sixth street.
Officer-in-charge—Elder Abigail I. Speicher, Elisha avenue.
Assistants—Deaconess Alice Josephine Lee, Elijah Hospice; Evangelist Marie Anna Excell, Elijah Hospice; Deaconess Eva Ogden-Disbrow· Elder Nancy Price-Tindall, Elijah Hospice.

Officers-in-charge of and assistants in Dorcas Work in the various Branches of the Christian Catholic Church in Zion:

Benton Harbor, Michigan.

Place of meeting—Zion Tabernacle, 113 East Main street.
Officer-in-charge—Evangelist Sarah E. Adams, 129 Superior street.
Assistants—Deaconess Augusta Peters, Deaconess Matilda Humphrey, Mrs. Emilie Koob, Mrs. Ida Allen, Mrs. Sarah A. Armstrong, Mrs. Clara Peters, Mrs. Mary Kneeland, Mrs. Anna Danforth, Mrs. Ida Humphrey, Mrs. Sophia Morrill, Mrs. Mary Bagley, Mrs. Martha May.

Cambridge, Massachusetts.

Place of meeting—Zion Tabernacle, Colby Square.
Officer-in-charge—Evangelist Emma D. Bryant, 19 Greenough avenue.
Assistant—Miss Cynthia Steeves.

Seattle, Washington.

Place of meeting—Zion Tabernacle, 2513 First avenue.
Officer-in-charge—Evangelist Anna Ernst, 127½ Fifth avenue, north.
Assistants—Miss Louella Lynch, 127½ Fifth avenue, north.
Mrs. Elizabeth Priestley, 553 Hard street.
Mrs. Eliza Chase, 553 Hard street.
Mrs. Mary Rushton, Queen avenue and Harrison street.
Mrs. Lena Reinhart, 565 Hard street.

Minneapolis, Minnesota.

Place of meeting—Zion Tabernacle, corner Second avenue and Fourteenth street.
Officer-in-charge—Evangelist Vina Peck Graves, 1521 Chicago avenue.
Assistants—Mrs. O. C. Ford, 463 Wheeler avenue, Merriam Park Mrs. Nelson.

Detroit, Michigan.

Place of meeting—Zion Tabernacle, West Fort and Twenty-second streets.
Officer-in-charge—Mrs. Eliza K. Cornwall, 358 St. Aubin avenue
Assistant—Mrs. Augusta Wright, 267 Butternut street.

Philadelphia, Pennsylvania.

Place of meeting—Zion Tabernacle, 1338 Girard avenue.
Officer-in-charge—Evangelist Nellie B. Hammond, 1415 North Twelfth street.
Assistants—Deaconess Josephine Gaumer, 1433 Camas street.
Mrs. F. C. Kelchner, 939 Watts street.
Mrs. M. E. Armstrong, 4217 Pens Groves street.
Mrs. Amanda Rauch, 3316 Park avenue.
Mrs. Richard Siner, 2410 Marshall street.
Mrs. C. A. Wild, Park and Somerset street.

San Francisco, California.

Place of meeting—Zion Tabernacle 406 Valencia street.
Officer-in-charge—Evangelist Mary L. Taylor, 2224 Howard street.

Vancouver, British Columbia.

Place of meeting—Zion Tabernacle, 44 Hastings street, west.
Officer-in-charge—Evangelist R. M. Simmons, 602 Princess street.
Assistants—Mrs. William Atkinson, 613 Camby street.
Mrs. Mary Vincent, 131 Richard street.
Miss Matilda Ludlow, 36 Eighth avenue, Mount Pleasant.

Cincinnati, Ohio.

Place of meeting—Zion Tabernacle, 205 West Fourth street.
Officer-in-charge—Deaconess Fanny A. Yerger, 773 East Ridgway.
Assistants—Deaconess Julia Root, Mrs. Clara Miller, Deaconess Emma Rodenburg, Deaconess Louise Rodenburg, Mrs. Anna Stevens, Mrs. Sarah E. Pinney, Deaconess Nancy Starratt, Mrs. Anna M. Kruse.
(N. B.—The list of Zion Dorcas meetings outside Chicago is not complete.)

Goods may be sent to these various places every Wednesday after 10 o'clock, and they will be thankfully received.

We shall 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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IN THAT day shall there be upon the bells of the horses, HOLY UNTO THE LORD.—*Zechariah 14:20.*

"IN that day" refers to the Consummation of the Age.

We know that it is near because the signs of the times agree with prophecy.

The Prophet Zechariah writes much about this Zion of the Latter Days.

He describes the work of the Messenger of the Covenant, Elijah the Restorer.

God gave the Prophet a vision of Zion Literature flying over the face of the whole earth, on the wings of the Little White Dove, in the power of the Holy Spirit, which it symbolizes.

He saw the work which this Literature was to do in purifying the people and preparing them for the Coming of the King. (Zechariah 5:1-5.)

This is the result of keeping the Covenant which Zion's Messenger teaches.

The Covenant is to save and heal and keep men whole.

A holy man must be whole throughout his entire being.

His spirit must be saved; his soul and body healed and kept whole by the power of the indwelling Christ.

This is the True Holiness which Zion stands for — the Holiness which the Apostle Paul taught.

It includes man's spirit, his soul, and his body.

Paul wrote to the Thessalonians:

Abstain from every form of evil. 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, the Christ; Faithful is He that calleth you, who also will do it.—*1 Thessalonians 5:23, 24.*

God's Kingdom will consist of such people.

No one is holy (whole) whose body is diseased. (Mark 2:17; John 5:6.)

The people in His Kingdom may have been great sinners, but their sins have been pardoned, and they have been washed in the blood of Jesus that cleanseth whiter than snow. (Revelation 7:13-16.)

The inscription upon the bells of the horses shows that the business life of God's people is to be holy.

The ton must be a holy (*whole*) ton and the yard must measure thirty-six inches.

A false balance is an abomination to Jehovah: but a just weight is His delight.—*Proverbs 11:1.*

The best grade will not be on the outside of goods only, for the eye of man; for the measure of quality will not shrink or fall short, any more than that of quantity.

It will measure up to the standard in every way when every worker makes his work holy unto the Lord.

Then business will teach Holiness—the true Holiness of being and doing—which will spread until the entire community shall catch it.

Holiness is also to rule in the minute details of the home-life of the people, for the Prophet tells us that:

Every pot in Jerusalem and in Judah shall be holy unto Jehovah of Hosts.—*Zechariah 14:21.*

Then the cooking utensils will not be used for food which God has forbidden, because it is unclean and will defile the body. (Deuteronomy 14:1-20.)

Such are swines' flesh, oysters, etc.

God tells us of people who call themselves Holy but walk "in a way that was not good, after their own thoughts," and eat swines' flesh, and "broth of abominable things is in their vessels." (Isaiah 65:2-4.)

The brand of Zion on goods must mean "Holy unto the Lord," and the humblest worker in Zion must be a preacher of True Holiness.

The world is tired of spurious holiness.

Multitudes are hungry for God and True Holiness.

We ask you, dear reader, to help Zion Literature Mission to give this Gospel of Holiness to the world—the only Gospel that the Word of God teaches.

Mrs. Sarah C. Passmore, of Pretoria, Transvaal, South Africa, writing under date of October 24th, says:

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—God does hear our humble prayers, although we have no officers who can lay on hands.

My little boy had influenza, a low fever and a very sore throat a while ago.

At the same time, my little four-year-old granddaughter had inflammation of the lungs and fever.

She was very ill; she had been given up several times by doctors when taken in this way before; but this time our Deacon from Johannesburg was here, and he and all of us prayed for the children.

They were both healed.

Lifted Close to God by Reading Zion Literature.

Miss Anna T. Adams, 10 South Middle street, Charlotte, North Carolina, says:

I thank you very much for the Zion Literature you sent me. I gained much faith in reading it.

I found my mistake in praying. I did not know how to ask God's Will to be done in me.

I have read the circulars over and over, also LEAVES OF HEALING, and am much uplifted.

I am so close to God when reading, that I feel His power and love in my whole being.

The following extract from the letter of Miss Collett, Dunkirk, Notts, England, gives testimony to blessing through LEAVES OF HEALING:

My father had a very deficient education, but since we have been receiving LEAVES OF HEALING in our home, he has read it carefully through each week, and he is now able to read very well.

He is a changed man altogether, and, I believe, converted, as God has healed him distinctly three different times.

BLÄTTER DER HEILUNG is being greatly blessed to many people throughout Europe.

Some have written to Zion and have received healing through the prayers of the General Overseer.

Some have been healed through their own prayers, after seeing that Jesus is just the same today.

A minister of the Gospel in Bohemia has been brought into the light of the Full Gospel through reading BLÄTTER DER HEILUNG and boldly stands for the truth.

He writes that he is studying the English language so as to be able to read LEAVES OF HEALING.

He is willing to obey God in all things, and says he has come to the place where he would rather be a street-sweeper than to stay in the apostate churches.

Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending January 24, 1903.

1767 Rolls to.....Hotels of Europe, Asia, Africa
1078 Rolls to.....Germany
237 Rolls to..... Austria
1043 Rolls to.....Various Countries
Number of rolls for the week 4,125
Number of rolls reported to Jan. 24, 1903. 2,603,001

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PRAISE AND TESTIMONY MEETING

REPORTED BY S. D. AND E. W., AND A. W. N.

THREE THOUSAND PEOPLE sat in the Chicago Auditorium Lord's Day afternoon, January 25, 1903, and heard distinctly the words of the General Overseer and Overseer Jane Dowie, although the speakers were at the time over two hundred miles away.

The words had been spoken on the day before into a graphophone. What was an unheard-of and unthought-of impossibility only a score of years ago, was now an accomplished fact, so well-known, that it was accepted with little more than passing comment.

It had become known, as a means for reproducing public speech, largely through Zion.

The voice which now spoke through this wonderful little machine was the first ever heard proclaiming the truth of God through its medium.

The General Overseer of the Christian Catholic Church in Zion, the pioneer in the use of the graphophone for public addresses, is still practically the only speaker to use the machine in this way.

His graphophone addresses have been heard, not only in Chicago, but in other American cities, especially in the West, in New Zealand, in Australia, in South Africa and on shipboard on the high seas.

It is significant and fitting that this Messenger of God should thus lead in the use of this invention for the sending forth of the Message of God's Covenant, the truths of the Everlasting Gospel, and the proclamation of the near approach of the time when he himself, as that "Strong Messenger," foretold by Jesus, the Christ, through the Apostle John, shall stand where he can be heard, "upon the sea and upon the earth," and declare "there shall be delay no longer." It is fitting because God has sent him with a Divine commission to make use of the revelations of the Hidings of His Power, now being so rapidly made, for the spreading of the Gospel of the Kingdom, ere the King shall come.



After the usual exercises of praise and worship with which the principal services of the Christian Catholic Church in Zion are opened, conducted by Overseer John G. Speicher, Deacon E. A. Parsons, who had charge of the two graphophones on the stage began the reproduction of the General Overseer's testimony.

Clearly and distinctly, so that they could be heard throughout the great building, the well-beloved tones of the General Overseer's voice rang out, calling all the people to praise God in Zion's Marching Hymn, "We're marching to Zion."

When this had been sung by the congregation, the General Overseer was heard to read, very impressively, the 43d chapter of Isaiah from the 8th to the 13th verses. In response to the call of God's Messenger, given through the graphophone, those who had been saved and healed and cleansed and kept and blessed by the Power of God in Zion, arose and testified as God's Witnesses in the words of the prophet, saying, "It is truth." Then briefly, but with power, came the personal testimony of the General Overseer. It made a deep impression upon the thousands of hearers, who sat in perfect silence throughout. Every intonation and expression in the sweet voice of Overseer Jane Dowie was beautifully preserved and almost perfectly reproduced by the graphophone as her testimony was given.

It was a wonderful testimony, simply and directly told in a manner which carried it into the hearts of the hearers.

The testimonies of God's witnesses who were present in the Auditorium, followed.

Hundreds upon hundreds arose, with faces bright with joy, in response to the Overseer's call for the testimonies of those who, but for the power of God in Zion, would have died.

Several individual testimonies were then given.

Wonderful indeed were the mighty works of God, the Father, in the Name of Jesus, in the Power of His Holy Spirit wrought in the spirits, souls and bodies of those who testified.

The same note of praise and thankfulness to God for His Messenger, and for Zion, rang through the words of every one of these witnesses.

Chicago Auditorium, Lord's Day Afternoon, January 25, 1903.

Services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium, 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.

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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, Overseer Speicher 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 Healtn among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 35th chapter of Isaiah, the Psalm of Salvation, Healing and Holiness, and triumphant entry into the Zion above, was repeated by congregation, at the close of which all joined in singing a verse of "Marching to Zion."

Prayer was offered by Overseer George L. Mason, after which Overseer Speicher presented the petitions of the sick, sinful and sorrowing.

The Overseer then led the choir and congregation in chanting the Disciples' Prayer.

The announcements were made by Overseer Speicher, and the tithes and offerings received.

The General Overseer, through the graphophone, then announced Hymn No. 151, which was sung.

He then read very impressively in the 43d chapter of Isaiah, from the 8th to the 13th verses.

He then spoke through the graphophone, as follows:

TESTIMONY OF GENERAL OVERSEER.

The Christian Catholic Church in Zion, obeying the Command of God in this Wonderful Prophecy for the Latter Days, is gathering all nations together under the Banner of Zion.

In this Assembly of God's people it is probable that more than Fifty Nations are represented.

On a recent occasion in the City of Zion I found there were sixty-six Nations represented.

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The Banner of Zion now floats over many Gatherings throughout the Continents of America, Asia, Africa, Australasia, Europe and many of the Islands of the Seas.

It is a Joyful Privilege which permits my Voice to be heard in this Assembly; and, although invisible in body, to be present with you in spirit, and to utter my Testimony among the many thousands of God's Witnesses in Zion today.

Month after month and year after year, for ten years, in this city of Chicago, we have brought forth our witnesses, and justified our teaching and our practice as believers in the Everlasting Gospel of Salvation, Healing and Holiness through faith in Jesus, and in that New Covenant, which God, our Father, has made by the Spirit through His Son, which brings Redemption to His people in spirit, soul and body *here and now*, from all the Power of the Enemy.

Thousands of Witnesses to God's Healing Power.

Ye who are here, and are God's witnesses, rise and obey the Command and say—

"'It is truth!'"

(Thousands of people throughout all the great Auditorium in response to this call, rose to their feet.)

Standing as you are now, doubtless, in this Assembly, in the Chicago Auditorium, let me repeat the words which I have already read:

Ye are My witnesses, saith Jehovah,
And My servant whom I have chosen:
That ye may know and believe Me,
And understand that I am He;
Before Me there is no God formed,
Neither shall there be after Me.
I, even I, am Jehovah;
And beside Me there is no Savior.

I ask you again in the presence of God to say, as His witnesses—

"'It is Truth!'"

(Like a great surge, the voices of the people rolled up in response to the General Overseer's call through the graphophone.)

Although I am hundreds of miles away from you in body, I know that you have responded to this call, and thanking God for it, I ask you to resume your seats.

Why is it that of all the churches in Chicago, in America, yea, in all the world, it would be impossible, probably, to duplicate this Gathering?

Let me answer this question in the prophetic Word of God:

I have declared, and I have saved,
And I have showed,
And there was no strange god among you:
Therefore ye are My witnesses,
Saith Jehovah,
And I am God.

No Strange God in the Christian Catholic Church in Zion.

This is the answer, that in the Christian Catholic Church in Zion there has been "no strange god."

Therefore, God has raised up witnesses who can declare this; who can show "former things" hidden for many centuries from the people of God by ignorant and false teachers, who have preached to the people "another Gospel," who have shown the people "a strange god," who have explained away a "salvation that saves to the uttermost," who have "transgressed the laws," "changed the Ordinance," and "broken the Everlasting Covenant."

But, thanks be to God, we can answer to the Messengers of the Nations:

Jehovah hath founded Zion,
And in her shall the afflicted of His people take refuge.

I rejoice that I am enabled, not only to point to the thousands of witnesses now present, but to the tens of thousands and hundreds of thousands whom God has raised up all through the world, through my ministry, to proclaim the infallibility of the Laws of God, the unchangeableness of His Ordinance, and the unbroken and unbreakable nature of His Everlasting Covenant.

I rejoice, also, with my beloved wife, whose words will also be heard in this assembly, that I am enabled, as I approach the close of my fifty-sixth year, to witness in my own person to the glory of God, my Father, of Jesus, the Christ, my Lord and Savior and of the Holy Spirit, my Cleanser and Keeper, the Glorious and Eternal Triune God, that I have been Saved and Healed, and that I am Kept, by the Power of God through Faith unto an "Uttermost Salvation."

Passing through, as I have, many long years of toil and trial and triumph, I am enabled to say in this assembly of God's people:

Thanks be to God,
Which giveth us the Victory through our Lord Jesus, the Christ.

Reality of Union and Communion with God in the Christ.

The Reality of my Union with God in the Christ, and the Reality of my communion with God in prayer through the Christ is witnessed for by One infinitely greater than I: it is witnessed for by God, the Holy Spirit *within me*, by God the Holy Spirit *within you*, by God the Holy Spirit *within the spirits, souls and bodies of multitudes throughout the world*, and it is witnessed to by many who have passed into Heaven, and who are witnessing before the Throne of God.

With all these witnesses on earth and in heaven—we join in the Song of the Redeemed—

Unto Him that loveth us, and loosed us from our sins by His blood;
And who made us to be a Kingdom,
To be Priests unto His God and Father;
To Him be the glory and the dominion for ever and ever. Amen.
Behold, He cometh with the clouds;
And every eye shall see Him,
And they which pierced Him;
And all the tribes of the earth shall mourn over Him.
Even so, Amen.

Exercise of the Divine Gifts of the Spirit.

Rejoicing exceedingly in this opportunity, therefore, of adding my witness with yours, not only in my official capacity as the General Overseer of the Christian Catholic Church in Zion, and as Elijah the Restorer, but as a humble member of the Body of Christ, I gladly witness that from my childhood I have known God, my Father, in the Christ as the Savior of my spirit; and that for nearly forty years I have known Him as the Savior and Healer of my spirit, soul and body; and that for nearly twenty-eight years I have been used by the Holy Spirit in the exercise of many Divine Gifts, especially in the "Word of Wisdom," the "Word of Knowledge," "Faith," "Gifts of Healings," and "Workings of Miracles."

To God alone I give all the glory, from whom is all the Power.

And now, beloved, "Let your light so shine before men" that you will fulfil the Law of God, so that they who see and hear your good works and words shall glorify—not you, not me, not a Church, and not a Creed—but shall glorify your Father who is in Heaven.

Magnify your Savior in all your lives, for He redeemed you by His blood through the Grace of the Holy Spirit, who is our Comforter and Guide.

Christ the King is leading Zion and is making us to be a "kingdom and to be priests unto His God and Father."

Zion must establish Cities of God amidst every Nation and Government on earth; Zion must send forth a Restoration Host to every land and people; and Zion must prepare the Way for the Coming of the King in His glory.

The Christian Catholic Church in Zion stands before all the world today, not only to witness to the Salvation of the spirit, of the soul and of the body, but to witness that the Christ is King over all Kings, and that His Kingdom is an Everlasting Kingdom, and that we are Working, Watching and Waiting—"Till He Come!"

"Till He Come!"—Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, "Till He Come!"

When the weary ones we love
Enter on that rest above,
When their words of love and cheer
Fall no longer on our ear.
Hush! be ev'ry murmur dumb,
It is only, "Till He Come!"

Go forward, O Zion!

Be pure! Follow after Peace!

Be gentle and considerate to All Men!

Be merciful: For your Father in Heaven has been merciful to you; and He is *kind to all*, even to the unthankful, to the evil and to the unjust.

Bring forth Good Fruits, O Zion!

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Therefore sow good seed daily in your homes, your business and wherever you go.

Good words and good deeds make happy days, quiet nights and joyful lives.

Be impartial in your words and actions, speaking and acting as under the Ever-present Eye of God.

Be honest, true-hearted and absolutely sincere in all your lives—hating hypocrisy.

Sow, beside all waters, in righteousness, the Seeds of Peace and Love—and everywhere, be Peacemakers.

Go forward, O Restoration Host of God in Zion! carrying the Message in these Times of the Restoration of All Things to All Men in All Nations—the Message of God's Everlasting Covenant of Peace.

The Dawn has come, the Shadows are fleeing away and the Night will soon be gone.

Children of God in Zion—Children of Light—Rejoice!

Go forward and be ready: for the King will soon appear, and take you into the Rapture, and bring you back to reign with Him throughout the Millennium, and then to Dwell with Him forever!

Overseer Jane Dowie then spoke, through the graphophone as follows:

TESTIMONY OF OVERSEER JANE DOWIE.

"After listening to the exceedingly comprehensive and graphic address which the General Overseer has just delivered to you through the Graphophone, I am at a loss to know how to speak to you.

"But as he has asked me to give my Testimony I must say a few words.

"It is always a pleasure to speak of what God has wrought, and if we did not tell of His wonderful works, and give praise to Him, the very stones would cry out against us.

"Surely goodness and mercy have followed us all the days of our life, and we shall dwell in the House of the Lord forever.

"For many years we have believed and taught that Jesus, the Christ, came to take our infirmities and bear our sicknesses.

"It has been our joy to see many thousands of His children who have believed and received this Truth, and we have heard them witness to a perfect Salvation for spirit, soul and body.

"We can testify today that we know that these Witnesses speak the truth when they say that they have been healed through faith in Jesus.

"From a little child I have believed in God, the Father of our Lord Jesus, the Christ, as our Heavenly Father, and in the Christ as our Redeemer, and in the Holy Spirit as our Sanctifier.

"When so young that I wondered what those long words meant, I was so taught; and as soon as I knew that God intended us to be redeemed from all the Power of the Evil One, I trusted in His love who gave up His Only Son for this sinful world.

"But not till I was about twenty-four years of age did I know that the Christ had borne our sicknesses, and that he had provided a Full Salvation for our bodies as well as for our souls and spirits.

"From that time I have had no other physician than Jesus the Great Physician. What He did not do we knew no man could do; for He has all power in heaven and on earth.

"No drugs have ever been given in our family, and we rejoice to be able to testify that God has healed all our diseases and given us daily strength to do the work He has committed to our care.

"With my husband and son today, I rejoice to say that we are all in good health.

"I trust that God will give us life for many years to come, to enable us to do our part in the extension of His Kingdom and in the destruction of the kingdom of Satan, whose works are Sin, Disease, Death and Hell.

"Our precious daughter, Esther, who was with us last year, and who is now with the blessed ones in the Zion above, would wish, if she were here, to add her testimony to ours today.

"We know that it is well with her, and that she is now serving God in Heaven, with those who have washed their robes, and whose names are written in the Lamb's Book of Life, because she overcame death and conquered through the blood of the Lamb.

"Our prayer is that those who listen to these words may be as well prepared as she was for God's service, either on earth or in Heaven."

Testimony of Overseer Speicher.

Overseer Speicher then said:

Beloved friends, we have had the great joy of listening to the testimonies of the General Overseer and Overseer Jane Dowie.

They are wonderful testimonies.

It is a wonderful thing that a man should have taken upon himself to blaze the way through the primeval forest of the densest human ignorance and stupidity; and that for twenty-eight years, walking almost alone, he has been able to go through this forest, and that he has been able to bring so many people out with him into that Highway of Holiness, even Jesus, the Christ.

Saved from Death Through the Ministry of John Alexander Dowie.

I am impressed this afternoon that there are many here today, who can say with me that, had it not been for this man, John Alexander Dowie, and the teaching that he has given us, and the prayers that he has offered for us, we would, a long time ago, have been lying in our graves. Those who believe, humanly speaking, that they would today not be in this Auditorium, or on the face of the earth as living beings, had it not been for our General Overseer and his teachings and prayers, please stand. (Hundreds rose in all parts of the house.)

Do you believe today that had it not been for John Alexander Dowie, under God, you would be lying with your bodies cold in the grave?

Voices—"Yes."

Overseer Speicher—May God be praised!

Wonderful! Hundreds and hundreds of people whose lives have been saved, and many whose spirits have been saved through the Preached Word of God's Servant.

God's Messenger has revealed to the world the Old Way, the Highway of Holiness.

There are many ways in the world.

The Story of a Calf-path.

About three hundred years ago, it is said, a calf, just a common, ordinary, every-day calf, wandered through the forest on its way home.

It went just as any ordinary calf would go, in a crooked way, around this tree, around that one, back and forth; it did not make much difference how it went.

Finally it got home.

The calf has long been dead, but hereby hangs a tale.

The next day after the calf went through the forest, a dog, a common dog, followed in the track of that calf.

On the afternoon of that day an old bell-wether went in the track of the dog and the calf, and took the flock of sheep winding back and forth and back and forth around the stumps, over the hills, traveling about three miles in order to go one.

The next day a hunter followed in their path, and then travelers came and followed the hunter.

By-and-by horsemen went through the forest, and they followed the same old trail, not knowing any better than to go in the path of the calf.

In time this calf-path became a lane for the farmers, and the farmer's lane finally became a village street.

Then it became a busy thoroughfare of some large town, and finally the main street of a metropolis.

You have only to go down to Boston to find it so. (Laughter.)

Is not that the story of humanity generally?

Humanity follows the traditions of men, afraid to go away, or carelessly follows in the path of some calf, when all the time there is a plain, beaten path only a little way distant.

But people are so blind, or so foolish, that they will not investigate.

Story of the Medical Calf-path.

About a hundred years ago there was a man by the name of Hahnemann.

He had been a common, ordinary boy, and had gone to common, ordinary schools.

Wonderful to tell, however, he believed he had found a new way of healing.

One day, in studying some old *materia medica* translating it from English into German, he found that it was claimed

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that Peruvian bark, from which quinine was made, would heal ague, chills and fever.

He did not understand how it would heal ague.

He decided, one day, that, although he did not have the ague, he would see what effect this Peruvian bark would have upon a healthy body; so he took a large dose of quinine.

Of course it gave him chills. He got the ague. It would make any man have the ague if he took enough quinine.

He came to the conclusion, therefore, that because a big dose of quinine would give a well man ague, therefore a little dose would be a good thing to heal the ague.

He experimented in the same line with other medicines.

By this means, he established the great school of *similia similibus curantur*, the Homeopathic school of medicine.

For a hundred years, men and women all over the world have been following in that old, crooked path.

Where have they gone?

They have gone to their graves, dying just the same as those who took the medicine of the other schools.

An Older Medical Calf-path.

A few thousand years ago a man by the name of Hippocrates learned that there was potency in strong drugs. He advocated the use of strong drugs, and would prescribe drugs for the people for so much per prescription.

That always comes in; it is so much a prescription, and the people have to pay whether they are healed or not.

A man took a prescription to the druggist the other day—I think it was in Chicago, but I am not quite sure.

He was partially deaf.

When the prescription had been filled and the medicine handed over to him the purchaser asked, "How much is it?"

"Seventy-five cents," said the druggist.

"All right," he replied, and handed out five cents.

"Seventy-five cents," the druggist shouted.

"Five cents," the man said; "I gave you five cents. Why don't you take your money?"

"*Seventy*-five cents," the druggist repeated.

The old deaf man began to get angry.

"Well," the druggist said, "go on, you old fool, I have made two cents on you anyhow." (Laughter and applause.)

I think the old man got cheated in the bargain.

Now, there are a great many crooked paths for healing in the world today, and they are all calf-paths.

Blessings Through Breaking Away from Old Traditions.

I desire to show you what following the old traditions means to the world.

I am thankful that we are not afraid to break away from the traditions of men, and get back to God.

I am thankful that the doctrine taught in Zion is not the doctrine of man, but that it is as old as God.

It is the Everlasting Gospel—the Gospel of a Full Salvation for spirit, soul and body.

I am thankful that this man of God was sent of God into this country and into this city to show again to the world the Way of Salvation.

It is such an easy Way.

It is such a beautiful Way.

No unclean thing shall pass over it.

It is so sweet and so clean.

There is no stinkpot in it at all.

There are no whisky saloons on that Way.

There are no dens of infamy on that Way.

It is so safe for the children to travel over.

Is it, however, safe for your children to go to the drug-store for a bottle of medicine?

There is no safe way but the Highway of Holiness, even the Christ, who is the Way.

We have met to tell what God has done for us.

The Overseer then called for Witnesses to come upon the platform, and a large number responded.

PRAISE AND TESTIMONY.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable, O God, in Thy sight. For Jesus' sake. (Amen.)

Eliza Clark and Charles E. Clark, of Thirty-third street and Enoch avenue, Zion City, Illinois, then gave their testimonies. These are given in full on pages 450 and 451 of this paper.

Healed of Palsy and Other Diseases.

Mrs. Sallie A. Mullins, 281 Fortieth street, Chicago, Illinois, said: "God has saved me, and brought me out of bondage.

"I have been sick several times, and He has healed me.

"I had a sty on my eye, and He has taken that off.

"I had a palsied arm.

"I could not walk.

"I could not lie in bed without having my arms stretched out, or over my head.

"I heard of Zion, went to the Divine Healing meeting, and, in answer to prayer was healed.

"Next morning, when I got up, I got breakfast, swept the floor, and I have been working ever since.

"I am perfectly well."

Healed of Cancer of the Breast. Blessings in Family.

Mrs. Fielding H. Wilhite, Zion City, Illinois, said: "I am glad to be among God's witnesses this afternoon; for had it not been for the goodness of God I am very sure I would not be here today.

"About four years ago, six months after the birth of my youngest daughter, a growth began to form in my left breast.

"It grew slowly at first.

"Then it began to grow more rapidly; and in April two years ago my husband brought me to Zion Home.

"Well, my breast had grown very rapidly, and was very large. I think it was three or four times its natural size.

"It was very dark blue.

"It gave me some pain, although God wonderfully kept me from very great pain.

"Through the personal teaching of the Elders and Overseer Speicher, I learned to have faith in God.

"One Lord's Day afternoon, at the time when the General Overseer was praying for the sick, my tumor passed away almost instantly, and my breast healed very nicely.

"It was well until I received a very severe blow upon my breast, by three or four wires wound together.

"It began to grow very rapidly again.

"That was in August, 1902, immediately after Zion's Second Feast of Tabernacles.

"I went to the Divine Healing meeting one Tuesday afternoon, and after the teaching that afternoon the General Overseer prayed for me.

"I resolved then and there that I would trust Him even if I saw no evidence of healing.

"My prayer went up to God with his prayer, that He would give the healing. I claimed it from that on.

"My breast grew worse; but I had confidence in God that it would be healed, and held on to Him.

"I was sick in bed, it grew so much worse.

"We wrote to the General Overseer for prayer on a certain day.

"On the day that the General Overseer prayed for me I sent for Overseer Speicher.

"He came, prayed for me and taught me.

"He said that the mercies of God were fresh every day, and although we had asked so often before, we must put that all aside and ask in confidence today.

"We did so.

"He and my husband then left the house.

"They had not been away very long, not more than fifteen or twenty minutes, before the trouble passed from my breast, and it healed up.

"It looks more natural, more healthy than it has looked in a long time.

"God has been good to us and blessed us all along the way.

"I have been in better health than I have been since I can remember.

"I can do more work now than I have been able to do in a long time.

"God has blessed our family.

"He has given us two Zion babies and has kept us in health.

"He has healed four of our little ones, two of the youngest in answer to the General Overseer's prayer at the hour of prayer. I thank God for His goodness."

Overseer Speicher—May God be praised.

I take great pleasure in introducing to you Judge M. B.

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Webb, formerly judge in chancery of Tennessee, a real old-time Southerner.

Learns God's Way of Healing Through Little White Dove—Healed of Severe Diseases—Wife Healed.

Judge Webb said: "I am very glad to stand before thousands of people to give testimony for my Master.

"I was a witness for the Devil for a long time.

"I was a medicine fiend for about twenty-five years.

"I used to tell my neighbors that certain medicines would heal them.

"But I thank God that as time rolled on, and before I could make my exit from this world, that God showed a Better Way, a Sublimer Way, a True Way.

"When I was in Florida last winter, a year ago, with my sick wife, I ran upon LEAVES OF HEALING, and began reading about Divine Healing.

"I did not give much credence to that, because I had been taught all my life that all that the Bible said about Divine Healing applied to the spiritual man, and not the natural man.

"The following September I came to Chicago on legal business with the Illinois Central Railway, and, stopping near the depot at the Hotel Normandie, I found that I was in the midst of Zion people.

"I bought twenty or thirty sermons—little pamphlets—took them to my room.

"I read one through, and that sounded well to me.

"I said to myself, 'it is late, but I will look at the few words of the next one.'

"I read that one through.

"How many I read I do not know; in the wee small hours of the night I found myself reading the General Overseer's sermons.

"I read a great many of the General Overseer's sermons.

"I had an interview with Elder Excell, who taught me the truth of Triune Immersion.

"Through reading LEAVES OF HEALING and A VOICE FROM ZION, I became convicted of the sinful error of the life which I was living.

"I had been what the world calls a Christian for about thirty years.

"I had stood in the pulpit even, in the absence of the preacher, and talked to the people. I had read my Bible prayerfully and diligently.

"I was trying to be a good man.

"Last August I came to Chicago on business.

"The doctors had told me before I left home that Mrs. Webb could live but a few days.

"She had lung trouble.

"On Saturday after our arrival, the General Overseer prayed for my wife and myself.

"My wife went home a well woman.

"Before we left home she could not walk to her daughter s who lived four or five hundred yards from us.

"We very frequently would have to hitch up to take her.

"She could walk but a few steps, but after her healing she walked anywhere she wished to go.

"I thank God that I came to Zion.

"When I was a boy I was almost an invalid.

"In my youth I was not strong, and but for nerve and determination no doubt I would have succumbed to my afflictions long ago.

"I have been very near death three or four times.

"Previously to my coming to Zion I had been taking medicine for twenty-five years.

"When I came to Zion I laid aside my medicines.

"I have been healed of several maladies.

"As a result of measles I was afflicted with a torpid liver.

"During the past fifteen or twenty, or twenty-five years, I could not go forty-eight hours without taking medicine for my liver.

"Since coming to Zion I have taken no more, and my liver has quit bothering me.

"It gives me no trouble whatever, unless I eat too much, like a great many men will sometimes—let their appetites run away with their judgments.

"As a consequence of a torpid liver, I had sick headache periodically, once or twice a month.

"It would bring me down almost to death.

"The doctor would put morphine in my arm.

"I would succeed in getting over that spell in a week or two, but in three or four weeks I would have another one.

"Thank God, since the General Overseer laid his hands upon me and prayed, I have had but one headache.

"On one occasion I slept in a draught, and woke up with a very severe headache.

"I went up and one of the Deacons laid his hands on me and prayed for me.

"My headache went away, and I have not had liver trouble since.

"The worst affliction from which I suffered was trouble with a crippled hip.

"About twice every three years I would have a spell with that hip—an internal swelling.

"I would have to have an operation performed to take away the pus which would form, and then it would go down.

"The doctor would come and give me morphine all day and all night, keep me under the influence of it, give me medicines in one form or another and use poultices.

"Finally he resorted to the knife.

"After so long a time I would get over the spell.

"A year ago, when I had trouble with it, the doctor thought I was gone.

"I knew nothing for several hours, was absolutely oblivious to all around me.

"I came to Zion last winter.

"Climbing the mountains with some land speculators, looking at some timber, hills, valleys, I hurt my hip some way or other, and it swelled again.

"I wondered what to do.

"I determined not to take medicine.

"I said, 'by the grace of God, I will trust God even if I die. I will not send for another doctor. I will never take another drop of medicine, and I will never have a knife placed on me again. If God does not heal me I will die.'

"I determined, by the grace of God, I would not, and I did not.

"I was in bed perhaps half a day, but I was as yellow as a pumpkin, all poisoned with the matter.

"I went on praying to God, and wrote to the General Overseer to pray for me.

"I suppose I was ill for a day, and that is about all.

"I did not allow the knife to be used, did not use medicine, and I got well.

"I did not suffer much.

"When I get sick I ask the Lord to heal me, and I do not need to go to medicine

"This is only a part of the wonderful story.

"I could not begin to tell you all.

"I am a little like the man who went duck hunting.

"He went duck hunting and came back with no ducks.

"'What is the matter, John?' some one asked; 'why didn't you bring any ducks? There are plenty of ducks; the lake is full of them. Didn't you have your gun? You are a good marksman?'

"'I will tell you,' he replied; 'every time I would level my gun on one duck another one would swim in the way.'

"So when I attempt to tell you one thing another slips right in the way.

"I could stand here and talk to you until tomorrow night, and I could not tell you all the blessings God has given me since I have been in Zion.

"I thank God I have known Zion.

"I thank God for His Healing Power and Keeping Power.

"I thank God that I am a member of the Christian Catholic Church in Zion.

"I was a member of another church for about thirty years before I became a member of the Christian Catholic Church in Zion.

"I thank the Lord that He brought me out of the Apostate Church into Zion.

"I thank the Lord that He taught me how to get well without medicine."

A vocal duet was then very sweetly sung by two young lady members of Zion White-robed Choir.

Wonderfully Healed when Dying of Kidney Disease, Bladder Trouble and Threatened Blindness.

Andrew Taylor, Zion City, Illinois, formerly of England and Ireland, said: "I now live in a city where there are no stinkpots; no drinkpots.

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"These are two things from which I have been saved.

"Two years ago the General Overseer went to England.

"Notwithstanding lies to the contrary, told by the ungodly, he did not leave until his work was done; until he had sown the seed which is now bearing fruit in hundreds and thousands of lives.

"My wife and I were both mockers then.

"We both mocked the idea of Divine Healing.

"I was a sufferer from the age of fifteen years with kidney disease and bladder trouble.

"I employed fifteen doctors in England and Ireland.

"I have had none in America and I never will! (Laughter.)

"My own doctor, who treated me for years in Ilford, Essex, told me that, at a very outside figure, providing I was very careful, I might live for ten years.

"I tried to insure my life, for the sake of my wife, in most insurance companies in England and Scotland.

"I failed in this, as even my own private physician could not get me through.

"I tried in America, in New York, then.

"They gave me an examination and told me that I was in a very bad state of health, and the sooner I saw a specialist the better.

"I saw that specialist and it cost me a lot of money.

"In the end I was as bad as before I saw him.

"All the other insurance companies to which I went refused to give me insurance.

"I was troubled about how to provide for my wife.

"My physician told me to save as much as I could for I was becoming worse.

"I had three operations in the hospitals.

"The doctor sent me home with the word that I would be blind.

"I was a young man starting life.

"It was the Devil's lie, for now I have excellent sight, thank God!

"They said that I could not get better.

"Life became intolerable; I had nothing to live for.

"I had been an indifferent man.

"My brother, in Ipswich, whom I happened to call upon, pointed me to Jesus, the Savior, the Healer and the Keeper of His people. I mocked him.

"I bought a Bible, and studied it up for myself.

"I got a few copies of LEAVES OF HEALING. They showed me the Scriptures.

"The one particularly which helped me was the 5th chapter of James.

"I went home, knelt down by my bedside and asked my Father to heal me.

"God graciously forgave my sins and healed my body.

"Our little one was also raised up in answer to prayer.

"Its eyes were practically closing and glazing in death.

"The next morning in answer to prayer the eyes were as bright as stars, and it is one of the finest little children in Zion City." (Applause.)

Saved and Delivered from Tobacco, Alcohol and Morphine Habit.

M. W. Lawrence of Zion City, formerly of Boston, Massachusetts, said: "I used to travel one of those Boston calf-paths about which the Overseer was talking.

"The Devil led the calf, too.

"I praise the Lord for an opportunity of saying a word.

"If there are any here who are personally addicted to evil habits or who have dear ones who are addicted to them, it is to them I desire to say a very few words.

"Two years ago this month I was a drunkard, a morphine-eater, and a user of tobacco in all forms.

"I was used to eating, on an average, 175 grains of morphine a week.

"I have taken fifty-eight grains before breakfast, and drank anywhere from twelve to fifteen whiskies a day, according to the amount of money I had.

"I took the so-called Keeley Cure twice.

"I resorted to all forms of so-called religions, which we have in Boston in such large numbers—Spiritualism, Christian Science, Mental Science, and so on.

"I dabbled in them all, and found that there was nothing in them for me.

"True religion I knew nothing about.

"The Full Gospel, presented to me through LEAVES OF HEALING, touched me, because it offered me Salvation for my body, which I needed very badly.

"Overseer Mason went to Fitchburg, Massachusetts, and left some copies of LEAVES OF HEALING there.

"One of these LEAVES was sent to me two years ago.

"It contained the testimony of Conductor Rice.

"I saw there a man who had been addicted to the drink appetite and to the cocaine habit.

"There was a testimony which meant something to me.

"I believed it and accepted God as the Healer through Jesus the Christ.

"He saved me first, and then He healed me.

"From that time I have not had the slightest return of the appetite for either liquor, morphine or tobacco.

"I praise the Lord that I am a member of the Christian Catholic Church in Zion, and that I am permitted to live in Zion City and make paper boxes for Zion City, and for God."

Overseer Speicher—The Devil did not know what he missed when he gave you up.

Mr. Lawrence—"I hope he misses me now." (Laughter.)

Saved from Sin and Delivered from Saloon-keeping, Drunkenness, Gambling and Other Vices.

Edward Boylan, Zion City, Illinois, said: "It gives me great pleasure to speak a word in praise of God for His goodness and mercy to me.

"Seven years ago I was a sinner, a user of tobacco, a drinker of beer, whisky and alcohol, a gambler, a saloonkeeper, and a stinkpot, in the worst degree.

"I praise God that he has delivered me from all those things.

"I have no desire in my heart for any of them, nor have I had for years.

"If the desire came up before me I would go to God in prayer, and ask Him to give me strength to resist the vile use of the nicotine poison.

"I could not quit it in my own strength.

"When God showed me that if I trusted Him whatsoever I asked for that would He do, He gave me the strength to overcome it.

"Two years ago last summer I caught cold.

"It settled on my lungs and developed into quick consumption, from which I was very ill.

"It was because there were things in my life which I had promised God when I came into Zion that I would make right.

"When I got to Zion I was not willing to give them up.

"God brought me to the place where He showed me that I would have to make all things right or die.

"I said: 'O God, I will obey.'

"God healed me in answer to Elder Fockler's prayer.

"I give God all the praise and glory."

Healed of Internal Diseases, Hip Trouble and Insanity.

Eliza Boone, 3220 Dearborn street, Chicago, Illinois, said: "I praise God first of all for His Son whom He sent, that by His blood we could be cleansed from all unrighteousness.

"I also praise God for the great spiritual blessing which He has given me and for the way my eyes have been opened to obey and to keep His commandments.

"I had been sick with a pain in my limb for twenty years prior to the time I was healed.

"I had two operations.

"After the first operation I did not seem to get any better.

"After I went home I had an issue of blood which lasted sixteen months.

"I suffered many things of many physicians.

"After the sixteen months had passed I went out to do a day's washing, as I wanted to earn something to live on.

"I was so weak I felt as if I would fall.

"I returned home that night and said to my friend that I believed something had happened.

"I went to see a doctor, and he said that I would have to go to the hospital in order to stop this issue.

"I went back to the hospital and underwent the second operation.

"I was sick for many months.

"I had treatment of all kinds for the brain.

"The only hope the doctor had of saving my mind was to bleed my arm and take away a quart of blood every four or six weeks.

"Something happened to my limb, and he said that he would

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have to scrape the bone. I was driven into insanity, raging and tearing.

"Nevertheless I believed that God would save me.

"I would get in a terrible rage and the people in the house would have to get out of their beds and get me into bed.

"The Devil kept me in a constant fit all the time.

"I went again to a hospital to be examined.

"The doctor there asked me who operated upon me.

"I told him, Dr. Robinson.

"'Why,' he said, 'he is the finest surgeon in Chicago. He knows more about the human abdomen than anybody living.'

"'Well,' I said, 'I am his wreck; I do not care what he knows.'

"I went home, and the following Thursday I had the hardest spell I ever had.

"Finally, I heard a voice saying: 'You need teaching.'

"It came to me to go to Dr. Dowie's. So we went down.

"When we got nearly there I could scarcely get off the car.

"Just as soon as I stepped inside the door of Zion College and Divine Healing Home, it seemed to me that something had come near me, I never felt like that before.

"I sent word up to Elder Cossum, and he sent word back that he would see me in about twenty minutes.

"He came down and read to me the 5th chapter of James.

"I prayed in my heart that God would put it in his heart to pray with me.

"He laid hands on my back and head and prayed for me.

"He said: 'Do not look to me for healing, I can do you no good.'

"When I went home I felt that something had happened to me.

"I felt so light that I could scarcely stay on the ground.

"I did not know what had happened to me but I was so glad.

"Then it came to me that I was healed, and I went out and told the neighbors."

Overseer Speicher—You are healed?

Mrs. Boone—"Yes.

"I thank God for saving me from my sins, and giving me power to do what is right; and for the blessing He has given me.

"I am stronger than I have been for twenty years.

"I ask God to bless Zion."

Overseer Speicher—All who desire to follow the Christ, stand.

(Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Help me to do right. Help me to obey Thee. Help me to forsake the World, the Flesh, and the Devil, and to walk in the Highway of Holiness, that I may be clean and pure in Thy sight. For Jesus' sake. (*All repeat the prayer, clause by clause, after Overseer Speicher.*)

Then, while all stood with bowed heads, the voice of the General Overseer was heard from the graphophone, in the well-known words of the

BENEDICTION.

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

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.

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $110 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, 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
February 1, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Message:
UNVEILING THE METHODIST APOSTASY
LECTURE NO. 3: *The Confusion of Its Foundation.*
PRELUDE: *The Methodist Massacre of the Innocents; an Examination of the Allegations of the Northwestern Christian Advocate of January 21, 1903.*

All Welcome Seats Free Free-will Offering
CHRIST IS ALL AND IN ALL

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Early Morning Meeting in Shiloh Tabernacle

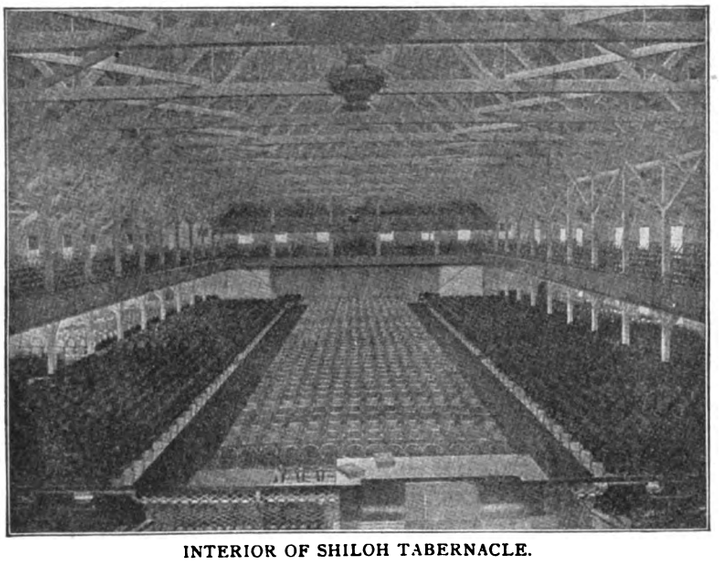
REPORTED BY E. W., E. S., AND A. W. N.

WITH the story of the year's unprecedented prosperity scarcely yet told, a story teeming with figures which baffle the imagination; a story of bounteous harvests, of fabulous riches mined from the earth, of unparalleled fruitfulness of farm and field, of an extraordinary era of commercial and industrial prosperity, the Voice of the Prophet of God is heard, ifted in warning and admonition.

Through the din of the factories, above the noise of the engines and motors, the looms and spindles, the wheels and hammers, the Message of Elijah the Restorer, given to God's people gathered together in Shiloh Tabernacle on the first Lord's Day early morning meeting of the new year, January 4, 1903, may yet vibrate around the world. After the close of the solemn service, which was attended by an audience entirely filling the ground floor of the immense building, many persons from a distance took the sacred Consecration Vow of the Zion Restoration Host.

Again was the 17th chapter of St. John the portion of Scriptures read by the General Overseer to his people.

Like a many-sided prism, have the Prayers of the Christ, as interpreted by the leader, become.



INTERIOR OF SHILOH TABERNACLE.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Zion City, Illinois, January 4, 1903.

Service was opened by Congregation singing Hymn No. 422:

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory
To receive from the world "His own."

CHORUS—O Lord Jesus how long, how long,
Ere we shout the glad song,
Christ returneth; Hallelujah! Hallelujah!
Amen, Hallelujah! Amen.

The General Overseer read from the 17th chapter of the Gospel according to St. John, beginning with the 11th verse.

And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.

While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the Son of Perdition; that the Scripture might be fulfilled.

But now I come to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.

I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the world.

I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the Evil One.

They are not of the world, even as I am not of the world.

Sanctify them in the Truth: Thy Word is Truth.

As Thou didst send Me into the world, even so sent I them into the world.

And for their sakes I sanctify Myself, that they themselves also may be sanctified in Truth.

Neither for these only do I pray, but for them also that believe on Me through their word:

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.

To name any part of the Church by the name of the Ordinance, as the Baptist church, or by any other name than "the Name that is above every name," is sin.

You might just as well call it the "Lord's Supperist" church.

While the Ordinance of Baptism can only be fully received by us once, we have the joy of knowing that we can receive the Lord's Supper a great many times.

Therefore, if you are very fond of the Lord's Supper—and it is a very desirable thing to be fond of—you would have more reason to call a church the "Lord's Supperist" church than the Baptist church.

General Gordon the day before he went to Khartum took the Lord's Supper in four churches.

He took great joy in partaking of the Lord's Supper.

He got up early and took early Communion with a number of churches. He might have been called a "Lord's Supperist."

That would have been as proper as to call him a Baptist or Congregationalist.

The Congregational Church! Is the Church the property of the Congregation or of the Christ?

The Prayer for Unity Is as Perfect and Complete as the Godhead.

The purpose of that prayer is not merely the blessing of the believers in their perfect union with each other and with God, but Christ declares the purpose in the words, "that the world may believe that Thou didst send Me."

It is the lack of this Catholicity, this Oneness of the Whole Church, which has brought about the Apostasy of today. The Church lacks Unity not only in love, faith, hope and doctrine, but also in practice. This lack of Unity has caused the multiplication of denominations which are simply names of human associations and not of Divine organizations. To denominate is to name.

To Name Any Part of His Church by Another Name Than That of the Christ Is Sin.

To call His Church by the name of a country, as the Church of England, is sin.

It is not the Church of England; it is the Church of God which the Christ purchased with His blood.

It is the Christian, and the Catholic or Universal Church.

That is no human name that can rightly be given to it.

The Presbyterian church is not the church of the presbytery. *Presbuteros* (πρεσβύτερος) means an elder, and the Church of Christ is not a church of elders, although many Presbyterian, and other elders, act as if they thought it was their own private preserve, and it is impossible for them to imagine any other messenger of God having a message to their flocks, unless he wears a Calvinistic gown and has swallowed the Westminster Confession of Faith.

It is not a Presbyterian church, if it is the Church of God.

Episcopal church!

The word *Episkopos* (ἐπίσκοπος) is translated bishop or overseer.

It is not the church of the bishops, if it is the Church of God.

This Prayer for Unity Demands a Unity of Name.

There are a great many people in the world who are now becoming very seriously impressed with the wonderful Unity of our name. They cannot break into that at all with any

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well-founded charge of its impropriety. In the first place it is Christian.

In the second place it is Catholic.

In the third place it is Church.

As the Christ is the Name above every name, by which alone we can be saved, through which alone we dare to go to God, win every victory, triumph over every sin, and present every prayer to the Father, surely we may be permitted to call it the Christ's *Ecclesia*—that is Gathering or Church.

As for the word Catholic, it is the most beautiful word I know next to that of Christian.

Catholic means Universal, General, and has the idea of Unity.

Catholic Was the Word Used from the Very Beginning to Describe the Church.

In the Apostles' Creed we say: "I believe in the Holy Catholic Church."

That is when the Church of God is cleansed by God through faith in the Christ, and by the Power of the Spirit.

The great prayer of our Redeemer, to which I intend to continue to direct your attention in these morning meetings, is a prayer for Unity.

There Must be Unity With God.

He does not pray for Unity with one another only; that is a poor thing.

If our Union is only with one another, it will produce a certain amount of strength; but there is no cohesion of a permanent character in that which is only human.

The prayer of the Lord is not only that they may be one, but:

That they may all be one even as Thou Father art in Me and I in Thee; that they also may be in Us.

The Unity is not only with one another, but, above all, with God, in whom alone Unity can find Perpetuity.

The purpose is:

That the world may believe that Thou didst send Me.

The world will not believe that God sent the Christ until the Church presents a United Front, and gives a United Testimony.

This is the cry of a great many mean, little, miserable sectarians: "Oh, I believe in the church which is quite independent.

"Therefore, my father, my brother, my sister, three neighbors and I form a church, and we are independent of every one and everything."

What is going to happen to you if there should be a split? (Laughter.)

Story of the Break-up of an Independent Church.

My friend, Dr. Guthrie, of Edinburgh, knew a very dear, good man, an elder of his church.

He was a fine fellow and did magnificent work, but he became one of the P. B., that is "Plymouth brethren."

He withdrew from the church and united himself to a gathering of the Plymouth Brethren on George IV. Bridge, Edinburgh.

It was a large gathering.

There he was a shining light.

There were a number of shining lights, and quite a number of them who thought that they shone brighter than the other lights.

They were all teachers

They had no pastors, because they were all pastors.

Any man could stand up and say anything he liked.

Some of the shining lights had to put down some of those whose light was darkness in their opinion, although they never called it their "opinion," always declaring that they had "the mind of the Spirit."

This caused a violent split, and the large gathering was broken into two halves.

This elder of Dr. Guthrie's went off with one-half to a Gathering in Nicholson street.

They formed an *ecclesia* which they declared was "pure," and would have nothing to do with the apostates of the other gathering.

About three months after, the gathering in Nicholson street had a split.

They formed two hostile meetings.

By this time a split which was nearly into two parts again reduced the number with whom our friend went to about twenty.

They were all shining lights; they were the whole thing.

They went on for about a year, and *they* had a split.

I do not believe that there were more than ten left with our friend.

Then *they* had a split.

To my certain knowledge—it is no joke—that man, his wife, his son-in-law and his daughter had a meeting, and they composed the entire congregation.

They celebrated the Lord's Supper, and then *they* had a split. (Laughter.)

When Dr. Guthrie met his old elder one day he said: "Where are you worshiping now, David?"

He replied: "The old wife and I just break bread together, and eat the Lord's Supper, and pray, and sing, and we have a meeting together."

"But, David, if you two have a split, what will become of you?" Dr. Guthrie asked.

"Well," he said, "I will just have to *meet* with the Lord alone."

That is what it comes to where there is no order, no rule and no authority.

You will have endless splits until it gets down to you and the old woman, and probably you will have a split, too.

That is the effect of individualism as applied to Church organization.

It is an absurd thing.

Organization is the Protection of True Independence and Liberty.

Disorganization is the destruction of independence, and the reduction of it to an absurdity and to weakness so great, that the Devil can easily destroy the whole thing.

The Devil has no difficulty in defeating a church which has no organization and is under no authority.

The General Overseer then read from the 21st verse of the 17th chapter of John to the end of the chapter.

After Hymn No. 430 was sung, prayer was offered by the General Overseer, at the close of which all joined in repeating the Disciples' Prayer.

The Unity of the Body of Christ.

Beloved friends, I desire to say a few words to you this morning preparatory to a number of short discourses on Unification which will be based upon the rest of the prayer.

A Terrible but Sometimes Necessary Prayer.

While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the Son of Perdition; that the Scripture might be fulfilled.

The reference there is to the 7th and 8th verses of the 109th Psalm:

When he is judged, let him come forth Guilty;
And let his Prayer be turned into Sin.
Let his days be few;
And let another take his Office.

Is is a terrible thing for any man to pray that for his enemies.

If a man were to pray that for his enemies in the spirit of revenge, as perhaps even good men have been led to think they could pray acceptably, it is sin.

There are mysteries in connection with such a prayer as this.

I have had occasion in the course of my life to pray some terrible prayers.

It is an awful thing to pray for a judgment, and to know that you are going to be answered.

Sometimes there is no other way in which the work of God can be guarded than in that way.

A Prayer for the Destruction of the Flesh.

The Apostle, whose beautiful chapter on Love—the 13th chapter of first Corinthians—which is a very Pæan of triumphant Love, wrote severely concerning two who had sinned deeply.

They were impenitent, and were a curse to the Church.

He said:

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

That was a distinct prayer that, as to the flesh, these people might perish.

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He did not pray that their spirits might be lost, but that they might be cut off from life on earth, and curse the Church no more in the flesh.

It is a terrible thing when an apostle has to pray that prayer.

There was no other way open to Elijah, the Destroyer, than to pray that it might not rain; and it did not rain.

Drouth a Terrible Calamity.

A drouth is one of the most awful calamities which can ever visit a Nation.

Then year after year the heavens are as brass; all the springs dry up, and the river courses are hot and arid.

I have seen dry river beds in Australia.

You might have found a little water by digging down for many feet, but there was not a drop of water on the surface of watercourses which I had seen brimming up to the banks.

It was an awful thing to pray that it might not rain, and year after year see that prayer answered.

Nevertheless, there was no way left by which that Nation might be brought to God but by that prayer.

A Warning of National Peril.

I do not wish to say anything rash.

I believe, however, that we are rapidly approaching a time of drouth and of national peril in this land.

It will not be this year, and it may not be next year, but when it comes everything is ripe for terrible consequences.

The Commonwealth of Australia has passed through such a period, and the story is a very sad one. But her time of drouth is passing away.

When it comes to this land it will be different.

There the population is homogeneous.

The foreign population is small.

Probably seventy or eighty per cent. of the people in Australia are British born, or Australian born.

Therefore with the accumulation of many years of wealth they have been able to tide over a long and terrible period of drouth.

When this land is struck by a drouth, however, famine will almost immediately come to unprovided millions.

The hand-to-mouth condition of millions of people who can scarcely be out of work a week without bordering on starvation, will rapidly become so terrible, unless the wisdom and resources given by God are used to provide for the Emergency, that there are going to be Terrible Times in America, such as the world has never seen.

Prayers for America Answered in the Past.

I am not led to ask God to prevent this drouth.

I have prayed, and prayed publicly, that God would avert the terrible calamity to this land of National Repudiation of its debt, and that the shameful proposition to pay private and individual debts in a debased silver currency should be defeated.

I prayed that God would bless the land and establish the standard which He had given throughout all generations for Israel as a standard of financial value, the standard of Gold.

I prayed that prayer when there was great National Peril.

I fought that fight on my knees.

I did my part in wheeling all in Zion into line upon that question, almost without a single exception.

God has answered prayer ever since in a wonderful manner.

That prayer was offered before the election of William McKinley to his first term of office as President, as the pages of LEAVES OF HEALING for 1895 and 1896 prove.

I tell you frankly that the time is fast approaching when this Nation will have to deal with the question of the Recognition of God in its Constitution and, therefore, in its Government and Legislation.

If this is, as alleged, a Christian Nation, then an infidel, or Antichristian, man or woman, has no right to act as a judge, juror, or executive officer or legislator in any part of the United States of America or its distant possessions or protectorates.

If this Nation will not recognize God in its Constitution, then it must take the consequences of the damnation that will inevitably follow. I say that frankly.

Call to God's People to Prepare for Coming Famine.

I say to Zion far and wide: Realize upon your outside properties and securities, and get together and let us create gold reserves, if not here, elsewhere.

I do not care to go into details now, but we must get ready for this time of peril, so that when it does strike this land, God's people in tens and hundreds of thousands will be gathered in and be protected by their real and practical Union with God and with each other in All Things.

This has to be done upon a large scale all over the world.

The Children of Perdition must perish—no man, not even the Christ, can save a man who *will* be a Judas Iscariot. Such people must "go to their own place" for the time being, and that, most certainly, is not heaven.

There is no possibility of the Church of God being planted with a Judas in its midst as an apostle.

Judas has to get out every time.

No people can be powerful where Children of Perdition, who will do wrong, are permitted to remain.

I vow before God and you that I will not suffer a liar, a thief, a harlot, a mocker of God, or a whoremonger to remain in Zion one hour longer than it will take to get him out.

You can make up your mind that

This Year There Will be Very Stern and Very Swift Discipline.

Last year I waited in vain for alteration in the conduct of some, and it has only increased my sorrows, and endangered the City of Zion, and the purposes for which we came together here from all parts of the world.

I have a man in prison now whom I had to send there on New Year's Eve, who has the Devil in him up to his eyes, and whom it would have been a positive danger to have left at large after threatening different persons in a dim, vague way.

After I had been dealing with him very kindly he came in and threatened me.

I did not care about the threat, but I wanted to save that man from committing murder, because I saw it in his eye when he threatened me.

I had been giving him good counsel.

He is absolutely insane; but his insanity has much downright mean devilry about it.

I have borne much with that man during the past year.

I was cleaning up things all day on the 31st of December, and I am cleaning them up still.

A mother wrote to me yesterday, begging for another opportunity for her son, who is only twelve years of age.

He is a bright little fellow, and the slickest, sharpest little devil of a thief and liar that ever you saw.

He had infected others who were present before me and had been taught to steal.

That was not the first offense, but was one of many.

The mother who appealed to me has neglected her children.

She has gadded about this town, and has been rebuked for her talk, talk, everlasting talk!

The boy has again and again become a criminal, and I will not keep so wilfully wicked a child in Zion City—I would sooner leave a young tiger or wolf to roam about the streets of the City of Zion.

His mother can have the alternative of sending him to the Reformatory or out of this city to his father.

There are people here in Zion whom I shall have to pray God Almighty to be allowed to be removed from this earth, unless there is an immediate change—sometimes I think they are like salt which has "lost its saltness," and are, as our Lord Jesus said, "fit neither for the land nor for the dung-hill." What else then can be done with them but to "cast them out?"

They are of no earthly use.

There are some of you sitting in front of me who quarrel continually like devils, instead of lovingly forbearing with one another, and helping one another. There are very few—very few—to whom these words apply; but two are two too many in the City of Zion.

People in the City of Zion will have to live at peace with each other.

You are a curse to your children, to your neighbors and to each other.

You cannot stay here to be a perpetual curse in Zion and, therefore, you must do better, or depart into cities where you can do as you please, and where there are too many like you, for any one to disturb you in your luxury of serving the Devil by making home a hell.

Son of Perdition Cannot be Protected Against Himself.

The Lord Jesus, the Christ, guarded every one that God gave Him, except the Son of Perdition.

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He could not guard him.

He could not protect him against himself for he would be a devil. He first became a thief.

He had the bag, and he thought he would make a little money "on the side" by stealing. He was an apostle outwardly, and a cowardly, envious, greedy, malignant thief and betrayer inwardly.

Perhaps some of the money which he appropriated was part of that which the wise men had given to Mary at the time of Jesus' birth.

Possibly they were using that money to help pay the expenses of the Apostolic band.

He also stole the money which Mary of Magdala, and Joanna, the wife of Chuza, Herod's steward had given to Jesus for His own use and for the poor.

From this he degenerated so far that when he thought Jesus' time was at an end, he sold Him to His cruel, bloodthirsty enemies for thirty pieces of silver.

This year if I find a man in Zion who is stealing, from God or man, he must go at once. I will count a man as a thief who "robs God" by keeping back his tithes from the Storehouse, just as much as if he robbed his neighbor's cupboard.

If we do not get him away, he will sell us for silver.

He will betray us with a kiss.

I cannot guard a Son of Perdition against himself.

We did not form a city to be composed of goats and sheep.

I am determined they shall all be sheep and I will have every goat out to the utmost extent of my power.

If you are going to live the life of a dirty, stinking goat, you cannot remain in Zion City.

I desire to know of any wrong-doing before it is too late to render assistance and, if possible, avert calamity.

I am determined that, even though we may have to get strangers to stand and build our walls, we shall have honest work done.

Some strangers who have stood to build our walls have acted a good deal more honestly than some people who profess to belong to Zion.

There have been workmen here in this place who have made no profession of Christianity who have done a far better day's work than a few unmitigated humbugs who have had to be watched all the time, and also some who have wanted wages as expert and fully qualified workmen when they were not.

There are not many faithless, but there are some.

Filth of a World's Fair.

The other day a workman gave me the alternative of doing what he wanted or of his leaving Zion. I only answered him and all like him in a few words at a Wednesday evening Rally —and he has gone.

He has gone down to St. Louis to help to build up that World's Fair City.

St. Louis is now just like Chicago was before the World's Fair, a stinking cess-pool for all America, and a more horrid moral quagmire, into which every filthy thing from every part of the world is pouring.

That is what a World's Fair means.

It is Vanity! Vanity!! Vanity!!!

The man who leaves Zion City to go to the St. Louis World's Fair to help to build it up, will be kept out of Zion City.

If he thinks he can come back in the spring and work here, he is mistaken. He will have to stay out.

We do not want him in the City of Zion when the Devil has got through with him at St. Louis.

He cannot do that kind of thing with Zion.

The Christ could not guard the Son of Perdition. It was impossible.

Right through all the ages, prophecy had come regarding Judas, and all who do the same thing.

The 109th Psalm will make matters very clear to you.

When we get rid of Judas and he has gone to his place, then we have a real people.

I do not believe we have as many Judases in proportion, or anything like it, as Christ had in the Apostolic band, for He had one out of twelve.

I would have my hands immensely more full of trouble if in Zion City one out of twelve were bad.

There have been two or three out of every hundred, at the most, and they cause great trouble.

I have been patient and considerate, and have endeavored to do my best, forgiving again and again, but this is the Last Warning.

If Any One Steals, He Must Go.

It is stealing when a man gets twenty, thirty, or forty cents an hour for his labor, and fools away a good part of that time. He is a thief, stealing Zion's money.

It is becoming a very serious thing to waste time, for there are about 1,500 persons at present in mid-winter drawing regular incomes from Zion's Funds; and sometimes we have had a pay-roll of more than double that number.

A Lesson to Zion Workmen.

Fifteen minutes out of a whole day's work lost in idleness by a thousand men whose pay is thirty cents an hour makes a total loss of $75 per day, or $450 per week, or in fifty working weeks it would amount to the large sum of $42,500 a year. Think of a loss to Zion of that sum for every thousand men who fool away in gossip, or idleness, only fifteen minutes out of each working day.

Now, thirty cents an hour, and more, is earned by every good carpenter in Zion; and if I have 2,000 men who idle a quarter of an hour out of each day, then they have robbed Zion of $85,000 a year.

I do not for a moment imagine that I have any such number of thieves in Zion: for I am sure that I have thousands of most conscientious workers in all departments of Zion.

But we have some *who like to fool away five minutes about three times a day*, and the man who abandoned Zion City for Vanity Fair was one of them.

I sustained his foreman and the superintendent of construction in their action in his case—so he went to the City of Vanity to work for Messrs. HATE-GOOD, LOVE-LUST, LIVE-LOOSE, BEELZEBUB AND COMPANY, who are very old BUILDERS OF WORLD'S FAIRS as all the world knows.

I grieve for those who will leave Zion City for the City of Destruction, but I will not allow them to remain on the roll of the members of the Christian Catholic Church in Zion.

I tell all whom it may concern that they cannot remain in our fellowship and work for the Devil.

I object to pay them for robbing Zion by idling away the time for which Zion pays.

No man will be protected in doing wrong because he is a member of the Christian Catholic Church in Zion.

The fact that you are a member of Zion will not be an excuse, but it will be an aggravation of your offense.

You sinned against light and knowledge.

I am so glad that I have a people who are so true to God as a whole, who support me in this administration.

We are asking God this year to build up Zion, so that we shall come out of the year with great work done for God, and with large Reserves of Power for the years that are to come.

Spiritually your power will be as it is in all your work.

A man cannot be a dishonest man six days in the week, and an acceptable worker for God on the Sabbath.

He will be a curse in Zion Restoration Host or anywhere.

Let Our Unity be Complete.

It is these useless and wicked individuals who keep the Unity from being perfected.

The Unity will come when we get rid of the disuniting power.

The eleven disciples were weak but they were genuine; and they were stronger by getting rid of Judas Iscariot, and on the Day of Penticost God gave them Matthias in his place.

You can do anything with a people who are really genuine.

They would never sell their Master, neither would they take money for His life.

The disciples were weak and they fled because they had not received, at that time, the Holy Spirit within them.

When the Christ met them in Galilee after His Resurrection, He met eleven men who were real.

When the Holy Spirit came upon them, and the twelfth, Matthias, was added to their ranks, there was an Apostolic Band which was full of Divine Power.

They made the world believe, to an extent that never has been proportionately done since that time, that God sent the Christ.

We Want a Church Which Will Make the World Believe that God Sent the Christ.

Large numbers of people, through the work of Zion Restoration Host, are now believing that God sent the Christ.

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I had a letter yesterday from a lady who had been an infidel in which she thanked God that the infidelity of long years had all been swept away, and that she believed now that God did send the Christ.

He sent the Christ to her door when a Message from God was left there.

She read it, and that brought her to the Auditorium, and has brought her to the Christ.

She is now a member of the Christian Catholic Church in Zion.

May God bless you in making the people of Chicago today in thousands and tens of thousands to believe, as they see a United Band in Love, Purity and Peace, carrying the Message into the city, that God sent the Christ.

Let us consecrate ourselves.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. May I be at peace with all as far as in me lies. Let me live peaceably with all men. Give me power to confess anything I may have done amiss against Zion, or Thy servant, or against the law of honesty in any way, that there may be no further concealment, that all wrongs may be made right. Give me power to do right, to be a blessing to others. Let us be one in Spirit, in Love, in Hope, in Teaching, for Jesus' sake. May we be blessed in our work for Thee this day. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

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NOTES FROM ZION'S HARVEST FIELD

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

I WILL pour water upon him that is thirsty, and streams upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.—*Isaiah 44:3.*

THOSE who were present in Shiloh Tabernacle, Zion City, at the All-Night with God, 1902-1903, will long remember the showers of blessings which God in His infinite mercy caused to come down upon us.

We are glad to know, however, that these showers of blessings were not only given in Shiloh Tabernacle, but, in the different Zion Tabernacles where the faithful observed this occasion, God was present to bless. We take pleasure in subjoining the following reports:

Toronto, Canada.

Zion Tabernacle, Corner Queen and Victoria streets.
Elder-in-charge, Rev. Eugene Brooks, 137 Markham street.
Services Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

DEAR ELDER:—Our All-Night began at 8:30 with a Baptismal Service of great power and blessing.

While we were delivering the charge to the candidates, a Presbyterian lady stepped out from the audience and took her stand with the candidates, and was baptized the "same hour of the night."

The Misses Burgess sang several duets during the night, which were much enjoyed.

We spoke from Acts 28:22, on "What Zion is and is not." A long testimony meeting then followed.

I herewith enclose a few of the testimonies:

MRS. PERRY, Toronto Junction, Ontario.—"About six years ago a lump formed under my arm, and I was also suffering very much from rheumatism.

"I heard of the General Overseer and went and had him lay hands on me.

"I was instantly healed of the rheumatism, and after six months had elapsed the lump under my arm came off. I do thank God and praise His Name.

"I had not seen a doctor at all."

Elder Brooks—You did not merely dream that you had that trouble, did you?

Mrs. Perry—"No."

FANNIE FINCH, 143 Ontario street, Toronto, Canada.- "I praise God for many blessings. One thing which I had to fight the hardest was the giving up of oysters. I was exceedingly fond of them, and thought Zion was going just a little bit off the track when she denounced oysters. But praise God for victory! I no longer eat them, nor have I a desire to do so. I was healed of consumption, and God is blessing my family."

ISAAC RAINES, 27 Soho street, Toronto, Ontario.—"Some time last March, the two roomers whom we had in our house left.

"Among some articles which they did not take with them were two copies of LEAVES OF HEALING.

"I had heard of the teaching previously, and determined when I got those two copies, to give Zion a fair trial, and began to investigate.

"I read them thoroughly several times and then compared the teaching with the Scriptures. I found they corresponded.

"I failed to find anything evil in Zion.

"Shortly after this, some one gave me one of those little tracts 'God's Way of Healing,' and I enjoyed it very much.

"I wanted this faith for healing, but did not know how to get it.

"However, on the back of this little tract was stamped where you held your meetings.

"I concluded I would come and hear what you had to say.

"At this time I was suffering from stomach trouble, and had been for seven years.

"I thought it was cancer, but the doctors admitted they did not know exactly what it was.

"I came to your meeting, and asked Deaconess Burgess to pray for me.

"During prayer, it seemed as if some one was putting a pair of tweezers to the afflicted part of my stomach and trying to wrench something out. Then the first I knew the trouble had gone.

"I was not a member of Zion, but trusted God and was delivered.

"I was also a smoker, and after this continued using the tobacco, which I have no doubt had been making me sick.

"Since Elder Brooks prayed for me tonight, I have felt God's healing power. I have also given up eating pork, and thank God for victory over the tobacco habit.

"I was previously a member of the Methodist church. I have been baptized by Triune Immersion tonight."

AGGIE NICHOLSON, 81½ Marlborough avenue, Toronto, Canada: "I praise God for many blessings; for deliverance in childbirth, and for delivering my husband from the tobacco habit.

"I thank God for many blessings, and ask you to pray that I may always be faithful.

A. T. CAMPBELL, 964 Yonge street, Toronto, Ontario, Canada: "I thank God that He has taken the desire out of my heart for tobacco. Sometimes I have given it up for as long as three or six months at a time, but always started it again.

"Since reading LEAVES OF HEALING, I asked God to help me get rid of it, and I praise God for victory."

AGNES MINNS, Toronto Junction, Ontario, Canada.—"I do praise God for our General Overseer.

"I do not know where I would have been today had it not been for his teaching.

"Two years ago I was healed of a rupture which I had had from childhood.

"We have the promise that if we ask we shall receive.

"I have also been healed of bilious attacks.

"We trust our children to God, and have been much blessed."

Then came the communion and prayer, and while passing into the New Year all hearts were touched and sweetly subdued by the strains of "Pray, Brethren, Pray."

After the New Year's greeting, we had lunch and a time of sociability to digest it, and were then called together to hear Deaconess Burgess on the "Great Commission."

Out of a rich and full experience, she told in word and song how to "Go"—the blessing of going, and the success in going.

Then came Evangelist Brooks, who told us of "some remarkable healings."

She detailed with a Spirit-given power some of the wonderful healings recorded in Zion, which she knew personally.

After a short talk, we prayed for the sick, and closed at 5:30 a. m., and not one showed signs of sleepiness.

God has wonderfully blessed us with the incoming year.

With earnest request that all Zion pray that we may not fall behind in Zion's rapid march, and with prayer for Zion everywhere, I am your brother, EUGENE BROOKS.

Huntington, Indiana.

Deacon-in-charge, Samuel H. Creager, 78 Henry street.
Services held 10:30 a. m. Sunday; 7:30 p. m. Thursday, 78 Henry street.

The members of the Christian Catholic Church in Zion in Huntington, Indiana, held an All-Night Meeting with God, beginning at 10 o'clock New Year's eve and continuing until 4 o'clock New Year's morning.

Services began by singing, the Apostles' Creed was recited, the reading of the Commandments followed and prayer was offered by Deacon S. H. Creager.

After singing, testimonies and thanksgiving were in order:

MRS. STOVER.—"I thank God for the privilege of testifying to His goodness.

"I have been most wonderfully kept this past year.

"I was healed when nigh unto death. I find it pays to trust Him at all times.

"I have been blessed more in the three years that I have been in Zion than in all the forty years I spent in the Methodist church.

"I never knew what a genuine, practical, Christian religion was until I united with the Christian Catholic Church in Zion."

G. W. STOVER.—"I am thankful that God is so good to me.

"I thank Him every day for His protecting care.

"So many never think of what God is doing for them. I want to live closer to God every day."

Mrs. Creager testified to healing at different times, and among other things said: "I thank God that He has kept us free from sickness so long a time.

"We have had splendid health in our family almost all summer and fall.

"I have been able to care for our three small children and do all my own housework.

"My limb, which used to be four and one-half inches short, is but one and one-half short at present.

"I am stronger in every way since I came into Zion than I ever was before.

"I cannot praise God enough for a happy home.

"I love to read LEAVES OF HEALING and THE ZION BANNER."

After testimony meeting all partook of the Lord's Supper.

Prayer was then offered by the leader.

"Pray, Brethren, Pray," was sung, while we were kneeling before God, as the Old

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Year passed away and the New Year came in.

After two hours' intermission, the services began again and continued until 4 o'clock, with Scripture reading, songs, prayer, special requests for prayer, and prayer with laying on of hands for complete healing.

After singing, the friends were dismissed, feeling that God had wonderfully blessed each one in spirit, soul and body.

San Francisco, California.

Zion Tabernacle, 401 Valencia avenue.
Elder-in-charge, Rev. W. D. Taylor.
Services, 11 a. m. and 3 p. m. Sunday; 7:30 p. m. Tuesday; 7:30 p. m. Wednesday, and 7:30 p. m. Friday.

2224 HOWARD STREET, January 12, 1903.

DEAR GENERAL OVERSEER:—I have been thinking for some time of sending a message to the Little White Dove, but have neglected to do so until now.

We are thanking God for the New Year, and for the many blessings received.

Our All-Night Meeting on New Year's eve was the best meeting we have had during the two years we have been in San Francisco.

The chairs in the Tabernacle were all filled, and most of the congregation remained until morning.

The Old Year was closed and the New Year ushered in by observing the Sacrament of the Lord's Supper, and singing Zion's Consecration Hymn,

"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."

Not only did all join in the chorus of this song with their lips, but I am persuaded also that from the very inmost recesses of their hearts all were fully resolved to obey God and go wherever the Messenger of His Covenant should command.

After Zion's salute of "Peace to thee," and "A Happy New Year to all," the little company retired to the basement of the Tabernacle to partake of an ample repast that had been spread by the ladies of the Dorcas Society and their friends.

Services were resumed at 1:30 and continued with growing interest until break of day. All then returned to their homes, thanking God for Zion and such meetings as Zion alone could hold.

Zion in San Francisco is gaining all the time, and has been greatly favored in the last few months by various representatives from Headquarters.

First, we had with us, Deaconess Maloney and Mrs. H. D. Gardner, on their way to Los Angeles in the interest of Zion Lace Industries.

They were right from Zion City, and we enjoyed the few days' visit they gave us very much, for the beautiful thing about it was, that with the many conversations on the lace subject, the impression was always made by the speaker that this particular lace was being made to glorify God, and to extend His Kingdom.

F. D. Arrington did much good while with us, in both a business and a spiritual way, and all will be glad to see him come again.

We closed the Old Year by baptizing two persons by Triune Immersion, and we began the New Year by baptizing two more in the same way.

And still they come, for next Lord's Day we have announced a baptismal service again, when we expect to baptize others.

Your brother in the Christ, W. D. TAYLOR.

Paulding and Oceola, Ohio.

The teaching of the Word of God is that a man should bring his religion into his business, and make a business of his religion.

That the financial and ecclesiastical work of Zion go hand-in-hand is evident from the following letter from Elder C. B. Fockler, who is now working in the interest of Zion Securities and Investments.

Under date November 25, 1902, he writes from Washington Court House, Ohio, as follows:

Peace be to thee!

May the Spirit that guides into all truth, that comforts and gives life abundantly, be richly dwelling in you and all Zion.

God, our Father, has been blessing and lovingly guiding me, as His child, to places where poor weak humanity was in need of "a voice" that could speak, and of a life that could inspire with words and acts, that would help them to catch glimpses of the same loving Christ Spirit that dwelt in the Hebrew Carpenter, named "Jesus," long years ago.

Last Wednesday, at Paulding, Ohio, I was taken by our brother Reuben Geib to see a Mr. and Mrs. Harris, and found them just prepared by LEAVES OF HEALING for some more of the Living Water.

After some words spoken in the power of the Holy Spirit, we knelt, and God poured out His Spirit.

They were blessed, and gave me their applications for fellowship.

With a farewell greeting, I went on my way rejoicing.

I would have baptized them, as they were ready, only that circumstances would not permit.

Last Lord's Day I held services at Oceola, Ohio, at the beautiful home of our Deaconess Teeterick; and what a blessed outpouring of Life there was!

A large number of people was present, and deep conviction followed the words spoken in the power of the Holy Spirit.

At the close of the afternoon meeting, I had the joy of baptizing six in a beautiful stream of water, just as the golden sunset was upon us.

A crowd witnessed this scene, preserving the best of order.

In the evening services, the Fountain of Life again overflowed, and once more similar results were present.

Albert Philips desired to speak.

We gave him opportunity, and as for the first time in his life he openly confessed the Christ, the Holy Spirit came upon others, and we had a general inquiry meeting.

There was a deep movement of the Spirit of Truth in the hearts of all present.

We closed by having the Sacrament of the Lord's Supper.

One more man was ready to be baptized in the morning, and when the hour came, our dear Brother and Sister Philips were also persuaded by God to obey Him in baptism.

We thus had the pleasure of baptizing these three also, which made nine in all.

We believe that there would have been still others, had we been so situated that we could have continued the meeting for some days.

We desire, however, to record our thanks unto our Heavenly Father for His presence in us, and in the meeting here.

To Him be all the glory.

I praise God that He can take a poor, weak worm of this earth, and so use it, that the spirits of men are impressed; that they are taught their relationship to God and to their fellow men, so that they will brighten into Eternal Day.

How I praise God that He has taken the human mold of John Alexander Dowie and filled it with the spirit of Elijah, who was filled with God; and so our prophet is Elijah, the Restorer.

My heart is full of praise, and I should like to write further.

I hope soon to see you face to face. Give my love and confidence to the General Overseer.

God bless you all.

Freeport, Mount Morris and Other Illinois Cities.

Elder Percy Clibborn, a resident Elder of Zion City, sends us under date of December 30, 1902, the following report.

We rejoice in the healings that God wrought, and in the reclaiming of a lost one for God.

There is joy in the presence of the angels over one sinner who repenteth.

There is truly no greater work in the world than the Salvation, Healing and Cleansing of the people:

Peace to thee.

I returned yesterday from my visit to Davis, Freeport, Zion Postoffice, Sterling, Rock Falls and Mount Morris, Illinois, and I am glad to be able to report that I had the joy of realizing much of the presence and power of the Lord accompanying my ministrations in these various places, in converting and healing some, and in helping others to be more forward in the path of obedience in Baptism, in coming into the Christian Catholic Church in Zion, and in abandoning various hindrances in their spiritual life and power.

At Freeport, besides a private communion service at the house of Mrs. Wheeland, attended by eleven persons, we had two public services in the Leitz Hall.

At the farm of Mrs. Catherine Davis, at Zion Postoffice, in Carrol county, I held another meeting.

The meeting was arranged at her house instead of Mr. William Davis, about 200 rods away, because her grandson, John Davis, thirty-nine years of age, was too sick a man to walk the 200 yards up the hill to the other place.

Heart disease and lung complication, inability to breathe properly, and other troubles have kept him an invalid of late.

His feet and ankles were greatly swollen, also, and altogether he was in a bad plight.

But God answered prayer for him; the heart and breathing became all right, and the swelling in feet and ankles entirely disappeared, so that the following Sunday he was able to accompany his mother and grandmother to Mount Morris, about fifty miles away, for Baptism, nine miles of the journey being by wagon.

His mother and grandmother are sixty and eighty years of age respectively, so that three generations went into the water together.

At Sterling, I learned from Miss Elizabeth Capp, that her little brother, Clarence, five years of age, was apparently dying of pneumonia on the previous Sunday morning.

The fever went from 106 degrees down to apparently below ninety-eight degrees, or blood heat, and he was getting cold and stiff.

They thought he was dying.

Two days previously, however, she had posted a prayer request to the General Overseer; and just as the boy was apparently dying, he gradually began to improve, and is now about well again.

At Oregon, I visited a Mrs. Meyers, whom I had prayed for a month previously.

This lady has cancer, and has suffered much at the hands of the doctors, and has been taking as much as sixteen grains of morphine a day, enough to kill a dozen men.

A month ago, when I prayed for her, with laying on of hands, the pain and burning left her, and she threw her morphine into the fire, but was so racked afterwards with sleeplessness and the awful fight to shake off the effects of the morphine, that her husband, an unconverted man, bought her some more, and she began taking it again, although in smaller doses.

The pain began to return to the cancer a few days previously to my visit.

After prayer and the laying on of hands, all pain was again taken away and the morphine given up, and her husband is backing her up in it.

She has had a glorious victory over the morphine after a desperate fight of several days.

She drove over to Mount Morris on Lord's Day, and was one of the four I had the privilege of baptizing on that day.

She was the recipient of great spiritual and bodily blessing after the Ordinance.

The meeting at Mount Morris on Sunday, in which I was assisted by Deacon Sprecher, was a time of great power and blessing.

Apparent results of this trip were: One conversion, three gave up tobacco habit, one gave up morphine habit, two applications for membership, four baptized and one member Restoration Host ordained.

Several more have got to the fence—re-baptism and application for membership, and God is moving things all along the line.

There is a shaking among the "dry bones," but it will take lots of shaking to get a move on some of them.

I praise God because His Spirit is at work, and results will follow which I am sure will be glory to Him and strengthen the Christian Catholic Church in Zion in these places.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

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.*

THANKS be to God for a ministry in Zion in these Latter Days which is lifting up Jesus, the Christ, the Son of God to the sight of a sinful, sick and perishing world.

Thanks be to God for the wonderful Salvation which He is working out through the Christ, by the Power of the Holy Spirit.

Thanks be to God for the thrilling testimonies which are heard on all sides.

What would have been the records of the Church, and what would have been the effect on the world which "lieth in the wicked one," if through all the centuries the Church of God had presented the Christ as He really is—the Savior, the Healer, the Cleanser and Keeper?

What if the clear and thorough teaching now being presented in the Christian Catholic Church in Zion had always been presented in the Church of God, and God had found men true and faithful to His Covenants and Commandments?

The past is in the hands of Jehovah, and He will judge righteous judgment.

Zion thanks Jehovah that in these Last Days there is a leader in the person of Elijah the Restorer who is fearlessly declaring the Covenants of God, demanding a true Repentance and a full Obedience, and presenting the Christ as a living, present-day, personal Savior, Healer, Cleanser and Keeper.

The testimonies come with power, and yet are but a feeble expression of the depth of thanksgiving which is in the hearts of God's people in Zion.

Healed of Cholera Infantum, Constipation and Whooping Cough.

ZION CITY, ILLINOIS, January 20, 1903.

DEAR GENERAL OVERSEER:—We have felt for some time that we should send in our testimony to the many blessings which have come to us through Zion.

Especially do we thank God for the wonderful healing of our little girl.

She was very low with cholera infantum.

The neighbors said that she would not live the night through.

We telephoned to Deacon Christie of Binghamton, who came and prayed with her.

In half an hour the fever broke and she was breathing naturally.

She was healed of constipation in answer to your prayers, a disease from which she had suffered all her life.

She has also been healed of whooping cough and other diseases.

We have been greatly blessed in paying tithes.

Thanking God every day for Zion, and for our beloved General Overseer and Overseer Dowie, and praying God's blessing upon them, we remain,

Your brother and sister in the Christ,

(MR. AND MRS.) S. J. BOARDMAN.

A Welcome Christmas Gift.

1013 BURGUNDY STREET,
BALTIMORE, MARYLAND, January 14, 1903.

DEAR GENERAL OVERSEER:—I thank you for your prayers and thank our Heavenly Father for healing.

On December 23d I sent a request for prayer, and on Christmas morning I received an answer and my healing.

That was the best Christmas gift I received.

May God spare you and Overseer Jane Dowie many years.

Your little sister in the Christ,

HELEN VONDERHEIT.

God Is True.

WAUBAUSHENE, ONTARIO, CANADA,
January 14, 1903.

DEAR GENERAL OVERSEER:—I believe that it is my duty, it also is my joy, to tell of the power of God to heal and protect his believing children.

On December 18th while driving through the extensive lumber-yards at Victoria Harbor, the yard shunter with one car unexpectedly came up one siding.

I saw that I could not avoid being struck, but remembered no more until I recovered consciousness.

I was lying full length under a wheel of the car which had left the rails.

It was resting on my left shoulder in front of my arm.

My first words were, "God help me!" and I thank God that He did in a most wonderful way.

Had the wheel been allowed to go but a few inches further it must have crushed my breast.

As it was, it seemed as though I would suffocate with the pressure about my heart before I could be taken from under the car.

The car had struck the cutter, and I was thrown on the car and then had rolled off and under it.

My head, shoulder and arm were badly bruised, but God had been with me and kept all my bones, not one of them being broken.

I committed my body unto the care of the Great Physician and telegraphed you for prayer.

My arm was powerless and I was afterwards very weak, nervous and sore, but realized relief at the time you prayed for me.

By Christmas I had almost recovered from all the evil effects of the accident.

I praise God for His wonderful goodness, and for a complete deliverance.

I desire to live to praise Him and learn more of His love and lead others into the glorious light and truth.

I thank you for your prayers on my behalf, and pray that God's richest blessing may rest upon you and your family.

Your sister in the Christ, EMILY M. ARBOR.

Delivered by Power of God from Poisoning by Candy.

MILO, OHIO, January 15, 1903.

DEAR GENERAL OVERSEER:—With a thankful heart I give testimony to the healing power of God.

My daughter, who works in a candy factory, ate some candy, and was poisoned so that she could not walk.

She suffered severe pain.

God healed her of it all.

I praise His Holy Name for sending Jesus to estroy the Devil's work.

Your brother in the Christ,

SANFORD FRAZELL.

Healed and Kept by God.

319 ASHTON STREET, GRAND FORKS,
NORTH DAKOTA, January 14, 1903.

DEAR GENERAL OVERSEER:—I take pleasure in writing you a few words of testimony as to what Jesus has done for my wife and me.

On January 6th I came home feeling very sick.

I had a chill, and then headache and backache and fever.

I asked God to heal me.

I was healed almost instantaneously, but was left very tired.

Some years ago I was taken in the same way, and was ill four months.

Last night my wife was quite sick with high fever.

We prayed in the Name of Jesus that she might be healed, and tonight she is going about doing her work.

The Little White Dove is a great blessing to us, for it is all truth.

May God bless you and all Zion, and may you be spared till Jesus comes.

Your brother in the Christ, NAT SPROUL.

Blessed in Paying Tithes.

MITCHELL, SOUTH DAKOTA,
January 8, 1903.

DEAR GENERAL OVERSEER:—I wish to testify that I have been blessed in paying tithes, and that what I give I give gladly and not grudgingly.

I have also been blessed in reading LEAVES OF HEALING.

It is a great comfort to me.

Since I have read it, the Bible has become a New Book.

My greatest desire and prayer is that I may be a true disciple.

I want to live in Zion City some day where I can bring up my little girl where there is not so much wickedness.

Pray for me that I may continue faithful and also that the way may be opened for me to come to Zion City to live.

May God bless and keep you till Jesus comes.

(MRS.) HATTIE WALLIS.

God Answers the Prayer of Faith for the Dumb Animals.

775 WEST VAN BUREN STREET,
CHICAGO, ILLINOIS, January, 1903.

DEAR GENERAL OVERSEER: — "Peace to thee!"

It is with a heart full of joy and thanksgiving that I write to tell you that God heard and answered prayer for the healing of our horse, Clover, of lameness.

I wrote to you for prayer for her,

We praise God for the many blessings received through Zion teaching, and thank you for praying and for the kind letter which you wrote.

May God continue to bless and keep you till Jesus comes.

Your sister in the Christ,

(MRS.) M. I. RICKERT.

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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 Six Hundred and Sixty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Six Hundred and 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 at Zion City by the General Overseer			583
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)			3155
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5419		
Total Baptized outside of Headquarters			6060
Total Baptized in five years and nine months			14,589
Baptized since December 14, 1902:			
Baptized in Chicago, by Elder Farr	10	10	
Baptized in California by Elder Taylor	5		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Bpatized in England by Evangelist Cantel	20		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Missouri by Deason Robinson	5		
Baptized in Ohio by Deacon Yerger	10		
Baptized in Ohio by Elder Bouck	6		
Baptized in Pennsylvania by Elder Hammond	4		
Baptized in Washington, by Elder Ernst	1	70	80
Total Baptized since March 14, 1897			14,669

The following-named seven believers were baptized at Cincinnati, Ohio, Lord's Day, January 18, 1903, by Deacon W. D. Yerger:
Bichsel, Mrs. Millie.....941 York Street, Cincinnati, Ohio
Borches, Mrs. Anna.....924 Central Avenue, Newport, Kentucky
Colvin, Mrs. Lou.....302 Sycamore Street, Cincinnati, Ohio
Patterson, William T.....914 Findley Street, Cincinnati, Ohio
Plume, Henry.....1033 Mound Street, Cincinnati, Ohio
Putnam, Robert Hiner.....Military Park, Fort Thomas, Kentucky
Wirth, Mrs. Katherine.....1521 Race Street, Cincinnati, Ohio

The following-named five believers were baptized at Kansas City, Missouri, Lord's Day, January 11, 1903, by Deacon Charles E. Robinson:
Ball, Jesse.....2448 Woodland Avenue, Kansas City Missouri
Ball, Sarah E.....2448 Woodland Avenue, Kansas City, Missouri
Mills, Harlow P.....440 Boswell Avenue, Kansas City, Kansas
Skelton, Mrs. Grace.....514 Tracy Avenue, Kansas City, Missouri
Tenney, Charles E.....319 North Fourteenth Street, Kansas City, Kansas

The following-named five believers were baptized at Tailoress Hall, Cook Street, Auckland, New Zealand, Lord's Day, November 9, 1902, by Deacon J. Thomas Wilhide:
Hannant, Herbert G.....Manakaw Road, Epsom, New Zealand
Hannant, Mrs. Margaret E. B.....Manakaw Road, Epsom, New Zealand
Lelsfen, Mrs. Mildred.....Strand Lane, Parnell, New Zealand
Myles, Mrs. Beda Jane.....Hobson Street, Auckland, New Zealand
Smith, Mrs. Elizabeth.....Eden Terrace, Auckland, New Zealand

The following-named six believers were baptized at Cardiff, South Wales, Wednesday, January 7, 1903, by Evangelist H. E. Cantel:
Casey, Mrs. Ann.....39 Clive Road, Cardiff, South Wales
Glossop, Mrs. Elizabeth.....72 Clive Road, Cardiff, South Wales
Jarvis, Mrs. Mary.....11 Llanmaes Street, Cardiff, South Wales
Lloyd, George Herbert.....11 Llanmaes Street, Cardiff, South Wales
Lloyd, Mrs. Elizabeth A.....11 Llanmaes Street, Cardiff, South Wales
Turner, Mrs. Clara.....12 Corporation Road, Cardiff, South Wales

The following-named four believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Thursday, January 1, 1903, by Elder Gideon Hammond:
Berry, William J.....706 St. Peter, Baltimore, Maryland
Clark, George Jacob.....2630 Orianna, Philadelphia, Pennsylvania
Kissinger, Mrs. A. L.....1018 Franklin Street, Reading, Pennsylvania
Wartzenluft, Mrs. Gertrude.....Blandon, Pennsylvania

The following-named believer was baptized in Zion Tabernacle, Vancouver, British Columbia, Canada, Tuesday, December 30, 1902, by Elder R. M. Simmons:
Richardson, Mrs. Annie E.....1324 Howe Street, Vancouver, B. C., Canada

ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, FEBRUARY 18th or 19th.

God's Concern for the Poor.

1. *He hears their prayer.*—Psalm 69:29-36.
Sin somehow causes poverty.
The consequences of sin are felt.
Salvation delivers from the causes of sin.
2. *He sends good news to them.*—Matthew 11:1-6.
Christ brings good news to the poor.
He tells them of wealth.
He unfolds a Kingdom of Plenty.
3. *He offers them riches with the Christ.*—2 Corinthians 8:9-15.
He came to bring plenty to all.
He bore our poverty as well as sicknesses.
He creates a plenty for all His creatures.
4. *He chooses them to inherit His wealth.*—James 2:1-7.
The poor are ever near His heart.
The poor must not be discriminated against.
God can do much with the poor.
5. *He will supply their needs.*—Psalm 132:12-18.
The cruse of oil will not fail.
He makes the bread become plentiful.
His blessing means abundance.
6. *He will avenge them of oppression.*—Amos 5:5-20.
Poverty is on the increase.
Men oppress by raising values.
Men oppress by lowering wages.
7. *He will safeguard their rights.*—Psalm 140:6-13.
Vengeance is always the Lord's.
He will always defend the poor.
He will repay every loss sustained.

The Lord Our God Is a Defender of the Poor.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 22d.

Obligations to the Poor.

1. *Pay their wages to them promptly.*—Deuteronomy 24:14-16.
They need the little they earn.
He counts the value of his toil.
Such withholding is thoughtless.
2. *Be liberal towards them.*—Deuteronomy 15:7-11.
The poor must not be despised.
The poor must be encouraged.
The poor must be helped to help themselves.
3. *Do not take advantage of their necessities.*—Proverbs 22:17-26.
The poor are made to do unjust things.
They are compelled to forego privileges.
They are driven to terms of peace.
4. *Show them mercy wherever possible.*—Proverbs 14:21-31.
Help them out of the joy of your heart.
To oppress them is to mock God.
If you regard God you will care for the poor.
5. *Consider tender-heartedly their condition.*—Psalm 41:1-3.
Inquire into the cause of their condition.
Calculate what it all may mean.
Show them mercy and you will obtain mercy.
6. *See that they get their dues like other people.*—Leviticus 19:13-17.
The standing of every man is equal before the law.
A man's condition must not operate against him.
No favors in judgment—is a God-set rule.
7. *Consider the counsel they may sometimes give.*—Psalm 14:1-7.
The counsel of the poor must be heeded.
They have wisdom that is essential.
They know a side to things that others do not.
8. *Give them encouragement and help them along.*—Ezekiel 16:48-52.
The poor must be encouraged.
The needy must be helped.
God gives time and aid for these things.

God's Holy People are a Mercy-bestowing 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.

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An Endless Chain

DURING the Spanish-American War a young woman, living in a New Jersey city, wrote a letter to a friend of hers, requesting that the friend send ten cents to help defray the expense of installing an ice-making machine for the United States soldiers in Cuba.

She also requested that the friend write to ten of her friends asking each one to contribute a dime, and in turn to write to ten friends, making the same request of them.

The result was that the young lady who started the chain was overwhelmed with letters and dimes, receiving so many she was finally compelled to ask the newspapers of the country to request the people not to send any more.

Every copy of LEAVES OF HEALING sent out from Zion Printing and Publishing House has within it the power to start

An Endless Chain of Salvation, Healing, Cleansing, and Blessing

Each person who receives a copy of the paper, and is blessed by it, may pass the blessing on to ten others.

In some cases, the blessing of thousands can be traced along a chain of events set in motion by

ONE COPY OF LEAVES OF HEALING

Multiply the possibilities that there are in one copy of LEAVES OF HEALING by fifty-two, and then multiply the product by 100,000, and you will have the possibilities which may be realized when we have attained the mark set by the Watchword of Zion Printing and Publishing House for 1903

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING

EVERY ONE of the following persons received the wonderful blessings described, through reading LEAVES OF HEALING. Their stories can be found in full in the Volume and Number of LEAVES OF HEALING indicated. This is but a very small part of the list, which would fill every page of this paper many times.

❦ ❦ ❦

Cody, Sadie—
Instantly healed of Spinal Disease, Abscess, Tumor, and Shortened Limb. Volume I, Number 24.

Davis, Chas. O.—
Healed of Paralyzed Limb. Volume I, Number 28.

Schafer, Miss Annie—
Instantly healed of Idiopathic Muscular Atrophy. Volume I, Number 30.

Rogers, Azro B.—
Healed of Cancer. Volume III, Number 1.

Markley, Lydia—
Instantly healed of Paralyzed Limb. Volume III, Number 3.

Parker, Emma—
Instantly healed of a Terrible Affliction, Bloated and Disfigured. Volume III, Number 5.

Stern, Carl F.—
Instantly healed of Rheumatic Gout, Liquor and Tobacco Habits. Volume III, Number 23.

Adams, Wm. John—
Instantly healed of Hernia. Volume III, Number 24.

Bowers, Mrs. Mabel—
Instantly healed of Internal Trouble and Heart Disease. Volume III, Number 37.

Soule, Mrs. C. E.—
Healed of Cancer and Indigestion. Volume III, Number 36.

Ford, Rev. Freeman—
Healed of Nervous Debility, Dyspepsia, Indigestion, Constipation, Kidney and Liver Trouble. Volume III, Number 43.

Thompson, Mrs. J.—
Healed when dying of Cancer and Heart Failure, caused by an operation. Volume II, Number 1.

Wilson, Miss Ella M.—
Healed of Internal Abscesses, Tumors, Endometritis, and Retroversion of the Uterus. Volume IV, Number 4.

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Feb 18

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

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 XII. NUMBER 16. CHICAGO, FEBRUARY 7, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED AND RAISED UP WHEN AT THE POINT OF DEATH WITH FIBROID TUMOR OF THE PELVIC REGION.

A NOTABLE MIRACLE HATH BEEN WROUGHT!

The healing of this witness is one of the most notable Miracles wrought by the Power of God in Zion.

She was dying with fibroid tumor.

Her physicians said that she could live only a few days.

She was carried on a cot from Richburg, North Dakota, to Zion City, a distance of nine hundred miles.

She had to be carried twenty-six miles in a buggy to reach the railroad station at Richburg.

She arrived at Zion City alive, only through the Love and Power of God.

She had come to Zion City expecting to die because she thought it would be a clean, quiet, godly place in which to pass away.

She was carried into Shiloh Tabernacle on the cot on which she had been brought to the city.

She heard the teaching of Overseer Jane Dowie and the General Overseer.

She decided to trust God for Healing, and by His Grace to live.

The General Overseer prayed for 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. He commanded her to rise and walk in the Name of Jesus, the Christ. Trusting in God, she obeyed. Rejoicing in the Lord, she walked out of the healing-room and ascended the platform.



MRS. ISAAC E. MILL.

She gave her testimony in the presence of five thousand people, who had seen her carried into that room in her cot.

She has been walking and working and growing stronger ever since.

That great, hard, fibroid tumor, which had grown to an enormous size, was stifling every vital function of her body, and causing her indescribable agony night and day, was killed at the time of her healing, and very rapidly passed away.

Today she is one of the happiest residents of the beautiful and happy City of Zion.

She was raised up from weakness, suffering and the very jaws of death by a Miracle of Healing.

A protest of angry unbelief comes from the theological professors, the so-called religious editors, the pastors of denominational churches.

"The Day of Miracles is past," they say. That is their faithless theory. There is not

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one single line in the Word of God to support it.

On the contrary, the same Jesus, who said, "I will, be thou clean," to the leper, said also, "Lo, I am with you All the Days, even unto the Consummation of the Age."

That same Jesus said also, "in My Name . . . they shall lay hands on the sick, and they shall recover."

That same Jesus, said also, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do."

The works of Jesus were a succession of Miracles of Healing.

These words of Jesus, the Christ, would utterly demolish and blot out all the theories of faithless and unbelieving professors of His Name, even if no miracles were wrought in these days; for His words abide forever.

The Day of Miracles is past, only for those who will not believe.

But the false theory that the Day of Miracles is past is also dashed to pieces against the solid rock of fact.

This woman's sickness was no imaginary thing.

She speaks for herself.

Her husband confirms her testimony.

Two physicians who examined her said that she could not possibly live.

Five thousand people saw her carried into the prayer-room, helpless and dying.

They saw her come forth walking, praising God, and testifying to the Miracle of Healing which had been wrought.

Those five thousand people were not deceived by an optical illusion.

The Miracle was wrought.

No amount of theorizing can explain it away.

Similar Miracles have been wrought in thousands of other cases.

The cases are on record.

Tens of thousands of Witnesses to their genuineness are ever ready to testify.

Everywhere men, women and children are dying in the darkness.

The Pure Light of God's Word has been obscured by clouds of false theories.

The suffering and dying ones do not know that Jesus is the same Savior, Healer, Cleanser and Keeper as He was nineteen centuries ago.

They do not know that Miracles of Healing are a present day reality.

They are putting their trust in physicians, concerning whom God's Word says, "ye are all physicians of no value."

Go forth, then, Little White Dove, bearing the blessed truth to these weary, despairing sufferers.

Let this witness speak to their hearts.

May God reveal His Love and Power and Willingness to heal, by Miracles, through her simple, truthful words.

A. W. N.

WRITTEN TESTIMONY OF MRS. ISAAC E. MILL.

2921 ENOCH AVENUE,
ZION CITY, ILLINOIS, January 17, 1903.

DEAR GENERAL OVERSEER:—It is with gratitude to Almighty God that I write my testimony to you today.

For a number of years I had been in poor health, brought on largely by worrying and mourning for our dead darlings, a boy and girl.

In the latter part of the year 1901, I became very poorly and suffered a great deal till April 16, 1902, when my baby was born.

After that I kept my bed for three weeks.

I then felt that if I stayed in bed longer I would never get my strength.

I got up, but was very weak and had no appetite.

I suffered with pain in my body most of the time.

I remained in this condition for a week or two, then about the last of May my sister-in-law came and took me out for a drive.

When I got home my husband helped me out of the buggy.

I had not sufficient strength to walk, and when I tried, I fell.

My husband picked me up, carried me into the house and put me in bed.

The next day we called in Dr. Durnin of Richburg, North Dakota.

He said that I was run down and told me to stay in bed and I would be all right.

I kept getting weaker and weaker, however, and in two weeks we sent for him again.

This time he brought Dr. Sturman, also of Richburg, with him.

They both said that I was run down.

Dr. Sturman also said to me, "Do not trust in the little that man can do, but look to a Higher Power for help."

They made an examination but did not tell me the nature of my disease then.

They tried to get me to eat, but I could not.

The pain in my body was terrible.

This went on until July 3d.

I became so ill that they thought I was dying.

We sent for Dr. Durnin again.

He came, made another examination and said that I had a tumor, and that it had grown so rapidly that he could not tell the nature of it exactly.

He asked permission to bring in Dr. Sturman, again.

We consented.

The following day, July 4th, they came and made another examination.

Both said that it was a very bad fibroid tumor and that they could do no more for me.

There was no hope, they said, unless an operation were performed, and they gave me little or no hope even then, as my vitality was so low.

After the doctors went away my husband came to me and asked if I wished to go to the hospital for an operation or to Zion City.

I asked to be left at home with my little ones to die; for I thought I was going to die anyway.

He said that was impossible; that I would have to go either to the hospital for an operation or to Zion City, whichever I wished.

I said: "I will go to Zion City. I think it will be a nice place to die in."

I thanked God that I had decided to go to Zion when I saw the happy, hopeful look on my husband's face.

I said to my husband, "If I should die, would you lose faith in God as the Healer?"

He said: "Wife, if all belonging to me and myself die, the Word of God is true."

I had not eaten anything for three weeks, as my stomach would not retain it, and what I tried to eat caused me pain.

I had not walked for six weeks, and to put me in an upright position caused terrible pain, on account of the size and position of the tumor.

My husband and his brother carried me from my bed to a bed they had prepared in a buggy to take me to the station.

We lived twenty-six miles out on the prairie.

I shall never forget how I felt leaving my three little ones that morning, for I never expected to see them again, and they were dearer to me than my life.

I suffered a good deal from the jolting of the buggy, but, praise God, I had not gone more than twelve miles when I became hungry.

They got me a cup of coffee and a piece of bread.

I ate and drank.

It tasted good and did not hurt me in the least.

When we got to the station I ate some more.

They then carried me into the baggage-car, as there was no better accommodation on the train till we reached the main line.

I suffered a great deal of pain on the way.

I had to change cars four times.

The coldness of the people on the way almost broke my heart.

But the moment I landed in Zion City I felt that I was among friends.

May God bless those ladies I met that day at Zion City depot!

I had traveled over nine hundred miles on my cot.

Only for God's goodness, I would have been dead.

I had not taken a drop of medicine from the time I started to come to Zion.

The tumor kept growing all the time, so that when I got to Zion City my body was nearly as hard as a bone and so large that it was impossible for my bowels to move naturally.

On July the 15th, I was carried from our tent about a quarter of a mile to Shiloh Tabernacle, by my husband and three other men.

I listened to Overseer Jane Dowie's teaching on Divine Healing, believed and knew she was preaching the Gospel.

But I was suffering so much that I longed to be at rest with my Savior.

I was not afraid to meet my God and Father, whom I loved and served in my weak way.

After Mrs. Dowie got through teaching, the General Overseer came upon the platform and talked to the sick ones.

I then asked myself if I was willing to obey God and His servant and live.

I said: "Yes, Lord, I will obey, live or die."

I was then carried into the prayer-room.

After the General Overseer had talked a short time, he prayed with the sick.

He came to the cot where I lay and asked me if I expected God to heal me.

The thought came to me, what had I come over 900 miles for?

I said: "Yes."

He said: "Are you willing to obey me in the Name of Jesus?"

I said that I was.

He then prayed for me and told me to stand and walk in Jesus' Name.

I started to rise.

He took me by the hand and God gave me strength to get up and walk from my cot out into the main part of the Tabernacle, in the presence of

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over 5,000 people, then back into the General Overseer's room, where I sat until my husband came in.

Then I walked across the room without aid and without pain.

My body had become soft and I knew that the tumor was killed.

I thank God that in less than a week I was able to walk over one mile to the meetings without much fatigue.

Ever since, I have had a splendid appetite.

I went home to my little ones three weeks from the time I was healed.

After being on the train two days and nights without resting, I rode in our buggy from the depot to our home, twenty-six miles.

God has been blessing me ever since, so that now for over two months I have been doing my own work without help, also caring for three little ones without feeling fatigued.

I give God all the glory and thank Him for giving the world the General Overseer to teach His Full Gospel in these last days.

I thank you, dear General Overseer and your dear wife, for your prayers and your kindness to me.

May God bless and keep you till Jesus comes.

Obediently yours, till He come,

(MRS.) ISAAC E. MILL.

CONFIRMATION OF TESTIMONY BY ISAAC E. MILL.

ZION CITY, ILLINOIS, January 18, 1903.

DEAR GENEPAL OVERSEER:—I have read wife's testimony.

All that I wish to add to it is that it is all true, and that a good deal more might be said.

No pen can describe her sufferings.

When the doctors said that they could do no more for her, they did not give any hope that she would live.

When I asked the doctors, in their own offices, the nature of the tumor, one said that it was so large that he could not make a thorough examination and that, at the rate the tumor was growing, she could not live more than three weeks, as by that time it would be so large it would stop the action of the bowels entirely.

Dr. Sturman said that it was a fibroid tumor of all the pelvic organs, and gave no hopes for her life.

He told my brother that in all his practice he had never seen so little vitality in a living being as there was in my wife.

He asked me where I was going to take her.

I told him "to Zion City."

He said that he was glad of it.

I thank God that we came, and she received healing as she has told it.

Today she is well and happy.

We thank God for His wonderful goodness to us, and also for the privilege of hearing you, as His Messenger, teach the Full Gospel.

May God give you strength to carry on the good work till Jesus comes.

Again, with my wife, I wish to thank you and your dear wife for your kindness to us.

Obediently yours till He come,

ISAAC E. MILL.

PRAISE AND TESTIMONY

Family Blessed and Healed by Power of God. Prayer Answered for Stock.

MAIDEN ROCK, WISCONSIN, January 23, 1903.

DEAR GENERAL OVERSEER:—We feel it a duty as well as a pleasure to add our testimony to the many already given to God's power and willingness to answer prayer.

After the crops were put in we sent you a request to pray that God would bless and prosper us.

In this He has truly answered.

Later we sent you a request to pray for our daughter, who at times suffered great pain.

She went in the face of an attack of the Devil to perform her duties, which she could not have done if the Devil had had his way.

She trusted God to deliver her, and He did so, speedily giving her relief and a full deliverance, thus verifying His Word, "He that believeth on Him shall not be confounded."

We also asked you to pray for another daughter who was away from home and exposed to smallpox.

God heard and answered your prayers and those of others for her, for she has been graciously kept.

I contracted a severe cold on my lungs and coughed and expectorated very much.

I became quite weak and had night sweats.

Believing you to be God's prophet, and sent of Him, I sent you a request to pray that I might be healed. Your prayer to God has been answered.

I am now quite free from the cough and am able to do a good deal of work.

Recently my wife was taken with a very severe pain through her stomach and sides, extending even between her shoulders.

We could not account for the pain.

I prayed with her but she was not relieved.

She confessed that she had promised God to testify to His answers to prayer in our behalf, and had not done so.

After confessing this and other sins, and asking forgiveness, the pain was taken away, and she was healed.

One day last fall one of our cows, which was away with a herd of cattle feeding in the field, became bloated from eating clover.

Usually this bloating causes death in a short time if not relieved.

God caused the cow to come near the barn, so that she was noticed.

We went to her, and prayed God to relieve and heal her.

She began walking about, and in a very short time began to eat.

She went away into the field with the other cattle.

We thank God that He has sent the Messenger of His Covenant, and that we live in this time of the Restoration of All Things.

We thank Him for the many blessings which have come to us through His restored truth.

May God bless and keep you, and may He continue to prosper you and His work.

Your brother in the Christ, A. M. LEITCH.

Mother Safely Delivered in Childbirth.

254 WEST TWENTY-THIRD STREET, CHICAGO, ILLINOIS, January 27, 1903.

DEAR GENERAL OVERSEER:—Though I have been a member of the Christian Catholic Church in Zion only a short time, God has wonderfully blessed me and shown me in many ways that "Jesus, the Christ, is the same yesterday and today, yea, and forever."

Last fall, November 20, 1902, God wonderfully delivered me of a little daughter.

I was in hard labor for only a short time.

At that time I was living in Wisconsin on the farm.

The only ones with me were my husband and Deaconess M. Maloney, whom good friends in Zion had sent to be with me.

With my other children I always had doctors and suffered for hours.

The Devil tried hard to rob me of the milk, as he had done twice before, but he failed, "Praise God."

I sent a request to you to pray that I might have enough milk for my baby.

God heard that prayer.

She is now over three months old and is healthy and fat.

God also healed my children of the measles in answer to your prayers this winter.

God wonderfully keeps us day by day when we trust Him.

I am healthy and strong and doing my own work for a family of four children, my husband and myself.

I pray every day that I may soon be able to live in Zion City where my children can attend school out of all this sin and evil in this large city.

Pray for me that I may grow stronger in God.

I thank you for praying for me and my little ones.

May God bless you and your dear wife and son.

May He strengthen you and give you great power and wisdom in this work of the Restoration of All Things. Till He come.

Your sister in the Christ,

(MRS.) GEO. WILEAR.

Blessing and Healing Through Leaves of Healing.

410 EAST WYSOR STREET, MUNCIE, INDIANA, January 20, 1903.

DEAR GENERAL OVERSEER:—Saturday at 2:40 p. m., I sent a message asking you to pray for mother.

She had been afflicted with asthma for more than three weeks.

She was unable to lie down, and part of the time had to be fanned.

On Saturday morning she had a hard chill followed by a raging fever.

At 5 o'clock Saturday afternoon her fever left her.

She was able to lie down, and slept sweetly all night.

When I went to her Sunday morning, she was sitting up wishing for something to eat.

She was praising God for His goodness and mercy and thanking you for your prayers.

She was praising God for the teaching we get every week in the blessed LEAVES OF HEALING.

Enclosed find a small thank-offering.

I would that we were able to send you one hundred times as much.

I thank Overseer Piper for praying for my little son and for me last July.

My child was very bad with whooping-cough, and was immediately relieved at the time of prayer.

I was also healed.

I praise God for the many blessings we have received through reading LEAVES OF HEALING and in answer to prayer.

Thanking you again for your kindness and praying that God's choicest blessings may rest upon you and your dear wife and son, and upon all Zion's movements, I am,

Your sister in the Christ,

(MRS.) JENNIE BLACK.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, FEBRUARY 7, 1903.

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EDITORIAL NOTES.

"WHY DO THE HEATHEN RAGE, AND THE PEOPLE IMAGINE A VAIN THING?"

THE WEEK now closing has been remarkable for the widespread interest that has been awakened throughout the entire country, and in Chicago and New York especially, in the Announcement of our Mission in New York, God willing, next October.

WE HAVE been beset by press syndicates and telegrams from many quarters, and especially from the great New York newspapers, asking us for information.

THE AMAZING scale of the Excursion of Zion Restoration Host, and the fact that we have taken the Madison Square Garden Auditorium, which seats 16,000 people, and all the rooms connected therewith, has made a profound impression.

The general interest, which we have known for years that thousands in the East have felt in us and in our Mission, has found very remarkable expression in New York City.

ALTHOUGH MORE than eight months from the time of the Opening of the Mission, we have had many inquiries from prominent persons as to whether we can secure them seats, as they believe that the Garden Auditorium will be crowded to overflowing.

IT ALMOST seems as if we would have to issue tickets to prevent overcrowding.

AS OUR readers know, we have never made any charge, and never will, for our service in preaching the Gospel of the Kingdom of God or in ministering to the sorrowing and the sick.

It has ever been a joy to do this "without money and without price."

NO MONEY, therefore, will in any case be accepted in payment for tickets, either from rich or poor.

If we have to determine upon tickets for at least a portion of the building, it will be with much regret, and we shall endeavor to see that the poor get them as well as the richer classes.

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WE HAVE to acknowledge that the Newspaper Press of New York, considering the misinformation that they have had from Chicago concerning this Mission, have thus far acted very well.

While there has been some sensational writing, there has been nothing of a vile or disreputable character.

SOME OF THE ARTICLES, which have already reached us, are very lengthy and have sensational headings, as, for instance, that in the New York *Herald:*

"DOWIE INVASION OF NEW YORK

"AROUSES CITY'S CHURCHMEN.

"DR. PARKHURST CONFESSES ONLY A PASSIVE INTEREST, BUT SAYS IF THE FOOLS OF THE CITY WANT FOOLISHNESS HE SUPPOSES THEY MUST HAVE IT."

OF COURSE, we cannot tell whether Dr. Parkhurst or the other churchmen who are mentioned, are correctly quoted in this article.

But we think that the Doctor will find that we are quite capable of holding our own in argument such as he evidently wants to enter upon.

God will make it abundantly clear that we have not come to New York as "fools" and that we are not bringing "foolishness."

It is an extreme pity that they did not wait until they knew something more about the work, if he and others did say these words and others that are attributed to them.

THE NEW YORK *Journal* of February 3d has also a long article, entitled:

DOWIE'S ARMY TO INVADE US—SEEKS SHARE IN CITY RICHES.

MADISON SQUARE GARDEN LEASED FOR CAMP.

RESTORATION HOST, TWO THOUSAND STRONG, COMING WITH BANDS AND ENORMOUS CHOIRS TO REGENERATE THE METROPOLIS.

HERE IS THE DOWIEITES' BID FOR THE WEALTH OF NEW YORKERS.

THIS ARTICLE is, of course, in the well known style of that paper.

But there is very little in it to complain of, however, excepting the misquotation of our words concerning the work of Elijah the Restorer.

AMONG MANY PAPERS which have come to hand with lengthened articles, some of the cartoons in which are exceedingly amusing, it must be said for the Chicago *Inter Ocean* that it has taken the palm in the competition for extreme absurdity.

OUR GENERAL ASSOCIATE EDITOR has given the cartoon, which is intensely laughable, to THE ZION BANNER of yesterday, the 6th.

IT IS INEXPRESSIBLY funny to observe the horror of "Father Knickerbocker" on the other side of the river, as he sees our Host advancing, with ourself as a gigantic figure, ridiculously attired, about to take the river in half a step.

But the extreme absurdity of the whole thing is that the Statute of Liberty Enlightening the World, has actually turned around and is facing our advent with inexpressible amazement and alarm.

THE ACTION, HOWEVER, of the Chicago Press is exceedingly spiteful in some things, and they have put into our mouth words that we never uttered, and fathered upon us plans that we never made or thought of.

A SINISTER attempt has been made from Chicago's end to show that New York is protesting, and that there will be violence offered to us and to our people.

The wish is father to the thought.

IF WE WERE a tithe as foolish as the Chicago reports make us, it would almost justify a verdict of extenuating circumstances were there any mob violence.

But the press of Chicago knows that it is lying and it is endeavoring to keep up the impression that it has caused to be circulated concerning us throughout the world.

But we have triumphed in Chicago itself, and will do so in New York: for God is with us all the way.

OUR READERS will find on pages 490-492, under the heading of

MISSION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST IN NEW YORK,

a number of interesting items as to our telegraphic correspondence and our replies.

WE DIRECT THE attention of our friends particularly to the signed statement of more than 1,500 words, which we gave by request to the New York *Herald.*

In the midst of many pressing duties, we prepared it some-

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what carefully, and trust God will use it for His glory in making known the real nature of our work and Mission.

It will be the constant aim of the "heathen" to rage against us, and of the wicked people to "imagine vain things" concerning Zion for months and months to come.

All these things will, however, be overruled by God and will help to make our coming known to the Millions of the Great American Metropolis.

NO WEAPON formed against Zion has ever prospered, or ever will, and our enemies "will take counsel together" in vain.

He that sitteth in the Heavens shall laugh:
Jehovah shall have them in derision.
Then shall He speak unto them in His wrath,
And trouble them in His sore displeasure:
Yet I have set My King
Upon My Holy Hill of Zion.

IT IS OUR intense joy to know that the Messiah who is our King is coming, and will one day rule and reign o'er all the earth, throughout the glorious Millennium, establishing His Throne on Zion's Holy Hill where once He was reiected.

IT IS AN intense joy for us to remember the words spoken by God our Father concerning the Christ:

Ask of Me, and I will give thee the Nations
For thine Inheritance,
And the Uttermost Parts of the Earth for thy Possession.
Thou shalt break them with a Rod of Iron;
Thou shalt dash them in pieces like a potter's vessel.

IT IS OUR JOY to come, as Elijah the Restorer, with the Message of Peace "to men of good will" everywhere, before the "Great and Terrible Day of the Lord come," so that the hearts of the parents and children, and men in all relations of life, shall be turned to each other, and all restored to God.

WE REJOICE to know that this is Mercy's Hour, and that the Day of Grace still lingers.

It will continue through these "Times of the Restoration of All Things, whereof God spake by the mouth of His holy prophets, which have been since the world began."

THE "TERRIBLE DAY" has not come, which the Lord Himself foretold.

But the "Times of Refreshing from His Presence" are here, and they are "Times of Preparation for His Coming."

WE KNOW that the enemy is strong, but God is stronger.

We know that the hosts against us are numerous, but we know that all the Hosts of Heaven are with us.

The chariots are swinging low at the command of Jehovah-Sabaoth, Jehovah, God of Hosts.

WE ARE GLAD that thousands will accompany us from Zion City, at the end of the many months of toil that lie before us, going forth to reap with us in God's great Harvest Field at the time of harvest.

WE ASK OUR READERS everywnere to pray that nothing may be permitted to hinder the great purposes of our God in Zion's Onward Movement this year.

He is directing us in our Beautiful City and all its interests and enterprises, and in all the glorious, splendid work of preparation to which the people are most earnestly addressing themselves in thousands, not only here in the City of Zion, but everywhere.

WE DESIRE to remind the members of Zion Restoration Host living on the Eastern Coast, that it will be well for them to enter into closer communion with God and fellowship with each other, if they are to join the Legions of Zion Restoration Host from every direction, which will gather in New York from October 18th to November 1st under the Banner of Zion.

THE FIRST great Requisite for success is that every good soldier shall seek Divine Purity in Spirit, Soul and Body.

IF WE ARE to endure hardship as good soldiers of Jesus the Christ, whilst upon this great work of Restoration in New York, every one must remember that for the time being all "Entanglements" from the Business Affairs of this life, as far as possible, must be laid aside; for, as the Apostle Paul wrote:

No Soldier on Service entangleth himself in the affairs of this life;
That he may please him who enrolled him as a Soldier.
And if also a man contend in the games,
He is not crowned, except he have contended lawfully.

IT IS OF THE utmost importance that every member of the Legions of Zion Restoration Host shall set aside, if it be possible, the whole of the Fifteen Days for this First Great Operation in which the Host is to engage in New York.

LIKE SOLDIERS who are also Citizens, and who lay aside the duties of life that they may go into the Camps and drill and learn how to fight successfully, so Zion Restoration Host

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must prepare, and then, leaving home and friends and all, they must mobilize, as it were, rapidly into one Great Unit with One Heart and One Mind in the greatest City of this Continent.

WE HAVE MANY PLANS concerning the operations of the Host beyond this Mission in New York, and it will be seen from the telegram of the Philadelphia *North American* that there is a desire upon the part of some in that city for us to visit Philadelphia after the New York Mission.

WE DO NOT FEEL it well at this time to decide between the rival claims of several large cities.

We are somewhat inclined, if it can be arranged satisfactorily, to give one or two weeks either to Boston or Philadelphia, or divide our time between them.

WE DO NOT WISH to be understood as promising this, for there are many things to be considered, which are by no means settled.

GOD IS CONTINUING to bless us at our Headquarters and in our Services in the great Chicago Auditorium every Lord's Day.

And the Zion City Legion of Zion Restoration Host is gathering most valuable experience every week by co-operating in Chicago in great numbers.

NO MATTER how cold the weather may be, they never miss one Lord's Day in this work.

The quiet Courage, Patience and thorough Consecration of our people have been very remarkable.

In visiting Two and Two from House to House, through the Streets and Lanes deep in snow and mud and mire, or slippery with ice, nothing has hindered.

Although in a few cases cruel words, taunts, sneers and threats were uttered, they have had no effect except to deepen their consecration.

But to the glory of God it must be said that, probably, more than ninety per cent. of the people have gladly received the Message of the Christ which the Host carried, "Peace Be to This House!"

FROM ALL PARTS of the land, and from distant lands, excellent reports continue to come.

We have just received a long, well written and intensely interesting résumé of the Year's Work from Overseer Voliva in Australasia, which we hope to give with other matters in the Story of Zion, which we shall begin to print in Special Supplements this month.

FAR AND NEAR the world is more and more earnestly beginning to listen to the Voice which is uttering God's Message from Zion.

No one excepting those who are bitterly prejudiced against everything that does not extend their Denominational interests, can fail to see that the Christian Catholic Church in Zion is leading the forces of Spiritual Life and Light, and Love and Wisdom, and Peace and Power in the Extension of the Kingdom of God and the Blessing of all Mankind, through Faith in Jesus, the Christ, our Lord.

THE NIGHT is far spent, and time does not permit that we shall write much longer, for we have much to do ere the other portions of this paper are prepared for the press.

WE CANNOT, HOWEVER, forbear the Announcement for which doubtless many of our friends are looking, as to how God is continuing to bless Zion financially.

ON PAGE 454 of our Last Issue, we were able to announce that Subscriptions to Shares in Zion Financial Institutions had been received since December 1st to January 30th, amounting in all to $761,200.

AS WILL be seen from the subjoined letter from our General Financial Manager, the Subscriptions now amount to $881,000—an increase of $120,000 in six days, or an average of $20,000 a day, of New Capital in our Present Institutions.

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES, ZION CITY, ILLINOIS, February 6, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—The subscriptions for shares in Zion's various Industries and Institutions have increased, since my last report of the 7th, to $881,000.

If our friends continue to take advantage of your liberal offer, the subscriptions will soon reach $1,000,000.

Many persons will purchase shares later on, who cannot at the present time, because of property interests of which they are not able to dispose.

One gentleman, (not a member of Zion), whose interests are located in one of the Western States, and who is now visiting Zion City, will return home in a few days with the intention of selling all of his property and investing every dollar in Zion Securities.

He told me today that he intended to invest largely in Zion Lace Industries Shares, as he regarded that the best investment any one could wish.

We believe that hundreds of persons who are not members of Zion, if

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they knew of your liberal offers at the present time, would make large investments in Zion Securities.

Praying for God's richest blessings to rest upon you and your dear ones,

I am, as ever,

Faithfully your Brother in Christ's Service,

CHAS. J. BARNARD, General Financial Manager.

WITH PROFOUND GRATITUDE and Adoring Love we can only look up and say, Praise be to God!

REFERRING to the last paragraph but one of Deacon Barnard's letter, we think it well to again repeat the Note which we wrote in our last issue:

Understanding that there are Large Numbers of our Friends who are disappointed in having been unable to get their affairs into such shape as to enable them to subscribe for stock before it is advanced to the premium of Ten Dollars per share on February 1st, WE HAVE DETERMINED TO POSTPONE THE ADVANCE FOR ANOTHER MONTH.

This will give the opportunity which so many desire.

IT IS EVIDENT that we did not need to make this extended offer of another month in order to get the sum of One Million Dollars for which we called, in subscriptions to our present stocks.

So far as we can see, that sum will be reached in a very short time.

We shall, however, keep faith with our friends who have read the announcement.

But we desire now to say that the List will close absolutely on March 1st.

Our Present Stocks will be advanced to a Premium of Ten Dollars; that is to say that each Hundred Dollar Share will then be sold for One Hundred and Ten Dollars ($110), which is, beyond all question, their present minimum and proper value.

THE NEW ASSOCIATION, which will be called the Zion Building and Manufacturing Association, will now speedily come to the front.

Its stock will be floated at *par*, at Twenty Dollars ($20) per share.

A Working Capital of Five Hundred Thousand ($500,000) will be immediately required.

WE ARE MAKING most excellent arrangements for the purchase of building material on a very large scale for the approaching spring and summer work, both for the public and private buildings of the City of Zion.

We believe, from what we can now see, that in the eight months which lie between this and the New York Mission, this Association will build, God willing, more than a thousand houses, at a probable average of more than Fifteen Hundred Dollars ($1,500) each.

With the Zion public buildings, and especially the new Shiloh Tabernacle, the building operations of Zion will probably reach an average of Two Hundred and Fifty Thousand Dollars ($250,000) per month, or Two Million Dollars ($2,000,000) for the season.

We think this is a *minimum* estimate, when we remember that, in addition to this, very expensive machinery will be required for the extension of the Zion Lace Industries, and other Institutions.

It will be seen that a Busy Building Season is before us in Zion City.

THIS LEADS US now to say that it will not be too early for our brethren at a distance, who desire to work in Zion City, and especially those who belong to the Constructive Trades, to make their applications for employment—even if they have made previous application.

WE ARE ADDING very extensively to our Architectural and Engineering Departments, and will require much more assistance very soon.

GODLY MEN AND WOMEN will be in much demand in all branches of work when the season is fairly opened.

But we desire to warn our friends against their coming in too numerously at a time.

They must not leave their homes until they get encouragement or direction to do so, either in these columns or by private circular.

LET THOSE who desire to enroll for employment address the Zion Employment Bureau, Zion City, or, in the event of their being Specialists, the Manager of any of the Departments to which they would specially belong.

EVEN IF THEY are not members of the Christian Catholic Church in Zion, but are Christians who have a friendly attitude towards us, they will be gladly welcomed.

WE DO NOT WANT to have strangers build our walls in greater numbers than is necessary.

We desire to "do Good unto All Men, but specially unto those who are of the Household of Faith," even if they are not within our ecclesiastical boundaries.

We recognize that there are millions of earnest Christians

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in all the Denominations, thousands and tens of thousands of whom are "inquiring the way to Zion, with their faces thitherward."

WE WOULD also warn persons who come for employment that there are practically no houses unoccupied in the City of Zion.

It will be most unadvisable for newcomers to bring their wives and children at first, especially when the weather is cold.

Tenting is not safe earlier than June.

WE SHALL, however, make provision, by the enlargement of Elijah Hospice and also of Edina Hospice, and by getting our people to take boarders, for many hundreds until the warm weather comes in.

AFTER A CONSULTATION with our business cabinet, and the officers of many departments, we have felt it well to make these announcements personally in these Notes.

Let our Christian friends far and near understand that the time has now come for good Christian workmen, especially, to make their way to Zion City, after correspondence with the Zion Employment Bureau, and a clear understanding concerning wages, work, and conditions of employment.

AS AN ILLUSTRATION of the rapid progress of the City, it may interest our friends to know that the large and beautiful Administration Building on Elijah Avenue, finished only six months ago, has become altogether too small for the Headquarters' Offices.

We have directed it to be extended in such a manner as to cover every inch of space on the site which it now occupies, and provide for about one-third increase of accommodation.

Even this enlargement will be immediately occupied.

We have directed, also, that the original plans of Elijah Hospice shall be carried out in their utmost detail.

Several hundreds of new rooms will thus be provided for guests.

GROUND WILL also be broken this year, God willing, as early as possible, for the Permanent Buildings at the northwest corner of Elijah avenue and Shiloh boulevard, which will be occupied by ourself and Overseer Jane Dowie, and the Departments associated with us in the Direction of the General Work of the Christian Catholic Church in Zion throughout the world.

These buildings will probably be known as the Chief Administration Offices, and the present Administration Building will be known as the General Administration Offices.

WE SHALL NEED a number of excellent stone-cutters and a superior class of builders, both in brick and terra-cotta, who are accustomed to fill up steel construction framework.

It is intended to make these offices absolutely fire-proof, and to keep the Archives of Zion there.

A NUMBER of Expert Stenographers, both men and women, will be required very soon.

Some are wanted now.

Our present staff is very large, but the work is increasing so rapidly that it is necessary to have immediate help.

We cannot undertake to train unskilful and awkward stenographers in our offices.

This must be done before they come to us, because it will delay business and waste the valuable time of important officers, when they are compelled to dictate slowly and have the work done badly.

We shall not receive any who have not acquired both speed and accuracy.

There are many excellent positions for such, and the old saying is true, "There is always room at the top."

WE INVITE personal application to the General Ecclesiastical Secretary, the Rev. J. G. Excell, of at least three new stenographers for that department.

AND SO, even although the winter is not yet over, and the ground-hog is asleep, Zion is moving forward and new building permits are being granted every week.

WE WOULD REMIND our friends who are expecting to build that it takes time to make plans, specifications, and estimates for buildings.

If we are to do their work this year, and there is no private contracting in Zion City, we must receive their applications very early.

JEHOVAH SHALL Guide thee Continually,
And Satisfy thy soul in Dry Places
And make Strong thy bones;
And thou shalt be like a Watered Garden,
And like a Spring of Water, whose waters fail not.
. . . . . .
And thou shalt be called the Repairer of the Breach,
The Restorer of Paths to dwell in.

BRETHREN, PRAY FOR US.

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MISSION OF ELIJAH THE RESTORER

And Zion Restoration Host in New York

Correspondent of "The New York Herald" Requests a Signed Statement.

CHICAGO, ILLINOIS, February 2, 1903.

DR. JOHN ALEXANDER DOWIE, Zion City, Ill.

Will you kindly prepare for New York *Herald*, formal signed statement, fifteen hundred words, your plans and expectations regarding New York City.

Please wire answer my expense tonight if I may get statement by calling at Zion City Wednesday afternoon.

JOHN HOWARD TODD, Correspondent,
154 Washington Street.

Signed Statement to "The New York Herald."

Complying with your courteously expressed request to send you a signed statement concerning my fifteen days' proposed Mission in Madison Square Garden, New York, next October, I say:

(I) This project is the first of its kind.

It is the Mission of Elijah the Restorer and a portion of Zion Restoration Host.

It is a part of the preparation for the Coming of the Christ as King, "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." (Acts 3:21.)

(II) I firmly believe, and so do tens of thousands of God's people throughout the world, that I have been sent by God, "in the spirit and power of Elijah," as the third and last manifestation of that prophet.

(III) The first manifestation was in Elijah (a word meaning Jehovah is my God), who was a sojourner of Gilead in the days of Ahab and Jezebel, when the worship of Baal was triumphant in Israel, nearly twenty-eight centuries ago.

He was Elijah the Destroyer.

(IV) The second manifestation of Elijah was in the person of John the Baptist. (Matthew 10:13, 14.)

He was Elijah the Preparer.

(V) The third manifestation of Elijah is in my person, of whom the Christ spoke after John the Baptist's death, when he admitted the correctness of the Rabbinical contention "Elijah must first come," saying, "Elijah indeed cometh, and shall restore all things."

I am Elijah the Restorer.

(VI) Orthodox Jews everywhere look for the coming of Elijah as an essential antecedent to the Coming of the Messiah, and in this expectation they are fully supported by the words of Jesus which I have just quoted, and by the very last words of the last prophetical book 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 hearts of the fathers to the children,
> And the heart of the children to their fathers;
> Lest I come and smite the earth with a curse.—*Malachi 4:5, 6.*

(VII) Christians have failed to be taught by their cowardly, and often extremely ignorant ministers in these times, that "Elijah must first come;" but the best Commentators on the Bible, including some of high scholarship and recent date, acknowledge this fact boldly.

(VIII) More than thirty years of successful Christian ministry in Europe, Australasia and America, give me some right to speak to my fellow Christians throughout the world as a faithful preacher of the Everlasting Covenant and Gospel of the Kingdom of God.

(IX) The formation of the Christian Catholic Church in Zion, seven years ago, in Chicago, of which I am the General Overseer, has been followed by the Planting of the Banner of Zion on every continent of the world and many Islands of the Sea.

(X) Tens of thousands have witnessed to the blessings accompanying our Ministry, having been led into the experience of Salvation, Healing and Holy Living, through faith in Jesus, the Christ.

(XI) The City of Zion, on Lake Michigan, forty miles north of Chicago, is a proof of the soundness of our teaching and practice as a people; and of the Theocratic Principles upon which this city was founded eighteen months ago.

Among the "outward and visible signs of an inward and invisible faith," are:—

A population of over eight thousand (8,000) happy people, comfortably housed; working contentedly; having flourishing financial, commercial and industrial institutions occupying buildings covering many acres of floor space; three large school buildings, and the first section of a stone and brick building for a college, which has already hundreds of students; church accommodation for about seven thousand; and a building about to be erected for sixteen thousand; three papers, having three editions weekly and two monthly, etc.

With all these and many other good things, there is not a single saloon, tobacco shop, drug shop, piggery, house of ill-fame, secret society, or other evil thing of a similar kind in the City of Zion.

(XII) The people of Zion City are God-fearing, courteous, thoughtful, skilful, cheerful, quiet, "diligent in business," "fervent in spirit," without being fanatical, and are intensely desirous of doing good.

This is shown by the fact that many hundreds, sometimes as many as from one to two thousand, go every Lord's Day from Zion City to Chicago, and to other cities and points around, with the Message of the Christ,

"PEACE BE TO THIS HOUSE."

This they do at their own individual cost, as members of Zion Restoration Host, an organization which now numbers many thousands throughout the world.

We have also a Home of Hope for Erring Women, and no less than Six Hundred Dorcas workers among the poor of Chicago, etc.

(XIII) With these facts in mind, I proceed to state some of the special reasons for our projected movement on New York, and, possibly other Eastern cities, this fall:

(XIV) There are multitudes of sinners in every class of society to be saved from their sins and to be restored to God, who are now manifestly captives of the Devil.

There are multitudes of sick people, whom no doctors or drugs or surgeons' knives have healed, to whom we shall teach God's Way of Healing, through Repentance, Faith and Obedience, and to encourage whom we shall produce hundreds of witnesses who have been saved through faith in Jesus.

There are multitudes of Christians who are far from living

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clean, unworldly and holy lives, many of whom are "cumberers of the ground," whose efforts are unfruitful, who are hindering the extension of the Kingdom of God, and who must be delivered from their diabolical ecclesiastical, business and social environments by the power of the Spirit of God.

(XV) Christianity as hitherto organized in what is called Christendom, has proved itself for centuries to be, largely, an Organized Failure; and whatever progress has been made, or triumph achieved, has been largely the work of consecrated individuals, in spite of the apostate or incompetent leaders of ecclesiastical organizations, who have often been narrow-minded, bigoted, selfish, deceitful, proud, self-seeking, and lacking in Christian Catholicity.

(XVI) The apostasy, contemptible weakness, worldly conformity, and fruitlessness of the so-called Catholic and Denominational Churches, as organizations, demand sharp rebuke.

(XVII) The true people of God must be brought out of these decaying, dishonest, and dishonorable organizations, which, like salt that has lost its savor, are "fit neither for the land nor for the dunghill," and are "thenceforth good for nothing but to be cast out and trodden under foot of men."

This was the condition which our Lord Jesus, the Christ, foretold would be that of unfaithful disciples (Matthew 5:13) and the apostolic John Wesley in "Thoughts on Methodism" —Wesley's Works, Volume 7, page 317—plainly foretold that under certain contingencies, which have clearly come to pass, Methodism would be reduced to "dung and dross."

(XVIII) I shall especially reprove, expose, and utterly destroy, God helping me, during our New York Mission, the insufferable pretentiousness, self-conceit, and ignorance of Dr. James M. Buckley in his article in the *Century* magazine for October last, entitled, "Dowie Analyzed and Classified."

(XIX) Beneath the Folds of the Banner of Zion in New York City, I will preach, as the Messenger of God's Covenant:

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.)

(XX) As to the details of our Mission, it is too early to write, but a program will be published in due time, giving the hours and places of meeting, subjects of addresses, etc.

(XXI) In answer to your request, and many other inquiries, I may say concerning many fictitious statements which have appeared already in the Chicago press, that I would warn the press and public against any press telegrams originating in that city; for if they are not wholly false, they will always be that worst form of a lie which consists of only a small part of the truth with a vast amount of falsehood.

That, at least, has been my constant experience with the press of Chicago for more than twelve years, and unless the "Ethiopian can change his skin," and the "leopard his spots," I have absolutely no hope of that press.

I will, however, state briefly what has already been determined upon in connection with this Mission:

1. The Madison Square Garden has been leased for fifteen days, from October 18th to November 1st inclusive.

2. Accommodations have been already secured for fully One Thousand (1,000) persons.

3. Arrangements are being made for the transportation of a Zion Restoration Host Excursion from Zion City on October 14th, which it is estimated will not consist of less than two thousand, and may possibly reach four thousand persons, including Zion's White-robed Choir of from three to five hundred singers.

4. Arrangements are also in progress for Excursions of the members of Zion Restoration Host from Cincinnati and Cleveland, Philadelphia and Boston, and from other points.

5. Beyond the presentation of simple truth and the exercise of simple faith, and hope, and love, there will be no features in this Mission of a foolish or fanatical, or what is usually known as "sensational" nature.

6. We expect only, what we have always expected, the good will of the masses of the people, and especially of the poor, the sick and the sorrowful, whom we have always sought to reach first of all.

7. We do not expect, and would be very chary in accepting, even if it were offered, any help from the churches as they are now organized.

8. We shall bear all our own expenses, every member of the Zion Restoration Host bearing his or her share, and the Christian Catholic Church in Zion will from its Storehouse provide the rest.

9. Freewill offerings only will be received.

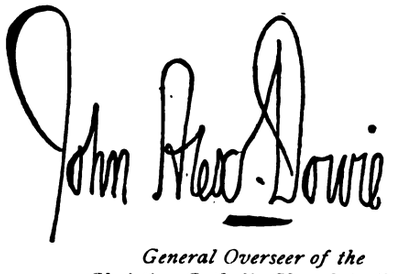
10. No charges of any kind will be made, and the Mission will be absolutely free to all well-disposed persons, who behave in an orderly manner, for interruptions of any kind will not be permitted.

11. Our Message is one of Peace "to men of good will."

12. We have no personal wrongs to avenge, Dr. Buckley not excepted, and we desire the good of all.

13. Our fight is against evil, and only incidentally against evil-doers, so long as they will cling to their sins.

14. Our supreme and intense desire is the Salvation, Healing, and Cleansing of all, and the Restoration of all to God.



General Overseer of the
Christian Catholic Church in Zion.

Zion City, Illinois, February 4, 1903.

"Philadelphia North American" Requests Telegram.

PHILADELPHIA, PENNSYLVANIA, February 2, 1903.

REV. JOHN ALEXANDER DOWIE, Michigan avenue and Twelfth street, Chicago.

Please wire five hundred words your opinion of Philadelphia as ground for active missionary work after New York. NORTH AMERICAN.

Telegram to "Philadelphia North American."

ZION CITY, ILLINOIS, February 5, 1903.

THE EDITOR OF NORTH AMERICAN, Philadelphia, Pennsylvania.

Thanks for your courtesy asking for a telegram of five hundred words.

It does not need that number of words, however, to "express my opinion of Philadelphia as ground for active Missionary Work after New York."

I have, for some considerable time, had a Branch of the Christian Catholic Church in Zion in your great city, and I am considering earnestly the question of giving a week to Philadelphia after my Mission in the Madison Square Garden, New York City. JOHN ALEX. DOWIE.

"New York American" Requests Telegram.

NEW YORK, FEBRUARY 2, 1903.

JOHN ALEX. DOWIE, Zion City, Illinois.

Kindly telegraph at our expense whether report that you will move upon New York is true.

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Also tell us when and why you are coming and what you expect to accomplish here.

Please accept thanks in advance for the courtesy.

NEW YORK AMERICAN.

Telegram to the "New York American."

ZION CITY, ILLINOIS, February 5, 1903.

EDITOR NEW YORK AMERICAN; New York City, New York.

In reply to your courteous inquiry, I desire to say that the report is true concerning my conducting a Mission, God willing, this fall in New York.

It will be held from October 18th to November 1st, both dates inclusive, in the Madison Square Garden.

I expect to come with several thousand members of Zion Restoration Host, and Zion White-robed Choir, to preach the Gospel of the Kingdom of God, which brings Salvation, Healing and Cleansing for spirit, soul and body, to all who truly repent, believe and obey our Lord Jesus, the Christ.

I expect to accomplish what I have done in Chicago and elsewhere, namely: to establish a strong Branch of the Christian Catholic Church in Zion, a Legion of the Zion Restoration Host, and to extend the Kingdom of God.

These words cover all your questions, and you can find from week to week in the pages of my weekly paper, LEAVES OF HEALING, the detailed program and arrangements for the Zion Restoration Host Excursion, and for the Mission.

There is but one other matter which I think it might be well to add, namely: that it is my intention, very early in the Mission, to devote an entire evening to a reply to Doctor James M. Buckley's article in the *Century* magazine of October last, entitled, "Dowie Analyzed and Classified."

I only ask for a fair field from the press and from the people, and for no favor that I do not merit.

I send my heartiest good wishes and prayers to every citizen of New York, and thank you for your courtesy in this matter.

JOHN ALEX. DOWIE.

Correspondent for "New York World" Requests Signed Statement.

CHICAGO, ILLINOIS, February 3, 1903.

REV. JOHN ALEX. DOWIE, Zion City, Illinois.

The New York *World* would like to obtain a signed statement from you regarding your plans for meeting in Madison Square Garden, also where the new Zion for New York will be established; your plans for raising money, which class of people it is intended to proselyte and such other details of your evangelizing tour that you deem of general interest.

Please reply. JOHN FAY.

Chicago Representative New York *World*, care *Inter Ocean* Office.

Reply to Correspondent of "New York World."

ZION CITY, ILLINOIS, February 5, 1903.

JOHN FAY, Chicago Representative New York *World*, care *Inter Ocean* Office, Chicago, Illinois.

Your courteous telegram received.

I regret that your application for a signed statement cannot be complied with, as I have already given one of fifteen hundred words to the New York *Herald*.

JOHN ALEX. DOWIE.

"New York Commercial-Advertiser" Requests Telegram.

NEW YORK, NEW YORK, February 2, 1903.

JOHN ALEX. DOWIE, Zion City, Illinois.

Are you coming to New York, and when?

How many people will you bring?

What is your object?

Answer our expense, 150 words. HENRY V. VARIAN,

City Editor, *Commercial Advertiser*.

Telegram to "New York Commercial-Advertiser."

ZION CITY, ILLINOIS, February 5, 1903.

HENRY V. VARIAN, City Editor *Commercial Advertiser*, New York City, New York.

In answer to your courteous inquiries I desire to say, that I am coming to New York and will hold a Mission in Madison Square Garden, God willing, from Lord's Day, October eighteenth, to Lord's Day, November first, both dates inclusive.

I expect to bring with me several thousand members of Zion Restoration Host, and Zion White-robed Choir.

My object is to proclaim the Everlasting Covenant and Gospel of the Kingdom of God, and, through repentance toward God, faith in our Lord Jesus the Christ, and obedience to the Divine Commands, to lead many to find a Full Salvation for spirit, soul, and body *here* and *now*.

I also expect to be able to establish a strong Branch of the Christian Catholic Church in Zion, and a Legion of Zion Restoration Host.

My object is to "do good to all men as I have opportunity, but chiefly unto those who are of the household of faith," and to prepare many thousands of the people of God for the Coming of Jesus, the Christ, our King.

Believing that I am the Messenger of God's Covenant and Elijah the Restorer, I shall speak with Divinely-imparted authority and shall be utterly indifferent to hostile criticisms in any form.

I have no personal wrongs to avenge, nor any desire to inflict injuries of any kind, but I will expose and destroy evil to the utmost extent of my power.

This leads me, therefore, to say that I shall reply to Doctor James M. Buckley's article in the *Century* magazine for October last, entitled, "Dowie Analyzed and Classified," exposing and sweeping away the load of accumulated ignorance concerning Divine Healing, myself and my work for God, which Doctor Buckley in his folly calls "knowledge."

I have left this task for this Mission, and will, God helping me, perform it as early as possible.

I thank you for your courtesy, and send my hearty good wishes and prayers to every citizen of your great metropolitan city, in which I shall feel it a privilege to speak.

JOHN ALEX. DOWIE.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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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A MOST astounding and flagrant misstatement of the facts concerning the work of the Methodist Episcopal church was utterly demolished Lord's Day afternoon, February 1, 1903, by Elijah the Restorer.

The plain, straightforward and absolutely fair statements of God's Messenger from year to year, calling attention to the loss of power in the Methodist Episcopal church, its failure to advance and its terrible losses, had manifestly alarmed and aroused the leaders of that apostate body.

A four years' campaign was begun to raise twenty million dollars and to gain two million converts.

At the close of the year 1902, they announced that the twenty million dollars had been raised, but nothing was said of the two million converts.

The people pressed the leaders for a statement about the converts.

The official statistics showed that, during the four years of the campaign, there had been so slight an advance that it amounted practically to a retreat.

In the face of all this, the editor of the *Northwestern Christian Advocate* attempted to show that a million and a half of converts had been won.

This extraordinary statement was published on January 21, 1903, in the midst of Elijah's Restoration Messages, Unveiling Methodist Apostasy.

Hence it was fitting that this matter, bearing so directly upon the subject of the series, should be dealt with immediately and effectively.

God's Messenger shrank not from the unpleasant duty of exposing the wilful falsehood of a great so-called religious paper.

Taking up the matter under the subject: "The Methodist Massacre of the Innocents: an Examination of the Allegations of the *Northwestern Christian Advocate* of January 21, 1903," he showed with keen, unanswerable logic, that if, as the writer claimed, there were a million and a half of converts during the four years, then all or nearly all of them must have been slaughtered, spiritually, after they entered the church.

He then pointed out the significant fact that John Wesley, the great founder, under God, of Methodism, had foreseen the apostasy of the church, and had uttered solemn warnings, which had been unheeded.

The day was not severely cold, but was damp and disagreeable, and the walking in the muddy streets of the city was bad.

Notwithstanding this, however, a great throng poured into the Auditorium to hear the words of Elijah the Restorer, filling the ground floor and boxes, and a very large part of the gallery, while hundreds stood in the foyer, unwilling to climb the stairways to the higher galleries.

Many went away because all the desirable seats were taken.

About four thousand people were present.

The Scripture reading and exposition, which preceded the Message of the afternoon, was made exceedingly interesting and inspiring by the General Overseer.

With characteristic plainness of speech, keenness of wit and vividness of descriptive power, he interpreted the truths of the Word of God as applied to many of the follies and sins which the ministers in the apostate churches dare not rebuke.

While the presentation of these truths by the man of God was in no sense popular, yet it was given with a Divine Power which made it mightily effective.

Although the great audience was, perhaps, more than half composed of strangers, there was the most respectful and earnest attention, and frequent outbursts of approbation of the strong words spoken.

Practical people in the audience were especially pleased with the sharp denunciation of the theoretical university professors who talked and talked and *talked*, but never did anything.

There was the same keen appreciation on the part of the audience of the fairness and righteousness of the stand taken in the Message concerning "The Methodist Massacre of the Innocents."

The testimony of the Methodists' own figures, which God's Messenger hurled against the lies of their official press, was so plain and unmistakable that none failed to see the truth.

The Message was closed with an appeal to all those who desired to consecrate themselves to God to do so by rising and repeating the prayer of consecration.

There were few indeed in all that great audience who did not respond.

The regular February Communion of the Lord's Supper was administered by the General Overseer, assisted by Overseers Speicher and Mason, and many Elders, Evangelists, Deacons and Deaconesses.

The three thousand Christians who remained, filling the ground floor of the Auditorium, will not soon forget the power and blessing of that service.

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I may say that this article of the "Northwestern Christian Advocate" has been reproduced in all parts of the United States to contradict my statement that the Methodist Episcopal church has been fading away.

Every Masonic paper printed it at great length.

I admit that 1,104,739 probationers, and no more, were added—at least that they said they were added—but I submit that their own figures show that they were lost.

In order to bolster up an unspiritual and decaying body, this paper sets out to impress upon the people a shameful imposition.

If there were really a million and a half conversions, the converts are not to be found.

Is not this a Massacre of the Innocents?

The Voice of Elijah the Restorer, in Chicago Auditorium, Lord's Day Afternoon, February 1, 1903.

(*For the proof of the falsity of the article see page 497.*)



ELIJAH THE RESTORER UNMASKS THE FALSE STATISTICS OF THE "NORTHWESTERN CHRISTIAN ADVOCATE."

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It is with a deeper, fuller, and more joyous realization of the significance of this Ordinance, which is observed by the followers of the Christ, "Till He Come," that the members of the Christian Catholic Church in Zion gather about His Table this year; for they have learned to work, to watch, and to pray in the spirit of the motto given by the Messenger of God for the year: "Till He Come."

Chicago Auditorium, Lord's Day Afternoon, February 1, 1903.

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

PROCESSIONAL.

Oft in danger, oft in woe,
Onward, Christians, onward go;
Fight the fight, maintain the strife,
Strengthen'd with the Bread of Life.

Let your drooping hearts be glad;
March in heav'nly armor clad;
Fight, nor think the battle long,
Soon shall vict'ry tune your song.

Let not sorrow dim your eye,
Soon shall every tear be dry;
Let not fears your course impede,
Great your strength, if great your need.

Onward then to battle move,
More than conquerors ye shall prove;
Though opposed by many a foe,
Christian soldiers, onward go.

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 then read in the Inspired Word of God, first in the 62d chapter of the book of the Prophet Isaiah, and then in the Catholic Epistle of James.

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 Jehovah shall name.

The New Name.

Old names have passed away with out-of-date institutions.
Names, after all, do stand for something.
We have a great many meaningless names.

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It has become the custom to give foolish names which do not mean anything, except a jingle of sounds.

In the olden time names meant something.

If a man were called John, everybody knew that the name meant that his mother and father had received him as a gift, and recognized in him the Grace of God.

If he were called Samuel, it had a similar signification.

If he were called Daniel, it meant "God is my Judge," and doubtless his name helped to inspire with the fearless determination to do all things with the consciousness that he was responsible always and supremely to God alone.

A man's character was often molded by his name.

Men were often given names because of their character.

The old name by which they were known passed away, and they were given a new name.

For instance there was one man, who afterwards became a very excellent worker in the early Church, possibly that ruler whom Jesus loved, and told to sell all, give all to the poor, and then to follow Him. He went away very sorrowful, for he was very rich.

But a very ancient tradition says, that after the Christ passed away, he became a true disciple.

He was known among the disciples as Joses, and then he was called Barnabas, "son of consolation," because he became such a good man in comforting and helping others.

God's People Called by Isaac's Name.

Institutions have to change.

God said that in the Latter Days His people would be called in Isaac, but not in Jacob.

They were not even to be called in Israel, "but in Isaac shall thy Seed be called."

Therefore we are Isaac's sons.

We are Saxons.

That "I" has been gradually dropped.

Our race is Isaac's-sons, the Saxons.

It is a New Name.

The Israelitish people are represented by the British and Scandinavians—the Anglo-Saxon race.

There is no difficulty about that.

The Danites in Europe.

You can easily trace one of the tribes, the Tribe of Dan.

They took to the sea in ships at the time of the captivity, came down the Mediterranean and landed at the mouth of the Danube.

That means Dan's river.

You can trace the name of Dan all through Europe, because every place to which they went they called by the name of their father Dan, until at last they came to Danmark, and there they drew a line.

They made a mark and did not go any farther, and so it was called Dan's-mark.

They came over to Great Britain and pursued their thievish habits there.

They were great thieves and warriors, ready to fight at the drop of a hat and before it. They were a powerful race.

It can be clearly proved that they belonged to the tribe of Dan.

You can trace them everywhere by the Hebrew in their language, their manners, and their customs.

After they got to Great Britain they called themselves by the name of their father, Dan.

All through Great Britain you can find the words Don and Dan applied to rivers, cities, etc.

An Anglo-Saxon Confederation Coming.

The Sons of Isaac—Saxons—have the name of the ruling tribes of Israel in these Latter Days.

All Jews and all Israelites and all really Christian Nations everywhere must come under the Anglo-Saxon Confederation flag, because there is to be an Israelitish Confederation, which will, politically and commercially, be the greatest ruling power in this world.

The interests of the Race are one, and the Anglo-Saxon element dominates in the British and American nations.

It is not very difficult to see the sons of Joseph in America.

I call your attention to this expression:

Thou shalt be called by a New Name.

That was not written there for nothing. It is Divine prophecy.

Thou shalt also be a Crown of Beauty in the Hand of Jehovah, and a Royal Diadem in the Hand of thy God.

This has reference to another New Name.

Jews were a Nation, Not a Church.

The Church of God really had no existence as a Church until the Christ founded it as an *Ecclesia*, a Gathering from out of the *Basileia* (βασιλεία) the Kingdom of God.

There is and was no such thing as a Jewish *Ecclesia*.

There never was a Jewish Church.

There was a Jewish nation. The whole nation was under the law.

Every Jew was born into the kingdom.

The Church and the Kingdom are two different things altogether.

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

It is a very good thing for them that they are not, because it is no railing accusation for me to say today what the Master said nineteen centuries ago to the proselyting priests:

Ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a Son of Hell than yourselves.

When a man goes into these infernal Apostate churches, all the spirituality that he ever had dies out; especially if he gets into a church where the minister is a Freemason, who leads him into the first, second and third degrees until he reaches the thirty-third degree, when all his spirituality is gone and he is a "Christian no more."

The Christ Shut Out of Freemasonry.

He has had to leave the Christ outside the door at every degree because he cannot name His Name inside.

"The Bible is there," you say.

Yes, a closed Bible, and with the Name of the Christ cut out in the quotations made from it in the Masonic Manual which the chaplain of the lodge uses.

You do not dare to read the Name of the Christ as the Son of God, crucified, dead, buried, resurrected, glorified, and coming again to reign, in a Masonic lodge.

Blindfolded, with a rope around his neck, stripped almost naked, the poor wretched candidate is led around to take vows, he knows not what.

What abomination!

Gradually the religion of this member of the Apostate church who goes into the lodge dies.

He gets nothing back except Baal-worship.

It is not God he has been worshiping.

He has for an emblem "The Point Within the Circle," the most disgusting emblem that ever cursed this earth, for it is the emblem of the Phallic heathen mysteries.

If I were to put into plain English just what that Emblem means, I would shock you.

The Phallic Mysteries was the filthiest thing that ever cursed humanity, and its Emblem is the Point Within the Circle.

There is to be a New Name given to the church.

That is the thought here.

It is the Church of the Christ; the Church of the Messiah which He purchased with His blood.

He will make it beautiful and glorious and powerful.

The Kingdom is God's.

The Church is to be taken from those who are in the Kingdom.

It is much better, I think, for some people to stay in the Kingdom than to join organizations which do not obey God first, but put their customs, their creeds and other things first.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for Jehovah 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.

Watchmen.

These men who watch, when they hear the wolf coming, say it is a wolf, and call it by its right name.

When they hear the Masonic wolf coming, they say, "That is a wolf. It is the Devil's own wolf. That is no sheep. There is no Christ in that."

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Zion's watchmen never mistake a Mah-hah-bone Goat in any of the so-called churches for a Christian Sheep!

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah'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; and strangers shall not drink thy wine, for the which thou hast labored:

Destruction of Food to Make Poison.

There will be no more John Barleycorn and Company brewing and distilling and destroying God's golden grain.

Now you have Liquid Fire and Distilled Damnation as the product of the still, and beer as the product of the stinking swill of the malt-house.

No more corn will be turned into whisky in that day.

No more of the beautiful vine will go into the nasty stinking vat until it rots and stinks.

The rotton juice becomes alcoholic and poisonous, and bites like a serpent and stings like an adder.

That is a good time which is coming, is it not? (Amen.)

The corn will feed the people and not damn them.

It will not drag them down to hell with a whisky shop on every corner and two or three between.

What a foolish city is this, and every other city which for a few paltry dollars "licenses" its own financial, moral, social, physical and spiritual ruin.

What a foolish people to license a traffic in Liquid Fire and Distilled Damnation; which makes people mad, bad, poor, insane and diseased, which fills jails and lunatic asylums, poor-houses and graves, and which destroys all happiness and digs the graves of empires and of homes.

It is a mark of insanity for a people to license such an infernal traffic so that the saloonkeeper and his crew may go on to drag the people down with them into the damnation of hell.

Shame!

Shame for a people with any sense to license such an infernal business.

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 highway; gather out the stones; lift up an Ensign for the peoples.

We have been doing that. It is the Banner of Zion.

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.

The General Overseer then read from the Catholic Epistle of James, the 3d chapter:

"Be Not Many Teachers."

There are too many teachers altogether.

Every one is wanting to teach.

What teachers have the people? The daily newspapers principally.

You have the *Tribune*, the *Record-Herald*, the *Chronicle* and the *American Cesspool.*

You have the *Daily Spews* and *Satan's Journal.*

These are fine teachers, are they not? Yes; they are the finest Hell can produce.

Teachers of unmitigated lies.

A Foolish Lie of the Chicago "Chronicle."

I do not know who sent it to me, but a copy of the Sunday *Chronicle*, which I never buy, was sent to me today at midday.

I was very much astonished to find that we had a great meeting last night in Zion City.

It must have been while I was asleep. (Laughter.)

The *Chronicle* was the only wide-awake paper around at that time.

They have a long and thrillingly sensational account of a meeting which was never held.

It told numerous things that never happened, and made me say things I had never thought.

That does not matter.

That is the *Chronicle of the Man of Sin*, and he has had a bad and murderous record for many centuries.

Do you think that they will take that back tomorrow?

No.

They will only tell a few more lies about me, that is all.

So it is with them all.

"These are thy gods, oh Israel."

You have to read more lies than anything else: for they are devils—none the less so because they wear trousers and sometimes petticoats, and who make life a demi-monde-jest. There are a few exceptions, but, like angels' visits, they are few and far between.

There are a great many others who aspire to teach who are not taught themselves, even though they are earnest and sincere Christians.

God never meant all His people to be teachers.

He meant all His people to live good lives, to witness for Him, to attend strictly and well to their daily business in the world, the home, and church and to talk about the things which they understand.

Great Need for Properly-Qualified Teachers.

To be a teacher one must needs have been a long time learning.

I believe that there never was a time in the history of the world when the teacher needed to be more accurate in his historic facts, and needed more power or capacity to express them correctly than now.

It is essential now, and has been at all times, in the Church.

God has set in the Church first apostles, secondly prophets, then teachers, and then many other ministries; but these three are the chief.

Apostles, prophets and teachers come first, according to 1st Corinthians, 12th chapter and 28th verse:

And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then Miracles, then Gifts of Healings, helps, governments, divers kinds of tongues.

"Be not many teachers, my brethren."

Rabbis is the Jewish equivalent for the English word *teachers*, in the new version, wrongly translated *masters* in the old version.

Didaskaloi (διδάσκαλοι) is the Greek word used by the apostle, and always means teachers or instructors.

Where every one is allowed to talk and every one is a teacher, there is much confusion.

Be not many teachers, my brethren, knowing that we shall receive heavier judgment.

The teacher will receive a heavier judgment.

For in many things we all stumble.

The Newspapers, Secular and "Religious," Lie Deliberately and Knowingly.

No, James, you did not know the newspaper press. They never stumble; or at least they never admit it. Homer might nod, and even an apostle stumble, but who ever heard of a newspaper editor confessing to a nod even when he had been drinking champagne (at night) and came to his desk with real pain later on in the same day. Never! The *Tribune* never nods! The *Inter Ocean* never stumbles! and not a single newspaper in Chicago ever admits its fallibility!

I never knew them to tell lies by mistake.

They never make any mistakes. Never!

They always lie on purpose.

So it is with many of the so-called religious papers.

They do not make mistakes.

The *Northwestern Christian Advocate* with which I intend to deal later on this afternoon, has made no mistake.

The editor knew he was lying.

He knew that he lied when he wrote that article on January 21st, and tried to make the people of this city believe that the Methodist Episcopal Church had won by conversion to God from a million and a half to two millions of members in four years.

The biggest liars whom I know in this country are newspaper and "religious" editors.

I do not know which are the bigger.

I think that the professed Christian-minister-editor who lies is the biggest kind of a liar.

I have been lied about for nearly fifteen years by nearly every religious newspaper in this country.

You, who are trying to teach the people, and leading them astray by lies, will receive heavier judgment.

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You will receive a heavier condemnation from the hand of God.

The very best of us may stumble by giving imperfect information.

It is exceedingly difficult to get accurate information.

Even when you see the thing transpiring before your face, you cannot always understand it all.

You have to get behind the fact itself to understand.

But the editor who tells spiteful and wilful lies is on a par with a thief and a murderer: for he often does the work of both.

His damnation is just.

The Tongue an Unruly Evil.

For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body, also.

Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also.

Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

What a description of an unbridled tongue!

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind.

But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

No man can tame the tongue; it takes God to tame it.

If James had lived today, he would have said: "And the pen can no man tame.

"The printing press can no man tame."

They send forth Oceans of Ink, and they fill continents with their vile Rags, just to obscure things.

It is a restless evil.

Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God:

Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

Doth the fountain send forth from the same opening sweet water and bitter?

Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

Life is the thing which tells.

"Let him show by his good life."

It does not matter what your good talk is.

We Do Not Care Much for Talk in Zion.

We do nine times as much work as we do talk.

I notice that my good wife, who has had such a sore trial in the months past, is able to say in the report which she wrote for LEAVES OF HEALING of last Saturday, that she now has about 600 Dorcas workers in this city.

They have been growing rapidly.

This year we have distributed more than 5,000 articles of clothing in and around Chicago alone.

We did not say much about it, but we did it.

Zion Restoration Host visited, in their homes, a population equal to the entire population of the City of Chicago.

The recorder of Zion Restoration Host says that in Chicago they visit 23,000 families every Lord's Day.

That is at least 115,000 people.

They take a Message of Peace to each house in many cities, villages, lonely places all over the world, and on ships that sail in many seas.

By the goodness of God we have recently won from the paths of sin many scores of poor women.

How many babies have we now in our Home of Hope for Erring Women, Deaconess Paddock?

Deaconess Paddock—"We have now in our Home twenty little babies."

General Overseer—How many women?

Deaconess Paddock—"Last year we had cared for 150 women and 35 babies.

General Overseer—Many of these babies, would have been thrown aside and have died long ago.

Zion's Care for Homeless Babies.

The other day when Mrs. Dowie, as Overseer, was consecrating to God the little babies in the Home she saw one particularly pretty, and she said, "Oh what a sweet baby, Deaconess! Where did he come from?"

Deaconess Paddock replied, "He was left in an ash-barrel."

My God! Can a woman forget her child?

Yes, she can. We found him in a Chicago ash-barrel!

Talk Useless Unless Something Is Done.

What is the use of talk unless you do something?

You university professors talk, and talk, and talk, and spout endless sociological theories about social conditions.

My God! why do you not get down to doing something? (Amen. Applause.)

You can sneer at Dowie, but I have a City of between eight and ten thousand sober, God-fearing, healthy, happy, intelligent, industrious, up-to-date and go-ahead people, which has been built within fifteen months; and I never regarded your impracticable and nonsensical talk, which always left God out, in doing any work there.

It is a denial, ten thousand denials and refutations in one, of all your Godless Socialism from every point of view.

Your cry "It can't be done!" is answered by "It is done!"

Your cry, "It won't grow!" is answered by "It is growing."

No saloons, no gambling hell, no tobacco, no drug, no secret society and no quarreling are there, but perfect peace.

We have built up our City in the teeth of this ungodly press in Chicago, which tried recently for months to convince Chicago that Zion was ruined.

I will tell you how we are ruined.

Since the first day of December we have had subscriptions to our Zion stocks amounting to $782,000.

Seven hundred eighty-two thousand dollars have been subscribed in sixty-two days, including Sundays.

You talk about Zion going down?

Zion never stopped for a moment for all your chatter.

Zion went right on.

You made a great noise.

You can make an awful row.

You can frighten a flock of commercial geese, but we went right on, and never borrowed a dollar from the world.

All that $782,000 subscribed since December 1st comes from the people of God in Zion, thank God! (Amen.)

It continues to come in, and there is much more to follow.

You theorists have Social Settlements, and talk, and talk, and talk, and talk, and talk, and talk, and that is all there is to it. (Laughter.)

One gets very tired of you.

Why do you not do something?

Who is wise and understanding among you? Let him show by his good life.

Live Your Christianity.

Live it.

You criticise Christianity; do you ever live it?

You criticise the Ten Commandments; do you ever obey them?

Live them, and then talk.

You never knew a man to live the Ten Commandments which God gave through Moses and the Eleventh Commandment, which our Father in Heaven gave by our Lord Jesus the Christ, the Son of God, and then theorize.

Not he.

He did something.

You miserable talkers and writers, you chatter and jabber, like a cageful of monkeys in the Zoo. (Laughter and applause.)

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

The truth will knock out the lie every time.

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.

Purity the Central Pillar in the Temple of Wisdom.

That is the glorious White Pillar in the center of the Temple of Eternal Wisdom.

There are six others, but the central one is Purity.

The wise man said:

Wisdom hath builded her house, she hath hewn out her Seven Pillars.

The central one is Purity.

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I will never be entirely Peaceable on earth until there is Universal Purity.

That is why I have a row with the Devil all the time; because he is a dirty Devil, and wants to make things unclean.

He always wants to smear and soil everything and defile every one whom he can.

He is nasty and dirty and stinking himself and succeeds in making nine-tenths of the men in many places to be walking stinkpots.

Ugh! They are stinkpots.

They go about chewing and spewing nicotine. (Laughter.)

Do that in Zion City, and you will find that we have a lockup and twenty-five dollars fine awaiting you.

They lean up against the saloons in your cities chewing away, with their dirty black god in their mouth, getting it ready for their dirty belly, or for viler purposes.

They see a lady coming down the street and they get all ready to receive her in the way in which thousands of young American hogs delight.

Just as the lady begins to smell them and tries to get past quickly, they spew their filth out on the street when it is too late for her to escape.

The poor lady gathers it up in her skirts and hurries by.

The stinking dogs!

And the president of the American Federation of Labor is, very appropriately, a cigar maker!

Tobacco Users Smell Like Devils.

No dog would act as you do, you stinking brutes.

You call yourselves Christians, do you?

You smoke and chew and spew $700,000,000 of nicotine poison in the shape of tobacco every year.

You call yourselves Christians!

You may be Christians after a certain kind, but you smell like devils, and I believe you are mostly devils or fast becoming devils.

Your throat is an open sepulcher.

No clean man, I do not care who he is, smokes tobacco or chews it.

What right have you to come home and stink your wife out?

Why do you not bring her a box of cigars, and say: "My dear, here are some nice cigars, and some chewing plug. Please have a smoke with me, and let our sweet little darling have a Battle-axe Chew, which is warranted to split her dear little head open." (Laughter and applause.)

I like to get after you.

Christians? A Christian should be clean, surely! (Amen.)

A gentleman should be clean, and every Christian should be a true gentleman.

He has no right to stink his wife out.

She never contracted to be stunk out.

Men Who Poison Their Wives.

She is not only stunk out, but let me tell you that living in the same room with you and breathing your dirty breath, the nasty filth of your cuspidors—it is not pleasant to talk about, but we may just as well have it out—and lying in the same bed with you, your wives are being poisoned to death.

You drink champagne and whisky and eat and smoke tobacco.

Then you sweat out the alcohol and nicotine.

Nicotine could be scraped off your skin.

Your wives never contracted to live with a poisoner like that, you dirty dogs!

You deserve the lash, and I would like to give it to you, too.

You spend two thousand million dollars a year in liquor and tobacco, you wretches, and yet you call yourselves Christians.

I will have Purity first, if I have war all the time.

It will require War to get Purity.

Not war with the weapons of man, but with the Sword of the Spirit, which is the Word of God.

May God make my tongue sharp to fight for God! (Amen.)

"A Sharp Threshing Instrument, Having Teeth."

A brother brought me a text the other day, saying: "That is you, General Overseer."

I looked at it, and this is what I read: "Behold, I will make thee a New Sharp Threshing Instrument, having teeth."

I said, "I want to be just that."

May God make Zion a New Sharp Threshing Instrument, having teeth.

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.

God help us to be Peacemakers. (Amen.)

May He bless His Word.

The Gloria Patri was then chanted, after which Overseer George L. Mason and the General Overseer offered prayer.

THE METHODIST MASSACRE OF THE INNOCENTS: AN EXAMINATION OF THE ALLEGATIONS OF THE "NORTHWESTERN CHRISTIAN ADVOCATE" OF JANUARY 21, 1903.

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, in this and every land, and all the coming time till Jesus come. (Amen.)

No Malice in This Examination.

What I have to say now will be said without a particle of malice.

I shall not spare words that I think are needed, however, to characterize the action of the official organ of Methodism in this city and in the Northwest.

I am delivering a Series of Messages about the Apostasies, and this comes at the present moment in the midst of the Series on the Methodist Apostasy. I, therefore, give the afternoon to the thoughts connected with this Methodist Massacre of the Innocents, as I have called it, and an examination of the article appearing in the *Northwestern Christian Advocate* of January 21st, which is headed

"One Million Five Hundred Thousand Conversions."

The Methodist Episcopal Church Has Had at Least "1,500,000 Accessions and Conversions During the Four Years of the Twentieth Century Thank-offering Movement."

Now I join issue with that and say that it is an abominable lie!

That is a shameful lie, in all its actual intent and purpose, to impose upon the people of this land the statement that 1,500,000 persons have been added to that church during the last four years.

I will disprove the statement by their own statistics.

I will put in the front of all I have to say, the words that I read to you in the 3d chapter of the Epistle of James, in the 14th verse, the last clause of that verse.

TEXT.

"Glory not and Lie not against the Truth."

I have not a particle of malice against the gentleman who edits that paper, because I am told by some of my own people that he says a great many kind words about me, after the manner of the Rev. Mr. Nicodemus, who lived in Jerusalem some time ago, but whose present address is not known with any certainty.

Indeed, he sometimes adopts a patronizing tone which I do not care about, nor do those to whom he sometimes uses it.

I do not care who the editor is; that article is disgraceful.

I think I ought to say that I have been a student of Methodist literature and of Methodist Statistics for a number of years.

Among other books I have the Reports of the Methodist Episcopal General Conferences from 1792 to 1900, and the Spring and Fall Minutes of the Annual Conferences of the Methodist Episcopal Church for a number of years—especially for 1899 to 1901, and the Spring Conferences for 1902.

I tried at the Methodist Publishing Houses in New York and in Chicago to get the Fall Conferences for 1902, but could not get them.

My information concerning them is taken, however, from Methodist sources, and, especially, from the New York *Christian Advocate*, which I have received regularly for some years.

I say these words simply to place on record, at the outset of this discourse, the fact that I am quoting only from the official

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publications of the Methodist Episcopal Church in refuting the false allegations of the *Northwestern Christian Advocate*.

Why the Lie Was Concocted.

The writer says:

We have received a number of letters, the burden of which is that our church has pledged twenty million dollars as a Twentieth Century Thank-offering; but what about the Two Million Converts?

At the time that this Twentieth Century Thank-offering was brought up it was suggested that they go in for two million converts.

This is the only paper, as far as I know, that has had the audacity to make this astounding misstatement.

As its editor says: Dr. Robert Stephens, Presiding Elder of the Danville District, Illinois Conference, and Dr. Fayette Thompson, of Davenport, Iowa, write to him complaining that the Methodists are boasting about getting the twenty million dollars, but they are not humbled about the fact that they did not get the two million conversions.

Dr. Stephens says: "*Why did we fail* to bring into the Kingdom of Christ the two million converts?"

Who can answer?

He will be very much astonished to find that he was wrong in supposing there had been any gigantic failure: for there was a David ready to demonstrate that Goliath Failure was dead—David D. Thompson, editor of the *Northwestern Christian Advocate*, had it all laid out *on paper*.

Dr. Thompson writes: "We must in some way lead our people into a deeper religious life.

"I do not know how. I am trying to do it with my own flock and with scarcely any better success than the others. But in some way it must be done. I am glad for the $20,000,000, but my soul would exult far more over *2,000,000 converts that were converts indeed.*"

"Why, poor Dr. Thompson," shouts David D. T, "wherefore do you mourn? Did you not know, my dear Fayette L. Thompson, that we had got these Two Million Converts that are Converts indeed? I have got them here—now keep your eye on D. D. T.—*on paper!* Is not that good enough?"

But now let us give the very words of D. T.'s consolation.

He says:

"THE CASE [*it was thought to be a lost case*] IS FAR BETTER THAN THESE BRETHREN AND OTHER WRITERS SEEM TO SUPPOSE."

The writers have all evidently taken the reports of the simple increase in the aggregate membership of the church as indicating the number of converts during the four years of the Twentieth Century Thank-offering Movement.

The fact is there have been at least 1,500,000 conversions during these years, and possibly not far from two million.

He goes on to show how, by the most contemptible jugglery, that comes about.

Follow me very patiently in this examination.

Figures are very interesting if you have any brains. Of course I cannot supply you with brains, but I can supply you with figures, and as interestingly as possible.

The Battle Fought on the Writer's Own Territory.

The writer says:

There is no positive means of ascertaining the exact number of conversions. No provision is made in the general minutes for the publication of such statistics, but the table of probationers—

I will fight the matter out upon his own line.

The table of probationers is a fair index of the minimum number of converts. The General Minutes of the church report that during the past four years the number uniting with the church on probation has been as follows:

1899	257,699
1900	278,193
1901	273,235
1902 Spring Conferences	168,669
1902 Fall Conferences (estimated)	126,943
	1,104,739

These figures for the past four years show the number of probationers at the time the reports were prepared for the conference sessions; but they do not show the actual number who united with the church on probation during each year. To this number might be reasonably added at least 500,000 more who united with charges in the fall conferences, and were admitted into full fellowship before the statistics were prepared for the conferences.

I charge the editor in that latter paragraph as stating what he must know is a positive falsehood.

Take the minutes of the Annual Conferences of the Methodist Episcopal church for these years, 1899 to 1902, and what do I find?

Proof of the Falsity of the Statement.

I quote from the Minutes of the Annual Conferences of the Methodist Episcopal church published in New York by Eaton & Mains, and in Cincinnati by Curts & Jennings, which is the official book of the denomination.

I will quote from the General Recapitulation—Table No. 2 at the end of the Fall Conferences in the volumes containing these Minutes, and SHOW THAT EVERY ONE OF THE PROBATIONERS FOR THE ENTIRE YEAR is given in his Table quoted above for the years 1899 to 1902, AND THAT TO ADD ANOTHER 500,000 FOR THE FALL CONFERENCES WOULD BE TO COUNT THEM TWICE!

1899	Spring Conferences	139,486	
	Fall Conferences	118,213	257,699
1900	Spring Conferences	153,484	
	Fall Conferences	124,709	278,193
1901	Spring Conferences	158,292	
	Fall Conferences	114,943	273,235
1902	Spring Conferences	169,498	
	Fall Conferences (Editors own estimate)	126,943	296,441
			1,105,568

It will be seen that the total in this table is increased from that I have quoted by 829. I find that the published Minutes give this increase, and I accordingly quote the number correctly for the Spring Conferences of 1902.

But where is there any place for adding any to the probationers in the Fall Conferences?

There is none: for they are all accounted for in the figures now fully quoted.

Nor can there have been, by any possibility, interior probationers to any such number added to the fellowship during these four years, for the following good reasons:

In 1899 the entire membership, including all probationers, was 2,874,037.

In 1901 it was only 2,952,234, showing a net increase covering three of these years of 78,197.

The figures for 1902 are not available.

Where is the possible room for the wholly mythical 500,000 additional that editor D. D. T. daringly imagines?

But 400,000 more conversions were needed to make up the 2,000,000; and how does the editor of the *Northwestern Advocate* get them *on paper?*

By the following "*guess*" of "two of our bishops" who must surely have been laughing at him:—

"Two of our bishops tell us that, in their judgment, at least two-thirds of those who unite with the Church on probation in the fall conferences are taken into full membership during the conference year, but do not appear in the records of probationers present at conference. *If these bishops are correct in this opinion* it would add at least 400,000 more to our estimate, and make the number of probationers and of converts during the last four years *nearly 2,000,000.*"

What has Become of the 1,500,000.

If 1,500,000, or as he says, 2,000,000, were added during this period of four years to the Methodist Episcopal church, would not the Methodist Episcopal church, if they were real additions show the increase?

A Startling Loss in 1899.

What was the rate of increase in the year 1899? No increase at all, but a decrease. A decrease of 19,846 by their own figures on page 647 of Minutes of Fall Conferences for 1899.

They lost all the probationers, every one of them, and about twenty thousand more.

There is no getting out of that. These are their own figures. If there is any lie about it, they are the liars themselves.

A Total Loss of 275,519 Members in One Year.

In the year 1898 the total number of probationers and members was 2,893,883.

During the year 1899 there were added as probationers, 257,693.

That made a total of 3,151,576, the total as it ought to have been in 1899.

What, however, was the fact? The figures show that it was only 2,876,057, which shows that there was a total loss, in that year, of 275,519 members.

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Instead of 1,500,000 conversions taking place, there was a loss in some years.

Massacre of the Innocents.

Let me now put the story of the four years in this way.

1899	Total Members and Probationers	2,876,057
1900	Total Members and Probationers	2,929,674
1901	Total Members and Probationers	2,952,234
1902	Figures not complete (say)	3,000,000

Now, if these probationers and converts had been really converted and retained to the number of 2,000,000, there would have been 4,876,000 now in fellowship.

Therefore, there would be A LOSS OF ABOUT 1,876,057, and NO GAIN WHATEVER DURING THESE FOUR YEARS.

The nominal gain claimed is only about 124,000 in four years, in their official minutes—not 2,000,000.

It does not exceed one per cent.—one per cent. per annum!

That proves that if these probationers were really taken into the Methodist Episcopal church, they were spiritually murdered every year; because they were not found at the end of the year.

Why should this man have imposed upon the entire community this falsehood?

Wholesale Reproduction of the Lie.

I may say that this article of the *Northwestern Christian Advocate* has been reproduced in all parts of the United States to contradict my statement that the Methodist Episcopal church has been fading away.

It seems to have been done on purpose.

Within a day or two of the publication of this paper articles appeared all over the United States, boasting that the Methodists had grown in this marvelous manner. The secular press all over the United States had it.

I read it in Michigan, and I have it upon my exchanges and files from every state in the Union.

Every Masonic paper printed it at great length.

It was intended as an answer to me in stating that this denomination was dwindling.

I admit that 1,104,739 probationers, and no more, were added—at least that they said they were added—but I submit that their own figures show that they were lost.

That is a serious charge.

The Significance of This Awful Exposure.

I desire to make a few comments upon it.

What does this thing mean?

Glory not, and lie not against the truth.

What did John Wesley say concerning the Methodist society?

He said that that society had gone to the Devil largely.

I have Volume VII. of Wesley's Works in my hand, and I will read to you from "Thoughts Upon Methodism," pages 316-317, which bears the date, London, August 4, 1786, within five years of Mr. Wesley's death, after the Methodist society had been in existence more than fifty years.

What does he say?

He says what you can say about it today, that the Methodist society has become "dung and dross" to a large extent.

John Wesley's Apprehension for Methodism.

After giving a sketch of Methodism, after showing how Methodism arose; how—consecrated and earnestly seeking for holiness of life—they had grown, he says:

I am not afraid that the people called Methodists should ever cease to exist either in Europe or in America, but I am afraid lest they should only exist as a dead sect, having the form of religion without the power.

That is where they are now.

They have not the power, and they lie about it.

They glory in a lie, and lie against the truth.

They boast that they have the converts that they never had, or else they murdered them.

Then he says this will undoubtedly be the case unless they hold fast to the doctrines, spirit and discipline with which they first started out.

Will any man in the Methodist church tell me that they hold either the doctrine, or the spirit, or the discipline of the original Methodist society?

None who know the facts.

Lack of Piety in Methodist Trustees Today.

Today, in Methodist churches, large numbers of the boards of management do not even pretend to be Christians. They are not even supposed to be Christians.

In the Trinity Methodist Episcopal church which was burned down lately, a gentleman eminent in commerce, and a very fair-minded and public-spirited gentleman, no doubt, as business men go, who did not even pretend to be a converted man, went into the pulpit of that church, and pleaded against the laws of God and man, and the solemn covenant of the World's Fair Co., that the World's Fair should be opened on the Lord's Day.

The Methodist Episcopal churches in this city have not even a semblance of piety in their trustees in scores of cases. They are not chosen for that.

John Wesley's Definition of the Essentials of Methodism.

This is John Wesley's own writing, remember:

Any man of understanding may easily discern that true Methodism is only plain, simple religion, guarded by a few simple regulations. The essence of it is holiness of heart and life; the circumstantials all point to this, and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper; but if even the circumstantial parts be despised the essential will soon be lost; and if the essential parts should evaporate what remains would be Dung and Dross.

John Wesley's Prediction of Methodist Apostasy.

The essential parts have evaporated, and what remains is, for the most part, dung and dross.

John Wesley went on to say that among the Methodists, even then, riches were increasing and the mind of the Christ was decreasing.

He said that pride, anger, and love of the world in all its branches was beginning to raise its head.

He said that the church would grow but that the spirit was already vanishing away.

Within six years of his own death he made those statements.

In closing, he asked the question:

Is there any way to prevent this continual declension of pure religion among the Methodists? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can, that is, in fact, to grow rich. What way then, I ask again, can we take that our money will not sink us to the nethermost hell? There is only one way, and there is no other under heaven. If those who gain all they can and save all they can, will likewise give all they can, then the more they gain the more they will grow in grace, and the more treasure will they lay up in heaven.

The Methodists' Twenty Million Dollar Offering Analyzed.

This Twenty Million Dollar Thank-offering alleged to have been brought together in four years—what is it?

They boast that they have three millions of members.

What is twenty million dollars among three million people in four years?

It is less than seven dollars a head for the entire period of four years.

It is only one dollar and seventy-five cents a year for each member.

That is the entire Twenty Million Dollar Thank-offering Fund.

Think of it, it is less than half a dollar every three months!

It is a little less than half a cent a day for each member.

That is the great, bright, majestic thing they have done.

They have raised twenty million dollars; half a cent a day from each of their membership for four years.

Just think of it—half a cent a day! And then to boast of it, and call it a Thank-offering to God!

Zion's Continual Thank-offering.

I do not want to boast about our little Zion.

However, our people give one dollar out of every ten as their Tithe to God's Storehouse, and also a thank-offering almost every week that they live.

In coming into Chicago and doing Zion Restoration Host work, my people in Zion City have spent from $750 to $1,000 a week.

With the cost of this place, and other contingencies, we

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have spent more than a thousand dollars a week in our mission work in Chicago alone.

It is about time that somebody talked some perpendicular English.

My heart is very sore, because

The Methodist Episcopal Church Has Become the Biggest Sham of All the Denominations.

The ministry of the Methodist Episcopal church is honeycombed with Freemasonry.

Many of its bishops are high Masons.

It is impossible for them to challenge the fact that no man can be a Freemason and honor the Christ within the Masonic lodge.

It is against the rules of that order to mention His Name in the lodge.

They cannot contradict that statement because we have ex-Masons among us who have taken the degrees up to the thirty-third.

They all say that that which we have published is true.

The Masons themselves confess in their manual that the Name of Jesus, the Christ, must be cut out of every passage read from the Scriptures.

Masonry is Unchristian and it is Antichristian.

There is no place for the Christ in it.

There is a place for Hiram Abiff, the son of the widow of Tyre, a purely mythical person.

His sham death and resurrection upon the five points of fellowship, by a sham King Solomon, form the basis of the Masonic mystery.

When Solomon raises him by the lion's paw from the dead he whispers into his ear the omnific word: "Mah-hah-bone!"

What a mockery! What a sham!

Methodist ministers go through that mockery, leaving Jesus, the Christ, outside.

Purpose of the "Northwestern Christian Advocate's" Lie.

In order to bolster up an unspiritual and decaying body, this paper sets out to impress upon the people a shameful imposition.

If there were really a million and a half conversions, the converts are not to be found.

Is not this a Massacre of the Innocents?

Why did they die?

Freemasonry Is Enough to Kill Any Convert.

A church which is Masonic cannot live for God.

When a man goes into that kind of thing there is no more place for a vital Christianity.

"What are you doing?" you may ask me.

"Are you going ahead of the Methodists?"

Yes, and we have in Zion many of those who left the Methodist church.

Many Ex-Methodists Now in Zion.

All who used to be Methodists and are now members of the Christian Catholic Church in Zion, stand! (Many hundreds rose.)

Open your eyes, Mr. *Northwestern Christian Advocate*.

There are hundreds.

Were you once Methodists?

Voices—"Yes."

General Overseer—Why did you come out?

Voices—"We found something better. We found Salvation and Healing and Holy Living."

General Overseer—You came out because you found that you could not stay in.

All of you who were once Baptists who are now in Zion, stand. (Several hundred rose.)

All who were once Presbyterians, rise; now Congregationalists; now Lutherans; now Roman Catholics. (Hundreds rose at each call of the General Overseer.)

All who are now in our fellowship, and used to belong to any of the denominations, stand. (About two-thirds of the audience rose.)

There you are, you see.

Unconverted in the Denominations.

All of you who were in the denominations but were not converted, say aye.

A great many voices—"Aye."

General Overseer—That answer is an eye-opener.

About one-half of Zion's members were won from the denominations, and the other half won from the world.

That is about the proportion. I thank God for it.

I tell the Apostate churches today, that while they have been lying against the truth, we have been getting their unconverted people converted.

Thank God for that. (Amen.)

I confess I am angry when I read what even the Methodists' own statistics prove to be lies.

I believe that when the ten years which are now rolling away, from 1900 to 1910, are over, unless there is a complete repentance before God, an abandonment of secrecy in all its forms, a determination to punish the ungodly who are in the church, and to maintain Christian discipline, the increase of Methodism will be even less than it was in the last decennial period, when it was less than one-half of one per cent.

May God bring His people out of every Apostasy!

I do not care what the Apostasy is.

Zion has come, and Zion has been established by God fulfilling the prophecy:

Jehovah hath founded Zion.

Zion's Answer to the Messengers of the Nation.

To whom is that prophecy spoken? "What then shall one answer the messengers of the nation?"

The nations are asking Great Britain and America for a real religion.

"What then shall one answer the messengers of the nation?"

That the Lord hath founded Methodism?

Audience—"No."

General Overseer—That the Lord hath founded the Baptist church?

That the Lord hath founded an Episcopalian church?

What is the answer of the prophet?

Voices—"'Jehovah hath founded Zion.'"

General Overseer—"Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

Read the passage in Isaiah 14:31, 32.

Howl, O gate!
Cry, O city!
Thou art melted away, O Philistia, all of thee:
For there cometh a smoke out of the North,
And there is no straggler in his ranks.
What then shall one answer the messengers of the Nation?
That Jehovah hath founded Zion,
And in her shall the afflicted of her people take refuge.

I open wide the gates of Zion today to the afflicted of God's people in all the Apostasies, to those who are afflicted with this lying, *Christian Advocate*, so-called.

Get out of these Apostasies!

If you belong to God, come into Zion.

You will be welcome, but when you get in I will make you work, and obey God.

Zion Does Not Countenance Robbing God.

In the Methodist church you can do as you like, but a man cannot stay in Zion City and rob God.

There is no work for him in Zion City if he robs God.

He can work somewhere else, but we have no money to pay to a man who is a thief, and who robs God in tithes and offerings.

Our people have prospered just in the proportion that they have paid their tithes to God.

I am going to ask a question.

Every one who has been impoverished or made poor by paying tithes in Zion City, stand.

Let me have a look at you.

I do not see any one.

Every one who has been blessed and increased in every way in Zion by paying tithes, stand. (Nine-tenths of the entire audience rose.)

Did you pay your tithes to God?

Audience—"Yes."

General Overseer—Are you better off for it?

Audience—"Yes."

General Overseer—Thank God for that.

I will tell you what I have stated publicly before, and the officers of the Church will confirm it, that not one cent of these tithes has ever been used by myself for a number of years.

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I am the largest contributor to the Church funds, and I thank God for that privilege.

The tithes are now enabling us to do a great many things.

Our people can do many things because they spend no money upon doctors, drugs, theaters, liquor, tobacco, secret societies, or any other of these abominations.

Therefore, they are so much richer.

Every one who wants to consecrate himself fully to God stand. (Nearly all rose.)

Let me see you Methodists on your feet.

Get converted!

Get out of the "dross and dung," as John Wesley called it.

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 what is right, no matter what it costs. Give me Thy Holy Spirit that I may serve Thee and obey Thee; that I may do right in Thy sight, and to all men; that I may work for Thee, and, if need be, die for Thee. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean that?

Audience—"Yes."

After the Benediction, those who desired retired, and the Christians who wished to partake of the Lord's Supper gathered on the ground floor.

The Ordinance was administered by the General Overseer, who read the well-known but always helpful words from the Scripture which he is wont to read at these services, and led in the singing of appropriate hymns.

When all had partaken, the Messenger of God stood before his people, while they awaited with joyful anticipation his "family talk."

They were not disappointed; for it came with greater spiritual richness, power and blessing than ever.

Communion of the Lord's Supper.

He said:

What is the watchword for 1903?

Voices—"Till He Come."

General Overseer—I am so grateful to God for this opportunity at the beginning of the second month, of saying these few words in closing.

Causes for Praise and Thanksgiving.

We have a right to rejoice in the Lord in the close of the first month of the year.

We have had some very dark clouds around us, but there was no cloud in Zion.

It was all bright within.

I never saw any gloomy faces.

I know that we trusted God in the darkest day.

There never was a real danger at any time, although it looked like it sometimes to those who did not know any better.

Sometimes a dark shadow will frighten a child just as much and indeed a little more than the substance which cast the shadow.

It may be only papa's hand making shadows on the wall, and the children wonder and almost cry.

Sometimes God permits these fantastic shadows to be upon the wall.

The Devil is a great one for casting shadows.

There was not a shadow in my heart at any time.

Jehovah has established Zion.

We were strong in every way.

We were sound and strong ecclesiastically, educationally and commercially.

We were standing on the Christ, the Solid Rock.

There is no sinking sand beneath our feet.

We know whom we have believed, and we are persuaded that He is able to keep that which we have committed unto Him against that Day.

The shadows passed away and Zion came out stronger than ever, rallied around her leader, and made my heart very happy by the devotion and love which never for a moment was broken in upon.

Great Blessings Follow Strong Words.

God is continuing to bless us in all our spiritual work.

I have asked God to especially show me a token for good ere the year closed.

It was wonderful how the Lord answered, especially after I spoke in the early morning meeting upon the 28th day of December, the last Lord's Day in the old year.

I said some very strong things, but they were needed.

No one saw that more plainly than those to whom they were especially addressed.

In the most loving and submissive and yet at the same time manly and Christ-like way, apologies were made for resisting the policy of "no borrow" from the world.

We had many temptations during that month.

More than half a million dollars were offered me in one week, and I said: "No. Zion is neither a beggar nor a borrower. Zion can go through without it."

What has God wrought for us?

During December and January, $782,000 have been subscribed for Zion Stocks, thank God.

Voices—"Hallelujah!"

General Overseer—We ought to be very happy, because I believe that, before this month of February has passed, the Million Dollars which I asked for to strengthen our reserves, and to give increased capital to our enterprises, will be given.

I have no doubt of it.

In fact, it is in sight now.

We have only $220,000 to get in one month.

I am so thankful for this.

It has been an object-lesson to the world and to ourselves.

Zion City Building and Manufacturing Association.

In March next I am to call for half a million dollars for our new Zion City Building and Manufacturing Association, for we are going to build our own houses this year.

There will be no contracting in Zion.

I desire to say right here, that if I find any man in Zion trying to get over the agreement which we all made two months ago, that there should be no contracting and jobs in ways that are real contracting, I will deal with him sharply.

I tell you frankly that I will grip you very hard, if you break that policy of Zion.

If you endeavor to throw us back into the sea of ungodly competition, you will hear about it.

Any one who attempts to lead Zion back into that quagmire where Starret lost his life, will hear about it.

I tell you that I will have none of it, and I believe that you are all with me in that.

May God grant that you shall stand fast with me. (Amen.)

Zion is well able to attend to this matter.

If some of you have some little side games of your own, you will not be able to work for Zion.

You will work yourself out of Zion, because we will carry out the policy of Zion building Zion.

I want, if it is possible to have

None But Christian Men Work in Zion City This Year.

Ask God to bring the Christian workmen to Zion from all the lands. (Amen.)

Of course, we may be compelled to bring in strangers to build our walls, which is probable in connection with our steel construction of the new Shiloh Tabernacle, because it requires vast capital to roll the steel and that kind of thing.

However, we want as far as possible that every one who works in Zion shall be a Christian.

I want the new Shiloh Tabernacle to be built by the hands of godly, consecrated men.

The New Shiloh Tabernacle.

It will be a wonderful tabernacle.

It will be higher in the roof than this.

It will be far larger than this building.

This one has only 4,200 seats in front of me.

It is the standing room and the platform which makes the capacity here.

We need the capacity of the new Shiloh Tabernacle, which will be 16,000 persons. I do not think it will be too large, do you?

Voices—"No."

General Overseer—All who think it will be too large, say Yes.

I do not hear any one speak.

We know from what we see in Zion City that in two years it will be too small.

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Then we will need to build Zion Temple very quickly to find accommodation for 30,000.

I am so grateful to God that He has enabled us to get thus far.

I am thankful for Zion Restoration Work, and that we have been doing steady, good, faithful, quiet work from house to house, from street to street and from lane to lane.

None can tell what the result will be.

You are sowing good seed, and although it may be that some will be spoiled, you are sowing the seed with a true, loving heart. And glorious harvests are coming.

You are showing what a people can do who are of one heart and mind.

Spiritual Growth of Zion's People.

When I meet two and three thousand Zion Restorationists, in the early morning of the Sabbath, as I did this morning, when the ground floor of our great Shiloh Tabernacle was nearly filled at 6:30 o'clock, I am delighted as I look at your faces.

I felt the response from your spirits this morning, to realize that as we entered the second month of the third year of the Twentieth Century, that we are growing all the time, deepening in Grace, growing in Power, in Purity, in Unity, and in Love.

It was delightful to think that there was not a drunken man in Zion City on Saturday, and no aching hearts or heads this Lord's Day morning in consequence.

There were no saloons emptying and vomiting out the poor debauchee of the night, but every one in Zion City had had a sound sleep.

You all looked it when you came in.

It was delightful to see you then in hundreds upon hundreds going down Shiloh boulevard to the two early trains.

Work of Zion Restoration Host.

There were between 900 to 1,000 working people who could pay their money and come in to Chicago for the purpose of going from house to house, and from street to street with the Message of Peace.

Many of them were working women and men, who had been having a hard, heavy week's work.

Nevertheless all were so willing.

It is such a joy to know that we have reached today, with spoken words of Divine Peace, and with the printed page, more than 150,000 people in Chicago.

We are now fast pushing on to the end of our term in the Chicago Auditorium.

We have four more months and then, if we are spared, we close our mission here and concentrate on Zion City, to build up the Church and Zion Restoration Host for the work of the Great Feast of Tabernacles, the Great Anniversary of the Zion Restoration Host in September, and then for

The Glorious Mission in New York in October.

God knows how glad I am that we have been able to take the first steps toward it.

Already the country is thrilled with the news that two or three thousand workers are going down at their own cost, probably thirty dollars a person all told.

If we send 3,000 persons, it will cost us $90,000, which my people will spend for the purpose of going down there to carry the Message, if it be possible, to every part of the City of New York.

May God fill Madison Square Garden with His Glory! (Amen.)

May He give us a glorious time in proclaiming the Gospel of the Kingdom of God.

I do not know of any single minister who ever took Madison Square Garden for the purpose of preaching.

I Expect to Have a Good Fight in New York with Dr. Buckley.

He and I are going to have it out.

There will be no bumping with the fists, you know, but he has been analyzing me in the *Century Magazine*, and I think that I shall analyze him.

I do not know how much there is of him to analyze, but I intend to defend the Truth—which Dr. Buckley has so often attacked—that the Lord Jesus, the Christ, is today a personal Healer.

He is spreading infidelity by his trashy talk about Divine Healing.

We will take down witnesses in thousands, and they will stand there and say: "The Lord healed us."

If he wants their testimony, and will pay for it, I will give him a thousand persons to go before notaries public and make their affidavits that they were healed.

That would keep many notaries very busy in New York.

We intend to have a great time.

God will bless that great city.

He will make the passing of our numerous trains through th land like a track of light.

Then it will be glorious; for Zion is a Witnessing People.

Do not get off the road now.

If you step off the path the Devil will get a lick at you, and that will be the end of you for service in this life.

The meeting was closed by singing "God be with you till we meet again," after which the General Overseer pronounced the

BENEDICTION.

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

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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.

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.

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

TRAIN SCHEDULE Between Zion City and Chicago

Effective January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.		
4.15 p.m.	5.30 p.m.			SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., E. S. AND A. W. N.

ON to New York in October! is inscribed on the Banner of Zion Restoration Host.

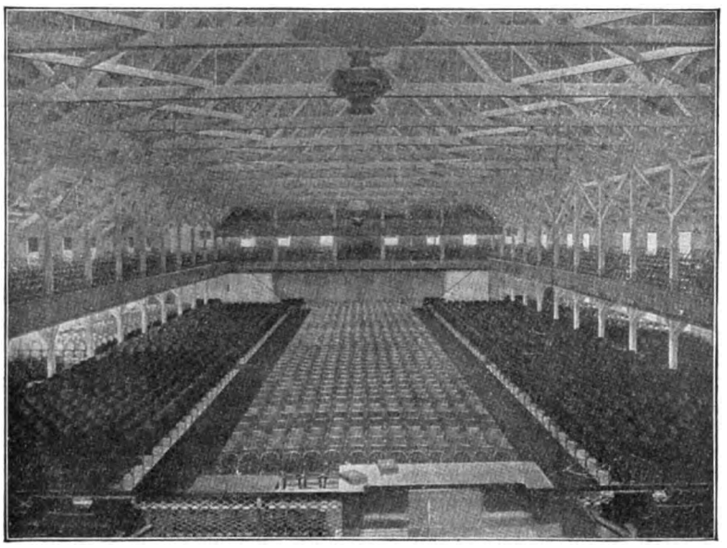
The announcement of the General Overseer's plan to descend upon New York, thousands strong, in the autumn, and capture the city for the Christ, was received with acclaim and rejoicing by the great audience which had faced the rigors of a blinding snow-storm, to meet in the early dawn of Lord's Day morning, January 11th, in Shiloh Tabernacle, to hear the Message so precious to them, and always awaiting them, of their beloved leader and teacher.

With eight months yet ahead in which to plan and pray and save, there is no doubt but that an immense concourse of Zion Restoration Host workers will accompany the General Overseer in the autumn.

That the world may believe that the Christ was sent of God!

The projected trip is not a pleasure jaunt, although the General Overseer is planning for pleasures, pure and God-given.

In the Bowery, along the levee, among the thousands of saloons, in the homes of the rich and of the poor, in the lanes and alleys and stately boulevards and thronging streets of this first city of the land, the Message must be carried, by word of mouth and through the distribution of literally tons of Zion Literature.



INTERIOR OF SHILOH TABERNACLE.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, January 11, 1903.

Service 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 read the 13th and 14th verses of the 17th chapter of St. John.

The World Loves Its Own.

How can you expect the world which lieth in the wicked one to love you?

The world does not love to be reproved or rebuked, and neither does the Church when it has the world in it.

It is sensitive.

A great many Christians have a great deal of Devil in them.

If you are not under authority then you will begin to be above all authority.

Diotrephes Has Many Spiritual Descendants.

There are large numbers of professing Christians today who would not obey Jesus, the Christ, if He were here in person.

They would tell the Apostle Paul to mind his own business.

They would be like Diotrephes "who loveth to have the preëminence among them, and receiveth us not."

That miserable little Diotrephes actually stuck up his diabolical little piece of pride, and would not receive the Apostle John, the apostle whom Jesus loved, who leaned upon His bosom at the Supper!

Diotrephes would not receive the apostle who, spiritually, was the most majestic of all the apostles.

John told Diotrephes that he would have what the French call "a bad quarter of an hour."

He said in his third epistle, "Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and, not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the Church."

He had a bad name: for Diotrephes meant "nourished by Zeus;" and he seemed to be fed by that Chief of the Devils on Olympus whom the heathen Greeks called "gods." Zeus or Jupiter loved preëminence, and was vindictive and cruel, and this child of the Devil had actually become a professed minister of the Christ. He has had many descendants in every age.

Some of you are like Diotrephes.

Nothing can be done with you until you get a bad quarter of an hour, and until the Devil that is in you is cast out.

You think too much of yourselves.

You imagine you are something when you are nothing.

You might be something, if you imagined that you were nothing.

If you have actually reached the point where you realize that in yourselves you are nothing, that power belongs to God, and that you have no power, you would be of some use.

The moment that realization comes, God can prepare us for usefulness; but the spirit of a Diotrephes is one that cannot be tolerated for a moment in Zion.

Exaggeration of the Work of the Past.

There are some people who have caught a few fish, who tell these fish stories over and over, until a fish of nine inches becomes nine feet.

A dozen or two fishes that they have caught have become a vast assemblage, and you would think that they had done a prodigious work.

If they would not talk about the little work they have done, and would continue to believe it was a pitiful thing, God could use them.

I stand in doubt of people who are continually magnifying what they have wrought.

They did not do anything good, if anything good was done. God did it.

I can say without any mock humility, with a reality that is deeper than any I can give expression to in words, that I have a very clear consciousness that I have not done anything at all.

God has done something through me, by me and with me, but I have done nothing.

He has done a good deal through me, but when I look back I think, how much more God might have wrought through me had I been wiser; and I mourn over opportunities lost, or imperfectly used, that can never return.

I longed for leading by some one having Divine Authority.

Many times I have said to my wife: "If the Apostle Paul

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were living, or any of the apostles of our Lord who had been ordained by Him, I would just close down on everything and go straight to that apostle and say, 'now put me to work in a proper, apostolic way. Tell me what to do, and I will do it.'"

I have longed for Divine Authority to undertake the direction of my life; and I have received that direction more and more clearly as the years rolled on.

I know now, with the centurion, that "I am a man under Authority," and I delight to obey, and to tell others to "Go! Come! Do this!" having received my Commission from the Highest Authority in all the Universe.

Spirit of Obedience a Mighty Unifying Power.

I thank God that in Zion the Spirit of Obedience is manifested to a wonderful extent.

That is the Power of God in Zion today.

The one thing which is making this people a mighty power is the Spirit of Obedience, for they will move like a mighty army.

They will move as a unit.

They will move in a way that will astonish the world.

I have been thinking a great deal this morning about this unity of which we so often sing here:

Like a Mighty Army moves the Church of God.

We want Zion Restoration Host to be a reality, which moves with the precision of an army, and with an effectiveness which no ecclesiastical or secular army ever possessed.

Every man must take his station and do his work, and, if it is needful, he must die.

I do not want anybody to be killed whilst theLegion of Zion Restoration Host is operating in New York, next October, but if any body were killed, we should never forget it.

We would call that one the first Glorified Witness in New York.

But now I come to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Thy Word, and the world hated them.

The World May First Hate; but it Will Learn to Love.

The world does hate at first, but it learns to love God's people and goes after them.

See how the Christ is followed now.

Millions go over every step of His journey with love and veneration.

Many would bear His cross, like Simeon, if they could.

Many would give their lives for Him.

I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the Evil One.

They are not of the world, even as I am not of the world.

Sanctify them in the Truth: Thy Word is Truth.

As Thou didst send Me into the world, even so sent I them into the world.

And for their sakes I sanctify (marginal reading is *consecrate*) Myself, that they themselves also may be sanctified in Truth.

I like the marginal reading as applied to the Christ "I consecrate Myself."

The Christ Was Sanctified.

He was holy from His birth to the grave.

He did not need sanctification, but, as a Sanctified Being, He continually reconsecrated Himself to the work of God, His Father.

He remained holy, and the Prince of this World came at the end, and found nothing of an evil nature in the Christ.

Neither for these only do I pray, but for them also that believe on Me through their word.

Salvation, Obedience, Consecration, Unity.

The whole strength of the Church under God, is first Salvation, then Obedience, then full Consecration and then Unity.

There cannot be Divine Union in an Unconsecrated People.

Elder Lee you must not allow any person to go to New York who is not fully consecrated to God's work.

If any think that they are going down to New York on a pleasure trip of a worldly sort they are mistaken.

We will take care that it is a Consecrated Host which goes.

Let there be Real Unity and then there is a Joy which flows perpetually from the Presence of Divine Strength and Purity within.

Let God have you wholly and get you ready.

If you are anything at all, or have done anything, God made it so.

Whatever God may have done through you, He did when He was able to use you.

Some people can point only to a time when God blessed them in the past.

They are eternally talking about a convert here, and a convert there.

They may not see any results for years, but they will talk and talk about something which occurred some time ago.

There were a great many other agencies beside them at work in the winning of those converts of whom they talk so much; and, possibly, it may be written in God's Book that they had nothing to do with the conversions.

There is nothing that causes me to feel more sorrowful or disgusted than to hear a man say, "I had a gathering of *my converts.*"

Some one said to Rowland Hill, "I have just seen one of your converts lying drunk in the gutter." To which the good man replied, "Oh that is just like *my* work! Now if *God had converted* him he would not be lying in the gutter!"

Do not rest upon the past: for Judas Iscariot did some good work doubtless, but he ended in hell.

Do not think yourself to be something when you are nothing.

Do not think yourself to be nothing when you are something.

We are all something, but I would rather you would lean to the side of imagining yourself nothing than to that of imagining yourself something when you are nothing.

It is better, however, to fulfil the apostolic precept, "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." (Romans 12:3.)

Let us be perfected into one.

Then the success of one is the success of all.

We Cannot Foresee the Result of Our Work.

We can never tell what the result is to be.

You may be privileged to give a Message to some person down in a ten-cent restaurant in New York, who may be like John B. Gough, a mighty man for God, winning hundreds of thousands to the Christ.

You will not find them, perhaps, in the highest places in Fifth avenue.

You will find them away down there in the Bowery of New York.

May God bless the Bowery.

Whatever we may not do, we shall lay out large districts in the Bowery and "down town" generally.

Some may want to knock you a little roughly there, but after all they are a jolly people in the Bowery, and more disposed to "guy" than to injure. Zion has proved during many years of work amongst all classes in Chicago that the poorest people are often nearer the Kingdom of God than the richest, and are far quicker to appreciate disinterested workers.

Let there be Wisdom at all times as well as Love in all our work, and let us be patient and considerate, never forgetting even when we are most deeply injured that the people are deceived by their false and cruel leaders, and are acting in ignorance. Thus the Christ Himself was crucified: for Peter, referring to the Lord's crucifixion at Pentecost, said, "I wot that in ignorance ye did it, as did also your rulers."

Let us be united to destroy Ignorance.

It is the parent of countless crimes, and it is the product of hypocritical scribes in every age, as it was in the days when Jesus lived on earth in the flesh.

Let there be Unity.

"That the World May Believe."

As the work of perfecting progresses, then increasingly will the world believe that God sent Jesus.

I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me.

The world will say, "God does love you!"

If they see this Unity, and see that you love God, that you love each other, that you love your leader, and the people, they will not get away from that.

Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me;

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And I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovest Me may be in them, and I in them.

The Christ in Us Is the Power.

The Christ not only with us, but the Christ in us.

If a man love Me, he will keep My Word: and My Father will love him, and We will come unto him and make Our abode with him.

The Father, the Son and the Holy Spirit are willing to make Their Divine abode within us.

When that Divine abode is within us it leads to a very deep and Real Humility.

God give it to us.

Let it not be a Sham Humility; not a Mock Humility; nor an Affectation of Humility.

A humility which is always looking out for some glory, and quietly and sometimes sneakingly trying to get a few more dollars all the time, is detestable.

Whenever I see any one after his own glory, I turn him down, and find no pleasure in association with him—in fact it is difficult for me to think that he can be a Christian at all.

When I see people who are seeking the Glory of God, I want those persons near me all the time.

Let us pray.

Prayer was then offered by Overseer Mason.

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, with a deeper consecration. For Jesus' sake cleanse me and make me a vessel, no matter what I may be made of, whether I be a vessel of clay or silver, or anything else, let me be a vessel that Thou canst use. Let me carry the Living Water, the Message of Peace, and do something for Thee on this extreme winter day. 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.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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.

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS.*

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ZION MEETINGS IN GREAT BRITAIN AND IRELAND

LIST OF MEETINGS held in the provinces of Great Britain and Ireland:

Ashton-under-Lyne, Lancashire—Mr. John Cosgrove, 60 Fitzroy street, leader. Meetings—Lord's Days, 7:30 p. m.; Thursdays, 7:30 p. m.

Beverley, Yorkshire—Mr. John Julian, 3 Salem place, leader. Meetings—Lord's Days, 3 p. m.

Cambridge, Cambridgeshire—Mr. T. A. Scarlett, 57 Bradmore street, East road, leader. Meetings—Lord's Days, 10:45 a. m., 7 p. m.; Wednesdays, 7:45 p. m.

Cardiff, Glamorganshire (Wales)—Mr. Jas. Harries, 26 Clive street, Grangetown, leader. Meetings—Lord's Days, 7:45 a. m., 3 p. m.

Chorlton-cum-Hardy, Lancashire—Deacon R. P. Dawborn and (*c*) Deaconess E. Harrison, 19 Wilbraham road, leaders. Meetings—Lord's Days, 10:30 a. m., 6:30 p. m.; Wednesdays, 8 p. m.

Doncaster, Yorkshire—*Miss M. Lindley, [12 South Parade], 47 Furnival road, Balby, leader. Meetings—Tuesdays, 7:30 p. m.

Dunkirk, Nottingham—Miss A.M. Collett, 2 Montpelier road, leader. Meetings—Wednesdays, 8 p. m.

Dundee, Forfar, (Scotland)—Miss Janet Anderson, 134 Albert street, leader. Meetings—Lord's Days, 6:30 p. m.; Wednesdays, 8 p. m.

East Ardsley, Yorkshire—*Mr. C. F. Lingwood, [14 Simpson street], Zion Tabernacle, leader. Meetings—Lord's Days, 6:30 p. m.; Thursdays, 7 p. m.

Edinburgh, (Scotland)—Mrs. M. Yarroll [243 Morningside road], No. 6 room, Albert building, Shandwick place, leader. Meetings—Lord's Days, 3 p. m., 7 p. m.; Juniors, 11 a. m.; Wednesdays, 8 p. m.

Folkestone, Kent—Mrs. E. Rancepeade, 74 Canterbury road, leader. Meetings—Wednesdays, 7:30 p. m.

Huddersfield, Yorkshire—Mr. G. Whitehead, 45 Ashenhurst, leader. Meetings—Tuesdays, 7:30 p. m.

Ipswich, Suffolk—Mr. E. A. Sach, 2 Upper Brook street, leader. Meetings—Lord's Days, 10:45 a. m., 7 p. m.; Thursdays, 7:45 p. m.

Kelvedon, Essex—Mr. W. Martin [Luke's Farm, Birch], Mill Farm, leader. Meetings—Lord's Days, 6:30 p. m.

Kilmarnock, Ayrshire, (Scotland)—Mr. John McGill, 33 Glebe road, leader. Meetings—Lord's Days, 3 p. m.; Juniors, 11 a. m.; Wednesdays, 8 p. m.

King's Kettle, Fifeshire, (Scotland)—Mrs. A. Angus, [Roseville], leader. Meetings—Lord's Days, 6 p. m.

Leeds, Yorkshire—Zion Tabernacle, 18 Camp road. Meetings—Lord's Days, 10:30 a. m., 6:30 p. m.; Tuesdays, 7:30 p. m.

Low Fell, Durham—Mr. John Hall [Albert House], Board School, Kell's lane, leader. Meetings—Lord's Days, 10:30 a. m., 6:30 p. m.; Wednesdays, 7:30 p. m.

Lincoln, Lincolnshire—Mr. Thomas Jones, Albert Crescent, Richmond road, leader. Meetings—Lord's Days, 2:30 p. m.

Mersea, West, Essex—Mr. Thomas Mole, Rainbow Cottage, leader. Meetings—Lord's Days, 3 p. m.; Wednesdays, 7 p. m.

Morecambe, Lancashire—*Miss E. Breakell, 51, Yorkshire street, leader. Meetings—Lord's Days, 6:30 p. m.; Wednesdays, 7:30 p. m.

Morley, Yorkshire—*Mrs. M. E. Westerman, end of King street, High street, leader. Meetings—Wednesdays, 7:30 p. m.

Peterborough, Northamptonshire—Mr. C. D. Chappell, 9 West View, Buckle street, leader. Meetings—Lord's Days, 6:30 p. m.

Southampton, Hants—Deacon W. N. Williamson, 15 The Marina, Western Shore, leader. Meetings—Lord's Days, 6:30 p. m.

Southend-on-Sea, Essex—Mr. W. G. Humphrey, Mount Villa, Cliff road, Leigh-on-Sea, Zion Tabernacle, leader. Meetings—Lord's Days, 6:45 p. m.; Wednesdays, 7:45 p. m.

Stanningley, Yorkshire—*Zion Tabernacle, Town street. Meetings—Lord's Days, 6:30 p. m.; Wednesdays, 7:30 p. m.

Thornton, Yorkshire—1 Roundfield Place. Meetings—Mondays, 7:30 p. m.

Worthing, Sussexville—Mr. E. A. Meredith, 23 Montague street, leader. Meetings—Lord's Days, 6:30 p. m.

NOTES—Addresses given in brackets are the private residences of leaders under whose names they appear.

(*c*) Address of Zion Tabernacle, Chorlton-cum-Hardy, "corner of Barlow Moor road and Wallworth avenue."

(*) Meetings marked thus are under the superintendence of Deacon R. McKell, 18 Sherwood Place, Undercliffe, Bradford, Yorkshire.

List of representative members in places in the United Kingdom where meetings are not held at present:

Aylesbury, Bucks—Mrs. E. D. W. Dobson, 18 St. Mary's Square.

Ballycastle, Antrim, Ireland—Mrs. Hester Black, Ballycastle.

Ballyhalbert, County Down, Ireland—Mrs. Jane Burch, Ballyhalbert, Kirkcubbin.

Ballybriest, County Derry, Ireland—Mr. A. D. Kempton, Ballybriest, Cookstown.

Belfast, Ireland—Miss E. L. Mackay, 44 University avenue.

Birch, Essex—Mr. F. W. Martin, Luke's Farm.

Bradford, Yorks—Deacon R. McKell, 18 Sherwood Place, Undercliffe.

Burnham, Somerset—Mr. R. J. Proctor, Royal Clarence Hotel.

Canterbury, Kent—Mr. Walter Ashbee, 6 Victoria Terrace, St. Peter's Grove.

Coggeshall, Essex—Miss Kate Doughty, Market Hill.

Craigavad, County Down, Ireland—Mrs. I. Gibson, "Grangefield."

Derby, Derbys—Mrs. E. Holdridge, 23 Uttoxeter Old Road.

Dhugarry, County Antrim, Ireland—Mrs. M. Tombe, Dhugarry, Glarryford.

East Peckham, Kent—Mr. W. E. File, "Ridgmont."

Flotta, Orkney, Scotland—Mr. P. D. Barnett, "Panhouse."

Girvan, Ayr, Scotland—Mr. D. Goldie, Kirk Cottage.

Glasgow, Scotland—Mr. John Gunn, 12 Saint Mungo street, North.

Greenock, Renfrew, Scotland—Mrs. M. Paton, 86 Belville street.

Guildford, Surrey—Miss L. Collins, 46 Drummond road.

Heanor, Notts—Mr. C. B. Arme, 30 Fair View.

Horsham, Sussex—Mr. T. A. Stuck, 4 Bedford road.

Hindhead, Surrey—Mrs. R. Madwick, Chestnut Villa, Portsmouth road.

Kingstown, County Dublin, Ireland—Mr. J. Horsefield, 111 Lr. George street.

Latchingdon, Essex—Miss J. Peggram, Norwood Cottage.

Leigh-on-Sea, Essex—Mr. W. G. Humphrey, Mount Villa, Cliff road.

Loan, Scotland—Mr. E. Cox, Loan, Muiravonside-by-Linlithgow.

Londonderry, County Derry—Mr. J. H. W. Chase, 5 West End Park.

Maidstone, Kent—Miss W. Henman, Gate House, Linton.

Manchester, Lancaster—Mr. F. K. Butterworth, 81 Cottenham street, Chorlton-on-Medlock.

New Brighton, Cheshire—Mr. E. H. E. Bull, 7 Higher Parade.

Nottingham, Notts—Mr. W. H. Booth, 118 Flewitt street.

Preston, Lancaster—Miss M. Breakell, New Hall Lane.

Portsmouth, Hants—Gunner W. J. Gardiner, F. 5625, R. M. Artillery, Eastney Barracks.

Pudsey, Yorks—Deacon R. McKell, (see Bradford).

Reading, Berks—Mr. S. Goddard, 27 Edinburgh Road.

Robinhood, Yorks—Mrs. M. J. Farmery, Robinhood, near Wakefield.

Saltcoats, Scotland—Mrs. M. Lambie, 11 Sidney street.

Southborough, Kent—Miss E. Hutchings, Forge Farms, The Viaducts.

Thorpe, Yorks—Deacon R. McKell, (see Bradford).

Tunbridge Wells, Kent—Mr. W. H. Hutchings, 63 Edwards Cottages, Powder Mill Lane.

Woodbridge, Suffolk—Miss E. F. Miller, "Holmwood," Melton Road.

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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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

THE darkness is passing away, and the True Light already shineth.—*1 John 2:8.*

JOHN, the Beloved Apostle, wrote these words many centuries ago.

The True Light had come to the Church, and many wonderful things had been done by the Christ and by the Apostles.

The Full Gospel of Salvation, Healing, and Holy Living was practiced, and multitudes were won to God and shown how to trust Him for His blessings in spirit, soul, and body.

Many centuries have passed away. Once more, in the Times of the Restitution of All Things, which have now begun, we can say, with the Apostle, the words quoted above.

The light of the Full Gospel is beginning to shine upon the Church of the Living God.

God has sent another with Divine Authority, and has given him the Mission of Restoration.

In the light of the teaching of Elijah the Restorer, how terrible seem the apostasies of the so-called churches throughout the past centuries!

How beautiful the Gospel which is being proclaimed in Zion!

Gradually the Church throughout all the world is being made to realize the power of the Everlasting Covenants.

God is working through the power of the Holy Spirit.

Once more a true and Apostolic Church is being established, and the signs are following those who believe.

The testimonies ring with no uncertain sound concerning the Love, Mercy, and Power of God.

Multitudes of God's people are beginning to understand and to receive the Full Salvation which He has provided—the Salvation for spirit, soul, and body.

A Dying Child Healed in Answer to Elijah's Prayer.

812 MAIN STREET,
DENISON, TEXAS, January 6, 1903.

BELOVED GENERAL OVERSEER:—I desire to thank you with all my heart for your prayers for little Louis Strom, aged two years and seven months.

On October 22, 1902, he was dying with fever and spasms.

I hurried to the telegraph office to send you a request for prayer, at 12 o'clock, p. m.

Praise God, He answered your prayer at once, for when I returned home I found him better.

At 1:30 he asked for some milk, and then he slept for two hours.

On waking up he wanted milk and crackers, and we noticed a great improvement in him. At 10 o'clock that night the physician, who has done him more harm than good, called to see how he was.

As soon as the child saw him coming in, he hid himself under the covers, calling out as loudly as he could: "Go home, go home, I am all right."

The next morning I found him sitting in the chair with his playthings.

Ever since then he delights in telling that Jesus healed him.

He is a bright, good child.

We ask you to pray God to keep him by His power, that he may grow up to His glory.

We thank God for BLÄTTER DER HEILUNG, for it is a great blessing to us.

Your sister in the Christ,
(MRS.) SUSANNA ZORATTO.

Healed of Catarrh.

319 ASHTOR STREET,
GRAND FORKS, NORTH DAKOTA.

DEAR GENERAL OVERSEER:—I thank God that he healed me of catarrh.

My throat and nose are entirely well.

The other day I took a cold in my head.

I prayed in the Name of God for healing, and I received it.

I went to sleep, and when I awoke in the morning I was well, for which I thank God.

Praying that my testimony will do some one some good, and thanking you for your prayers for us and our home, I am,

Your brother in the Christ, NAT SPROUL.

Healed of Severe Affliction.

319 ASHTOR STREET,
GRAND FORKS, NORTH DAKOTA.

DEAR GENERAL OVERSEER:—I had a very sore throat.

My mouth was swollen and my tongue was coated white.

My throat closed, and there were white spots on my tonsils.

We thought it was diphtheria.

We asked God in the Name of Jesus to heal me, and He did.

I praise Him for all His blessings to me.

Your sister in the Christ,
(MRS.) NAT SPROUL.

A Little Girl Nine Years Old, Tells of God's Healing Power.

WEST TOLEDO, OHIO, January 26, 1903.

DEAR GENERAL OVERSEER:—I am a little girl only nine years old.

God has healed me of a very bad cough, and I want to tell you about it.

I have had a cough just like the whooping-cough ever since I can remember.

Mamma says I was born with it.

I would cough until I would cry with pains in my stomach, and then I would choke and vomit.

Mamma called the doctors, and they said that I would have to outgrow it.

Last fall my cough came again.

Mamma prayed for me, and it went away for a while, but it came back again.

Then Deacon Neiswander laid hands on me and asked God to take the cough away.

In about fifteen minutes I was asleep.

I have never had any cough since.

I love God for taking it away.

BESSIE MARIE VAN ANTWERP.

Mother Healed of Internal Ulcers, Confirms Daughter's Testimony.

WEST TOLEDO, OHIO, January 26, 1903.

DEAR GENERAL OVERSEER:—One week ago last Friday evening, I was healed of internal ulcers.

For about two months I suffered terribly.

One day the pains were so intense that I thought I would have to use remedies.

Then I fell on my knees and asked God to keep me from using means and help me to trust Him fully.

My prayer was answered.

Soon after that I was healed.

In regard to the cough which my daughter Bessie had, I can say that I never heard a child cough harder with whooping-cough.

I used to wonder why God put such affliction upon an innocent child.

I thank God that I have learned that it is not His work, but the work of the Devil.

Your sister in the Christ,
(MRS.) W. K. VAN ANTWERP.

God Graciously Heals a Little One of Measles and Dysentery.

KENOSHA, WISCONSIN, January 26, 1903.

DEAR GENERAL OVERSEER:—We want to thank you for the interest which you took in our little Dorcas when she was so sick.

She was taken with measles and dysentery together.

The measles came out nicely, and at the end of four days disappeared, but the dysentery grew worse.

She became so weak that she could not raise her head from the pillow.

We prayed, but did not seem to have power with God.

We knew the wrong must be in us, and asked Him to show us ourselves, and make us willing to right all wrongs.

We then sent a telegram to you for prayer, and that night she was a little better.

The next day she seemed worse.

Two days later we telegraphed for Deacon Lake to come up.

He prayed for her when he came, but she seemed no better, and had a bad night.

He prayed again just before he left in the morning.

Before he reached Zion City we felt that she had received her healing.

It was quite a while before she was real well and strong again.

I fear that our weak faith delayed her perfect healing.

We are so thankful that we are in the Christian Catholic Church in Zion, and have learned to know God as Healer and Keeper as well as Savior.

It is so restful, after having made all things right, to leave the responsibility with the Lord, and to know that He will do the rest.

Yours in the Christ, JESSIE A. PETRIE.

Sprained Ankle Almost Instantly Healed.

GIDEON AVENUE AND TWENTY-NINTH STREET,
ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—I thank God for hearing and answering prayer.

Last Tuesday Elders Cossum and Dietrich prayed for my ankle which I had sprained.

In ten minutes I rose and walked, for which I thank God.

Your sister in the Christ,
(MRS.) MARGARET GALLAUGHER.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, FEBRUARY 25th or 26th.

Secret Society Deviltry.

1. *The oath to kill is of the Devil.*—Matthew 5:21-22.
   The Devil is the murderer.
   His followers threaten to kill.
2. *The adoration of the sinful is of the Devil.*—Matthew 23:5-12.
   Men love to flatter and to be flattered
   Hypocrisy can never be of God.
3. *The vows of fealty to men is of the Devil.*—Matthew 5:33-37.
   A man's life is like vapor.
   One should ever subserve God's will.
4. *The suppression of Jesus' Name is of the Devil.*—Philippians 2:9-12.
   The Devil hates the Name of the Christ.
   The Christ came to destroy the works of the Devil.
5. *The substitution of religion for Holy Living is of the Devil.*—James 1:25-27.
   One cannot be benevolent and ungodly.
   They go to the widows as devourers.
6. *The compact of secretism is of the Devil.*—Isaiah 28:18-19.
   Men swear to accomplish an end
   Men laugh at their lawless agreements.
7. *The reveling in darkness is of the Devil.*—Ephesians 4:7-12.
   Fooling around nights is a shame.
   The things done, if uncovered, would be horrifying.
8. *The striking of hands with sinners is of the Devil.*—Proverbs 11:18-23.
   The wicked plot against the just.
   They join hands to work out evil.
9. *The banqueting and surfeiting is of the Devil.*—1 Peter 4:1-5.
   Banqueting is mixed in with deviltry.
   It is mostly associated with drinking, stinking and harlotry.
10. *The spirit of selfishness of motives is of the Devil.*—Galatians 6:7-10.
    Men join these things to get something.
    They want honors, riches, protection, etc.

The Lord our God is a secret-condemning God.

SUNDAY BIBLE CLASS LESSON, MARCH 1st.

Live the Life of God.

1. *Have no fellowship with sinners.*—Jude 1:17-25.
   Touch them and their impress is left.
   If you go to them, go to save them.
   Give God only the love and fellowship of your heart.
2. *Look to God alone for success.*—Nehemiah 5:14-19.
   He can give you favor with men.
   It is His blessing that enriches.
   Do His work and will and you cannot fail.
3. *Never live a moment in alarm.*—1 Peter 3:8-16.
   Men will try to alarm by tidings.
   Men will seek to alarm by threats.
   Men will alarm by undue care.
4. *Do right and expect God to care for you.*—Psalm 37:1-6.
   Evil doers cannot harm you.
   Do good and God will provide.
   Trust in Him and He will answer.
5. *Lift up your head anticipating only goodness.*—1 Peter 3:1-6.
   God is good to the upright.
   He does not withhold good from such.
   Keep close to God and His goodness will not be afar.
6. *Trust no worldly alliance for support.*—Psalm 37:8-18.
   God can give you great satisfaction out of truth.
   He keeps that which you commit to Him.
   They who wait on God inherit the earth.
7. *Fear lest you get entangled.*—1 Peter 1:3-21.
   Riches are deceiving.
   The favor of men brings a snare.
   Live holy and the Devil will make things lively.
8. *Be ready for your Lord when He comes.*—1 John 2:22-29.
   Only those who abide in Him will want to see him.
   Those who do not look for Him will not see.
   Only those ready and waiting will go in.

God's Holy People are a Godliness-exemplifying 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.

ARE YOU THINKING OF TAKING UP

A COURSE OF READING?

THESE ELEVEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$27.50



Single Volumes, each

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THE ELEVEN Bound Volumes of **LEAVES OF HEALING** are a **History** of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on **Current Events** in the world; they are a safe guide in **Business and Politics**; they contain the best thoughts about **Art, Music, Literature,** and **Science**; they tell of things far more strange and interesting than fiction, and all true; they are an inspired **Bible Commentary** and the safest and best works extant on **Theology.**

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO

ZION PRINTING AND PUBLISHING HOUSE

1300 Michigan Avenue, Chicago, Illinois

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 February 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After February 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

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS

FIELDING H. WILHITE, . . Assistant Secretary

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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 Six Hundred and Ninety-One Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Six Hundred and Ninety-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 June 14, 1902, by the General Overseer	37	
Baptized at Zion City by the General Overseer	583	
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155	
Total Baptized at Headquarters		8529
Baptized in places outside of Headquarters by the General Overseer	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5419	
Total Baptized outside of Headquarters		6060
Total Baptized in five years and nine months		14,589

Baptized since December 14, 1902:

Baptized in Chicago by Elder Farr	20	20	
Baptized in California by Elder Taylor	5		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Baptized in England by Evangelist Cantel	20		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Michigan by Elder Adams	10		
Baptized in Missouri by Deason Robinson	5		
Baptized in Ohio by Deacon Yerger	10		
Baptized in Ohio by Elder Bouck	8		
Baptized in Pennsylvania by Elder Hammond	4		
Baptized in Washington by Elder Ernst	1	82	102
Total Baptized since March 14, 1897			14,691

The following-named ten believers were baptized at Benton Harbor, Michigan, Wednesday, January 28, 1903, by Elder J. R. Adams:

Baushke, Aimee.....Twelve Corners, Michigan
Baushke, Irving Ed.....Twelve Corners, Michigan
Brune, Mrs. Leona M.....Watervliet Road, Benton Harbor, Michigan
Cameron, Grace Edith.....19 Colfax avenue, Benton Harbor, Michigan
Cameron, Jessie.....19 Colfax avenue, Benton Harbor, Michigan
Comstock, Mrs. Jennie.....247 Territorial street, Benton Harbor, Michigan
Humphrey, Charles.....Sodus, Michigan
Humphrey, Stanley.....Sodus, Michigan
Peters, Mrs. Eleanor Young...South Route No. 2, Benton Harbor, Michigan
Schmallfus, Mrs. Lena.....291 East Main street, Benton Harbor, Michigan

The following-named seven believers were baptized in the South Side Zion Tabernacle, Lord's Day evening, February 1, 1903, by Elder G. E. Farr:

Bockmann, Charles E.....Zion City, Illinois
Bockmann, Mrs. Lola M.....Zion City, Illinois
Rogers, F. T.....6037 Loomis street, Chicago, Illinois
Rogers, Mrs. Jennie.....6037 Loomis street, Chicago, Illinois
Venen, Bessie.....1604 Michigan avenue, Chicago, Illinois
Venen, Cloe M.....1604 Michigan avenue, Chicago, Illinois
Venen, Mabel L.....1604 Michigan avenue, Chicago, Illinois

The following-named three believers were baptized in the South Side Zion Tabernacle, Lord's Day evening, January 25, 1903, by Elder G. E. Farr:

Carter, Victor.....598 West Huron street, Chicago, Illinois
Melloy, Peter J.....598 West Huron street, Chicago, Illinois
Melloy, Mrs.....598 West Huron street, Chicago, Illinois

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, January 25, 1903, by Elder R. N. Bouck:

Brown, Miss Mabel.....2830 Broadway, Cleveland, Ohio
Weir, Addison.....Mineral City, Ohio

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $110 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, 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
February 8, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Prelude:
Why this Excitement in Chicago about Zion's Mission to New York?

Subject of Message:
Unveiling of Methodist Apostasy; John Wesley's Forebodings and Prophecies Fulfilled

All Welcome Seats Free Free-will Offering
CHRIST IS ALL AND IN ALL

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The Watchword of Zion Printing and Publishing House for 1903

EVERY ONE of the following persons received the wonderful blessings described, through reading LEAVES OF HEALING. Their stories can be found in the Volume and Number of LEAVES OF HEALING indicated. This is but a very small part of the list, which would fill every page of this paper many times.

Felio, Mrs. May—
Healed of Catarrh of the Stomach, Liver Trouble, Palpitation of the Heart, Neuralgia, Constipation, Nervous Debility, Canker Sores on Mouth, Inability to Retain Food on Stomach, Bloating and Smothering Spells. Volume V, Number 45.

Cook, Mr. M. A.—
Healed of Vertigo. Volume IV, Number 14.

Kerr, Mrs. Rebecca—
Healed of Cancer of the Breast, and of Headache of ten years' standing. Volume IV, Number 32.

Harkness, Mrs. Isabelle—
Instantly healed of Hip Disease and Heart Disease. Volume V, Number 37.

Noteboom, John—
Healed of Appendicitis. Volume V, Number 46.

Harrison, David M.—
Instantly healed of Fits. Volume V, Number 8.

Leggett, Miss Sara M.—
Instantly healed of Aortic Aneurism and Tumor. Volume V, Number 17.

Cann, Archibald—
Healed of Spinal Disease. Volume II, Number 16.

Crawford, Mrs. Lucy E.—
Healed, at the age of eighty-three years, of the Tobacco and Gin Habits, and of Kidney Trouble. Volume IV, Number 10.

Chavann, Mrs. Matilda—
Healed when dying of Internal Disease. Volume IV, Number 39.

Jones, Mrs. H. G.—
Healed of eight years' Nervous Prostration. Volume II, Number 50.

A Matter of Life and Death

THE extension of the circulation of LEAVES OF HEALING is a matter of life and death to thousands. The following is

A TRUE STORY

A bereaved mother sat in her silent house, mourning her lost child. Only a few days before, the eyes of her darling had glazed and closed; the little lips had ceased to lisp their sweet words of love; the soft little arms had loosed their warm, loving clasp and had grown cold; the little white casket had been borne from the house, which seemed strangely empty, and the mother was left with a fierce pain tugging at her heart.

The little life had gone out, murdered by the strong drugs of a physician, and nothing could bring it back or fill that terrible emptiness in the mother's soul.

While the mother wept, LEAVES OF HEALING was placed in her hands.

It told her that Jesus was the Healer, as well as the Savior. It told her that drugs were worse than useless for healing.

Instantly she saw the truth.

With streaming eyes, she cried, "Oh, that I had received this paper two weeks earlier! My baby's life would have been saved."

Men and women of Zion, the millions are perishing! God has placed in your hands, for their Salvation and Healing, this mighty instrument, LEAVES OF HEALING.

Pray and work to extend its circulation.

Keep everlastingly at it.

In the morning sow thy seed,
And in the evening withhold not thine hand.

Schmitz, Mrs. M.—
Healed of a Complication of Internal Diseases. Volume V, Number 40.

Johnson, Mrs. Geo. L.—
Instantly healed of Cancer of the Stomach. Volume V, Number 37.

Peck, Vina I.—
Instantly healed of Bright's Disease, Double Curvature of the Spine, Partial Blindness, Hypertrophy of the Heart. Volume IV, Number 46.

Reid, Mrs. E. R.—
Healed of Cancer of the Breast, Weakness and General Debility from girlhood. Volume VI, Number 2.

Smelcer, Mrs. Lo'bisa—
Instantly healed of Abscesses, Morphine Habit, Neuralgia of the Nerves. Volume V, Number 18.

Stewart, Mrs. Emily—
Instantly healed of Internal Trouble, Kidney Trouble and Heart Trouble. Volume VII, Number 2.

Wolter, Officer Gustav A.—
Healed of Lumbago and Sciatica, Broken Rib, and Snuff Habit of forty years. Volume VI, Number 5.

Bussian, Officer Henry L.—
Healed of Tobacco and Liquor Habits. Son healed of Appendicitis. Son healed of Rupture. Daughter healed of Weak Eyes. Baby healed of Pneumouia. Volume VI, Number 5.

Kelsey, Mrs. M. M.—
Instantly healed of Spinal Trouble, Nervous Trouble, Threatened Insanity, Kidney Trouble, Paralysis and Bronchial Trouble. Volume V, Number 28.

ONE HUNDRED THOUSAND SUBSCRIBERS TO LEAVES OF HEALING

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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 XII. NUMBER 17. CHICAGO, FEBRUARY 14, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED BY THE POWER OF GOD, WHEN DYING, AFTER MANY YEARS' SUFFERING.

IN VAIN SHALT THOU USE MANY MEDICINES.

This is God's Word about drugs. It shows what He thinks about them. God witnesses against drugs and drug dispensers and users in many other parts of His Word.

In one place we find the words: "Ye are forgers of lies; ye are all physicians of no value." We are told that when Asa, King of Judah, was sick, he "sought not to Jehovah, but to the physicians. And Asa slept with his fathers."

We are told concerning a woman, whom the Christ healed, that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

Although the Christ healed multitudes, it is not recorded that He ever used a drug or remedy of any kind.

Although multitudes were healed in the Name of Jesus by the laying-on of hands and prayer of the early apostles, there is nothing to show that any one of the apostles ever used or permitted to be used any drug or other remedy. But God speaks most strongly and unmistakably against doctors and drugs in the last Book of the Old Testament, and in the last Book of the New. Speaking through His prophet Malachi of the work of the Messenger of His Covenant, He says: "And I will be a Swift Witness against the sorcerers." The Hebrew word there translated sorcerers is *Kashaph*, the literal meaning of which is makers and venders of deadly poisons. This sorcery was the beginning of that which is today called medical science. Such sorcery has been one of the chief accessories of every heathen religion from time immemorial, and is so today.



MRS. J. O. LEMACH.

In the Revelation which Jesus, the Christ, gave to His servant John, we read: "But for the . . . sorcerers, . . . their part shall be in the Lake that burneth with Fire and Brimstone; which is the Second Death." We also read, in the 15th verse of the 22d chapter, "without are the sorcerers."

In both these cases the word translated sorcerers is *pharmakoi* (Greek, φαρμακοί).

This word also means the makers and venders of deadly poisons. The modern English word pharmacist is derived directly from it.

The physicians, surgeons and druggists of today are direct lineal descendants of the priestly sorcerers, against whom God said that He would be a Swift Witness, and of whom He said, "Their part shall be in the Lake that burneth with Fire and Brimstone."

This is a simple historical fact, admitted by all who know the history of medicine.

They are the first cousins of the priestly sorcerers of modern savage and semi-civilized nations.

The so-called science of medicine as it is practiced today, is a gradual, slow development from ancient sorcery.

It is the adaptation of the weird incantations and absurd concoc-

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tions of the old system to the circumstances of Twentieth Century civilization.

It depends for its existence upon the same cunning deceptions by its priests; the same credulity and superstition of its devotees.

The descendant is different from its ancestor only in the elimination of the alleged supernatural; but in its place there is set up the blind worship of the god called "science," a thing which does not exist so far as medicine is concerned.

There is the same secrecy and mystery which never fail to impress and deceive the unthinking.

There is another striking similarity between the ancient sorcerers and the modern physicians.

The ancient sorcerers, who were heathen priests, presented humanity with myriads of gods to be worshiped and appeased.

Being unable to choose from the confusion the One True God, the poor heathen took no chances, but religiously worshiped and sacrificed to them all.

Likewise, the sick man in the world today, unable to choose the best amidst all the jangle of disagreeing physicians, surgeons, patent medicine advertisers and others of the medical hierarchy, cheerfully takes all the treatments, swallows all the poisons, and pays his money to the different physicians, either one after the other, a few at a time, or all together.

Such superstition and credulity are hardly to be equaled in any age of the world or in any country.

Hence, God's Swift Witness against the sorcerer applies to the physicians, surgeons and pharmacists today.

Why did God so emphatically and so terribly condemn the ancient sorcerers?

Why does He witness through the Messenger of His Covenant against the modern sorcerers?

First, because Sorcery, both ancient and modern, sets up a false god in place of Him who said, "I am Jehovah that healeth thee."

Second, because Sorcery tortures, robs and murders its victims.

There is not one gleam of light in all the darkness of that system.

Drugs do not, cannot, heal.

The most eminent, learned and honest of the physicians of today declare that medicine is not a science, and that humanity would be better off if no medicines were ever administered.

The facts bear them out.

Humanity is moaning, groaning, shrieking in agony and dying, and the modern sorcerers only add to their miseries.

Hear the Wonderful Story of the woman whose portrait appears on the first page of this paper.

For years she suffered agonies untold from disease.

During that time she also "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse."

At last, she was dying.

The death-dew was upon her brow.

The icy fingers of death were slowly closing upon her heart.

She had bidden her heart-broken husband farewell, and kissed her little ones.

Then her children prayed for her.

Their Faith was simple, unwavering, complete—the Faith of little children.

That is the Faith which is Victory.

God answered that Prayer, just as the little ones had asked Him.

He saved their mother from death.

But she still suffered from her diseases.

Then the Little White Dove, LEAVES OF HEALING, came into her hands.

It brought her the Message of God against the sorcerer, and taught her that He Himself was the Healer.

When she put away the false god, medical science, so-called, and trusted God, her Heavenly Father, alone, seeking healing in the Name of Jesus, the Christ, His Son, and in the Power of His Holy Spirit, God honored her faith.

He fulfilled His Precious Promises.

The diseases which had made her life a misery for so many years were healed.

No truth is of private interpretation.

God is no respecter of persons.

The Truth which set this Witness free from the terrible, killing bondage of disease and sorcery, is a Universal Truth.

The glorious and blessed freedom which the Christ gives through the Truth is for every man, woman and child in every place, under whatever circumstances, who will meet the conditions.

A. W. N.

WRITTEN TESTIMONY OF MRS. J. O. LEMACH.

WHATCOM, WASHINGTON, August 1, 1902.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—With a heart full of thanksgiving to our Heavenly Father for His goodness and mercy to me, I write my testimony, trusting God it may be a blessing to some sick and weary heart.

I praise God for Salvation, Healing and Keeping Power, through faith in Jesus.

In 1892 I was taken sick.

I did not know God's Way of Healing or His Salvation, although I was a member of the First Presbyterian church of Whatcom.

We called Dr. Lawrence to attend me.

He treated me for all kinds of female trouble, for he was never able to say where the disease was located.

He told some of our friends I could not live through the summer.

He gave me a box of arsenic pills to take, but I was so disgusted with his treatment that I threw them away without taking one.

Then we called Dr. Streeter, of Fairhaven.

He treated me for a long time, but without helping me.

I would have sudden attacks of pain in the right side of my abdomen and under my right shoulder-blade.

The pain would be so severe that I would suddenly loose my voice and be able only to whisper.

We next called Dr. Gill, then of Whatcom.

He said my liver was diseased.

He treated me for a long time, but I grew no better.

On one occasion I was suddenly taken violently sick.

I was helped into bed.

The pain was so intense I could not help but scream, until suddenly I lost my voice.

Dr. Barney came, but said he could not tell what was the matter with me, though he could see that I was suffering terribly.

He gave me morphine, but I still suffered intensely.

I grew so sick that my husband thought I would die.

It seemed that nothing more could be done. I felt I was going to die.

My whole body was getting cold and stiff.

I could not see across the room. I seemed to have only an inch of space to breathe in.

My teeth clinched tightly together.

My grief-stricken husband brought in our two little daughters to kiss me good-by.

As they were leaving the room, the elder said: "Ruth, let us go and pray for mamma, so she will not die."

After that my breath became longer and longer.

Then Dr. Extell came, and seeing how ill I was, tried to pour some brandy down my throat by using a teaspoon to pry my teeth open.

He said I was suffering from gall stones.

Three weeks after my terrible suffering God had mercy upon me and I was saved through faith in Jesus, the Christ.

Praise His holy Name!

Then LEAVES OF HEALING was first brought to me.

It was a great blessing and help to me, telling me of Salvation and Healing and the Keeping Power of God.

I took my Bible and compared the teaching of LEAVES OF HEALING with the Bible, and to my great joy I found that all was true, that we could be healed as well as saved, through the same faith in Jesus.

Oh, how glad I am that Jesus heals today, because He "is the same yesterday and today, yea, and forever."

I did not know just how to quit medicine, so I went to God earnestly, to help me to throw it away and trust Him.

God did help.

I threw it all away and trusted Him alone for healing.

Now it is two years ago last June since I had the last attack of that sickness.

God has kept me well for over two years.

I have had better health than when quite young.

I do thank God for having sent the General Overseer and his beloved wife to teach us the Bible so plainly.

May God keep him from every power of the enemy.

I thank the General Overseer for praying for me.

I trust God that my testimony will be a help to some sick and suffering one to accept Jesus as the Healer and Savior.

May God bless Zion in all the world.

I do praise God for His love and mercy to me, and my desire is to serve Him always and obey Him in all things.

Yours in Jesus' Name,

(MRS.) J. O. LEMACH.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MARCH 4th or 5th.

The Command to Disciples.

1. *What are you to do—Go.*—Matthew 28:19, 20.
   We are to go to people.
   We are to go to their homes.
   We are to go with a heart to save them.
2. *How are you to go—Quickly.*—Luke 14:21-24.
   We have neglected to do this.
   We have avoided doing God's service.
   The work requires haste.
3. *What are you to do—Work.*—Matthew 21:28-32.
   We must work when He directs.
   We must work while the day lasts.
   We must work to win souls to God.
4. *What will you find—Neglect.*—Matthew 20:1-10.
   We will do what others ought to do.
   We will find hearts without concern.
   Men whose consciences are seared.
5. *To whom are you to go—Captives.*—Ezekiel 3:4-14.
   We will find them in the prison-house.
   Chained to lustful pleasures.
   Bound by fetters as of brass.
6. *Must anything turn you aside—No.*—Luke 9:57-62.
   Family obligations must give way.
   Social duties must not impede.
   To look back and not at God, hinders.
7. *What only can hinder—Uncleanness.*—Isaiah 6:5-12.
   The man unclean is loth to go.
   The man clean is ready to go.
   He goes to meet indifference often.

The Lord our God is a Commissioning God.

SUNDAY BIBLE CLASS LESSON, March 8th.

Be Pure to do God's Work.

1. *Capacities may differ, but all must be pure.*—2 Timothy 2:19-21.
   Some seem more capable.
   Some are more valuable.
   God will always use a clean vessel.
2. *Greater fruitfulness depends on greater purity.*—John 15:1-3.
   The defiled man is not fruitful.
   The clean vine is fruitful.
   The purged vine is more fruitful.
3. *Uncleanness is never winsome.*—Luke 5:1-11.
   Fish will not be caught in dirty nets.
   The linen as well as the body must be clean.
   The soul must be above reproach.
4. *The heart first of all must be clean.*—Matthew 23:25-28.
   A clean heart is of first importance.
   One must be sincere and also holy.
   They must be kind-hearted and self-controlled.
5. *Impurity cannot be kept back.*—James 3:5-13.
   The stream indicates the fountain.
   Too much talk has death in it.
   The man who blows does not work.
6. *Purity can always be seen.*—Titus 1:13-16.
   The pure man is not suspicious.
   The pure man does not seek trouble.
   The pure man knows God as well as men.
7. *We will win and not fail if pure.*—2 Corinthians 6:4-10.
   The man who is pure will learn.
   The man who is pure is longsuffering.
   The man who is pure is kind.
8. *Do not bear the Lord's vessels if unclean.*—Isaiah 52:11-15.
   One must be clean for God's use.
   The pure man is never afraid.
   The pure man is full of faith and good works.

God's Holy People are a Pure 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.

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.

By making yourself familiar with these customs and remitting promptly you need never allow your subscription to lapse.

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He sendeth His word and healeth them.

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LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, SATURDAY, FEBRUARY 14, 1902.

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EDITORIAL NOTES.

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

THE WEEK now closing has been one of much Blessing in all Departments of the Work.

Many rearrangements in organization have been made, which have been rendered necessary by our rapid expansion, and for other good reasons.

WE EVER REJOICE, above all other joys, in the continuous blessing which God vouchsafes to Zion in the work of Salvation.

If the Story of Zion could be written from week to week from that point of view alone, it would be a marvelous record of the loving kindness of our God in blessing the ministry of His people throughout Zion's world-wide work.

THE EDUCATIONAL WORK of Zion has been making rapid progress.

Over 1,100 pupils in Zion City are receiving daily instruction in three large Zion Junior Schools and in Zion College.

OUR FRIENDS will remember, that, God willing, we shall begin on Saturday, February 28th, to tell the Story of Zion in a series of Illustrated Additions to this paper of probably nearly thirty-two pages each week, without extra charge to subscribers.

Arrangements are now being made for this important work. Subscriptions should be sent in immediately.

WE ARE REJOICING in the Blessings which God has been giving during this past week to the Legal and Commercial Departments of Zion.

IT WILL BE remembered that some time ago many columns of the newspapers were filled, not only in this country but in

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others, with a series of bitter attacks upon us in connection with what is known as the Sutton Will Case.

After the Will, which was in our favor to the extent of probably $35,000 or more, had been probated in Lake County, in which the City of Zion is situated, it was attacked by lawyers representing persons in New Zealand.

Upon a purely legal point the case was reopened and removed to the jurisdiction of the Probate Court of Cook County, in which Chicago is situated.

OUR ENEMIES IN THE PRESS all rejoiced at this, believing that the Probate Court of Cook County would decide against us, although there was no evidence in favor of such a conclusion.

Every conceivable falsehood was resorted to, alleging that we and our people had been guilty of some evil actions in connection with the case.

THE ADMINISTRATION was removed from the Rev. John G. Speicher, M. D., Overseer in the Christian Catholic Church for Zion City, and handed over to Mr. Neil J. Shannon, an officer of the Chicago Court.

THIS WAS HERALDED by the press as a prelude to our complete defeat.

But the Probate Court of Cook County, Honorable Charles S. Cutting, Judge, has now rendered a Decision fully justifying us by sustaining the Will and the Codicil, and requiring Overseer Speicher again to file Bonds and qualify himself as the Administrator of the Estate.

His Bonds were filed a few days ago for $110,000, and approved by the Court, which directed him to take the necessary steps to become again possessed of the estate which had been willed to us, with the exception of certain provisions made for relatives in the Codicil.

THE FOLLOWING LETTER from Zion's Law Department, signed by Judge V. V. Barnes, our General Counsel, and Judge B. M. Webb, our Solicitor-general, states the case very clearly, and sets forth the Victory which God has given to us.

Our Counsel managed their case before the Court with great ability, and were fully sustained by the learned Probate Judge at all points:

ZION LAW DEPARTMENT.

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

V. V. BARNES, General Counsel.
B. M. WEBB, Solicitor-general.
R. E. CANTRELL, C. E. LAUDER, } Gen'l Attorneys.

ZION CITY, ILL., U. S. A., February 11, 1903.

REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Dear General Overseer:—The Probate Court of Cook County, Hon. Charles S. Cutting, judge, has recently rendered a decision, hereto appended, (see page 521,) fully sustaining the contention of the executor on every legal proposition before said Court in the matter of the Frederick Sutton will contest.

The Law Department of Zion desires, in vindication of your position, to briefly contrast the unjust aspersions of the press with the judicial conclusions of the Court as based on legal evidence, though strongly combated at every point by five able counsel of the Chicago bar.

In answer to the false statements of the press, set forth in sensational headlines and paragraphs, that you "refused to turn over the estate to the custody of the Court," had "given up through fear of fine for contempt," were "in danger of jail," had "made involuntary restoration of such estate to the heirs," and other like allegations equally untrue, the record shows the following facts:

The property was devised mainly to you, but was, so far as the portion of the estate in this country is concerned, in possession of Dr. Speicher by the terms of the will and the decree of Judge Jones, of the Lake County Court.

Upon the change of jurisdiction to Cook County, and the appointment of Niel J. Shannon as administrator to collect, that portion of the estate in the hands of Dr. Speicher was at once turned over, awaiting the result of the contest of the probate of the will, the hearing of which has been deferred by the length of time needed to give the proper legal notice to the heirs in New Zealand.

Some of the Chicago papers have put not only yourself and Dr. Speicher but also the Court and administration in a false light.

The rulings of the court have been characterized by eminent judicial fairness and the conduct of the administrator by his usual courtesy.

Neither in any way reflected upon the integrity of yourself, the executor, or any other person interested in sustaining the will.

You never resisted the probate of the codicil in favor of the heirs, but, on the contrary, notwithstanding the meager testimony in its support, repeatedly expressed yourself as favoring the payment to the heirs of the full amount named therein, whether sustained in probate or not, and sanctioning statements to that effect in open court by your counsel.

The unfairness of these newspapers in so garbling the reports of the early proceedings in this case as to make even the facts lie, coupled with their silence now that you have been more than vindicated by the judicial decree of Judge Cutting, is painful to all lovers of fair play.

Though apparently otherwise for a time, an evil-doer is, in the long run, in this country, when the recoil comes, a heavy loser by appeals to the passion and prejudice of the people.

May God speed the day when your acts, prompted by love to God and men, shall no longer be misrepresented by the wicked or misconstrued by the ignorant.

Faithfully yours in the Master's service,

V. V. BARNES,
General Counsel.
B. M. WEBB,
Solicitor-general.

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OUR READERS will also find on pages 521 and 522 a report in full of the Decision in our favor by Judge Cutting.

THE UNFAIRNESS of the Chicago newspapers, who led the people to believe a lie against us in this Case, is very clearly seen by the fact that they have entirely suppressed all mention of the Decision in our favor.

As this case has created a great deal of interest throughout the world, we have given the facts concerning this Decision in full.

DURING THE WEEK God has greatly blessed our Financial Department, and we announce that the subscriptions received for Zion's Stocks since December 1, 1902, now amount to the sum of $928,000.

AS OUR READERS are aware, we set before us the task of raising the sum of One Million Dollars before March 1st; and we do not doubt that the sum will easily be reached.

WE DIRECT ATTENTION to the following letter of our General Financial Manager, reporting the subscriptions and making several remarks thereon:

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, February 13, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—The Securities and Investment Bureau, of which Deacon Daniel Sloan is Manager, reports subscriptions received since December 1, 1902, to the amount of $928,000.

No person who desires to make a safe and profitable investment can neglect to take advantage of your very liberal offer.

Shares sold on the Stock Exchanges, paying eight per cent. dividend, are considered to be worth $140 per share; while you are offering a gilt-edged security for $100 per share that pays nine per cent. per annum.

A friend has notified us that a gentleman owning a large block of good paying securities has signified his intention of disposing of same and investing the entire amount in Zion shares.

Among the subscriptions received today were a number from foreign lands.

There has been quite a lively demand for shares in the Zion City Building and Manufacturing Association, which you are soon to launch, and which I believe will be the most popular of all your Industries, as it will give the working men an opportunity to place their earnings in a good paying investment.

With Christian love, I am as ever,
Faithfully yours in the Christ's service,

CHARLES J. BARNARD,
General Financial Manager.

WE HAVE GIVEN much attention during this past week to the preliminary work necessary for the formation of the Zion City Building and Manufacturing Association.

WE REJOICE to know from Deacon Barnard's letter, and from our own knowledge, that there has already arisen a lively Demand for Shares in this important Enterprise, upon which we cannot doubt that God's Blessing has already come.

WE SHALL DELIVER an address Wednesday evening, February 25th, at our Zion City General Assembly in Shiloh Tabernacle, on

"GOD'S PLAN FOR ZION IN BUILDING THE CITY OF ZION."

We shall most fully inform our people as to how every employee in Zion City Building and Manufacturing Association will become a Participator in its Profits.

Every shareholder, who is also an employee, will receive his portion of ninety per cent. of the surplus profits, after payment of interest to the stockholders, and the making of all proper appropriations for the safety of the Association.

THE BLESSING of Jehovah, maketh rich,
And He addeth No Sorrow therewith.

IMMENSE RESOURCES are necessary for Zion's Evangelistic work throughout the world; for the Education of Zion's children and for the work of Zion Restoration Host.

These will be acquired in a legitimate way through the industry of Zion in her Industrial, Commercial and Financial Institutions.

WE CALL ATTENTION to the important confirmation of our position in our last two issues of this paper in which we exposed the misleading and false statements of the *Northwestern Christian Advocate* of January 21st, which announced that there had been One Million Five Hundred Thousand (1,500,000), or even Two Millions (2,000,000) of converts in the Methodist Church, during the last four years.

THE CONFIRMATION comes from a very unexpected source; namely, Dr. James M. Buckley, editor of the New York *Christian Advocate.*

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While endeavoring to be as tender as possible with his contemporary, he says:

The announcement of the *Northwestern Christian Advocate* is most misleading.

It also likens the foolish statements of that paper to "the rapid movements and uncertain destination of voyaging in a balloon."

THE WHOLE SUBJECT is a most painful one, and we are filled with ever-increasing amazement and wonder that a professed Christian man could be guilty of so shameful an attempt at imposition.

THE ENTIRE ARTICLE of Dr. Buckley of the New York *Christian Advocate* is published on pages 533 to 534 of this issue.

WE ALSO direct attention to the discourse which we delivered in the Chicago Auditorium last Lord's Day, and to the important paper written by Rev. John Wesley, in London, August 4, 1786, entitled, "Thoughts Upon Methodism," which we have printed in full on page 533.

NEXT LORD'S DAY we shall conclude our Exposure of the Methodist Episcopal Apostasy, in a Message entitled:

"THE EVAPORATION OF THE ESSENTIALS."

We refer in that title to the words of John Wesley:

"If ever the Essential Parts should Evaporate, what remains will be Dung and Dross."

WE SHALL CONTEND that the "Essential Parts" have evaporated from the organization, as such, and that the consequence is that we now see what John Wesley predicted. We cheerfully admit that there are many faithful Christians in the Methodist Church who cling to the "essentials;" but the "organization" is steadily choking them to death.

INSTITUTIONS of this kind, when they have become degenerate, cannot be reformed.

They must be abandoned and destroyed, as organizations, and the best material must be reorganized in better formations.

This is the Teaching of Experience in All the Ages.

WE DIRECT ATTENTION to the fact that next Lord's Day week, February 22d, completes the First Seven Years of the History of the Christian Catholic Church in Zion.

WHAT HATH GOD WROUGHT?

SO MUCH has been wrought within these Seven Years that it seems almost incredible that this Church was formed with less than five hundred members on February 22, 1896.

But so it is, and all in Zion have much reason to rejoice as we call our friends together to the Celebration of the Seventh Anniversary.

THE USUAL holiday which takes place on February 22d, Washington's Birthday, is postponed until Monday, February 23d.

We shall therefore have a Special Excursion to Zion City on that day.

It will leave Chicago at 9:30 o'clock, a. m., and the Service in Shiloh Tabernacle, Zion City, will take place at 11:30 a. m.

The Excursion train will return, God willing, at about 4 p. m., enabling our friends to reach the City and their homes in daylight.

The return fare is thirty cents; children between five and twelve years of age, fifteen cents; and under five, free.

We trust that many of our friends will be able to spend the Holiday with us in Zion City.

All Officers will please to bring their robes, as the service will be a full one.

WE HAVE MUCH reason to be thankful for the kind treatment thus far accorded to us by the Municipal Authorities of the City of New York, and by the press of that City, in connection with our Mission and that of Zion Restoration Host, in Madison Square Garden in New York from October 18th to November 1st.

THE NEW YORK *Herald* published in full the communication which they asked us to make to them, and which we printed in our last issue, pages 490 and 491.

They not only did this, but introduced it in a very kind manner with an article almost as long as our own.

All through the Atlantic States, and in the great Cities and smaller towns much publicity has been given to the contemplated Mission.

We have a long period of activity in Zion City to pass through ere we can hold this Mission.

But, notwithstanding the many things in which we are all engaged, the minds of our people, and especially of the Zion

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Restoration Host, are much occupied with the prospect, God willing, of accompanying us on this First Great Mission of the Host, and of doing much good, in the largest city of America.

CONSTANT PRAYER is being made that the Preparations shall all be wisely effected and completed for a very extensive work for God in that great City.

We have many announcements to make soon regarding it, but are restrained from doing so at present, because of the necessity of being careful in connection with certain business announcements.

WE CANNOT close these Notes without referring to the Great Assemblies which gather in Shiloh Tabernacle every week.

It is estimated that during this present week fully 13,000 attendants have been present at the various Gatherings in Shiloh Tabernacle.

It was an intense joy for us to meet with nearly 3,000 of God's children last Lord's Day morning at the Early Morning Meeting at 6:30; to find that there were more than 2,000 present at 9:30, when we had a special Ordination Service; to know that Deacon Daniel Sloan had over 1,000 at his Bible Class at 11 o'clock; to hear that our dear wife, Overseer Jane Dowie, had nearly 3,000 in the afternoon at 3 o'clock; and that there also was a good meeting at 7:30.

THE RALLY of Zion Restoration Host last Monday night, and the large attendance at the Divine Healing Meeting last Tuesday afternoon, were followed by the largest week-night Assembly that we have seen this winter in Shiloh Tabernacle.

There must have been between 3,500 and 4,000 persons present at that mid-week Gathering, and God was present to bless.

WHERE ARE THERE, so continuously, such immense attendances at mid-week evening meetings in any part of the world?

And these gatherings are held in a city about eighteen months old, with a population of over 8,000.

Truly, God is good to Zion, and her people delight in coming together to praise, to pray, and to hear the Word of God.

AMID ALL our trials and toils and triumphs, we realize continually that "THE JOY OF JEHOVAH IS STRENGTH."

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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Decision in General Overseer's Favor of Cook County Probate Court in the Sutton Will Case

STATE OF ILLINOIS }
COOK COUNTY } *In the Probate Court of Cook County.*

IN THE MATTER OF THE ESTATE OF FREDERICK SUTTON, DECEASED.

DECISION OF COURT.

The Court—This will is presented, together with codicil, for probate, and two subscribing witnesses have sworn to the necessary evidentiary facts so far as the will is concerned. Two objections are made to the probate of the will. The first is, that the witnesses are disqualified by reason of their interest in the subject-matter of the will. The alleged interest arises in this manner: By the will, the entire estate, in fact, is devised to John Alexander Dowie as General Overseer of the Christian Catholic Church, and the witnesses to the will are both members of the Christian Catholic Church, an unincorporated and voluntary association. It is contended—and a large number of authorities have been cited, notably one in this supreme court—to show particularly that real estate which comes to a trustee for the benefit of an unincorporated voluntary association, where such trustee has no specific duty to perform, immediately vests so far as its title is concerned in the individual members of the organization, so that, in fact, they become partners in the benefit usual to the property devised. In this case there is no realty, the entire amount being personal property, as I understand it. It has long been settled that the members of a religious organization—

Judge Barnes, interrupting—There is a small piece of realty, some lands in New Zealand.

The court—The argument was all on the question of personal estate, as I understood it. There are a number of authorities which hold that the members of a religious organization are not disqualified by reason of the fact that they belong to such an organization from testifying as witnesses to a will leaving legacies to the church, or parties in the interest of the church to which they belong. It is contended that in this case there is a corporation intervening which is not a church in every instance. There are several cases in which there was no corporation intervening, the only case which seemed to be in point to me cited in behalf of this contention is the case of the Gills' will in the 2d Dane Kentucky, otherwise known as the 35th Kentucky; in which, under the law of Kentucky as it then was, two witnesses who were the sons of the legatee, who died, as I remember reading the case, after the death of the testator—but as is stated in the brief before—

Mr. Brower—That is an error, your Honor.

The Court—And it was held that by reason of the fact that these witnesses who were the sons of the deceased legatee, and therefore would inherit all that came to him, were by the laws of Kentucky disqualified by reason of their interest in the legacy. In that case the will was a noncupative will, and the witnesses were not only required to swear to the necessary evidentiary facts as provided in the statute, but must also swear to and give to the court the exact terms of the will. The court makes some remark in deciding that case which seems to indicate it possibly may not have so held had the will been a written will; but be that as it may, the rule which then prevailed, that any person interested in the outcome of a suit was qualified to testify, has long since been abrogated in the state of Illinois and in most of the other states of the nation; and I am constrained to hold on this branch of the case that these witnesses are competent. The section of the statute which provides for the forfeiture of a legacy, in case there is a legacy to a witness, seems to me is not inapplicable in this case if the contention of the upholders is true; this is a legacy directly to these parties, not by name it is true, but to an organization in which these persons are partners. It is said that it would be impossible in this court to prevent a distribution of the estate to them in case it was distributing among the members of the Christian Catholic Church. It seems to me that the answer to that proposition is plain; in case of the distribution of the assets of that organization, be it a partnership, voluntary association or corporation, whatever it may be. no member would have the right to object to a distribution of any portion of this fund to either of the witnesses on the ground that he had testified and had thereby forfeited whatever interest he had under this will. It is, perhaps, unnecessary to go that far into the reasoning of this case, because I do not think as a general proposition that a member of any religious organization, whether it be incorporated or a voluntary association, is thereby incapacitated from witnessing a will which gives a legacy to some officer of the church, or to some corporation incident to the church organization of which he is a member. In the Kentucky case no one would have contended for a moment that these sons of the legatee, if the legatee had lived until after the proof of the will, would have been incompetent witnesses; it was only after the estate had absolutely vested in them. Our own court has adopted in matters of that kind a different view. Instead of holding that the persons must be qualified at the time of giving testimony, the rule in Illinois is, that they must be qualified at the time of the signing of the will, and I very much doubt if the supreme court of Illinois would have followed the Kentucky case by reason of its own holding on that proposition, it being the doctrine here, if I understand it, that the witnesses at the time of the execution of the will are qualified at the time of giving evidence in support thereof. If that were not so, a testator would never be sure that his will would be probated, because it is impossible for him to foresee what conditions and changes would take place so that the witnesses entirely qualified when signing may become wholly disqualified before the proof of the will in the probate court.

The next objection is made on the ground that under our statute, which provides that the proof may be taken in effect, but the question as to whether any fraud or undue influence was used in obtaining the signature of the testator that the evidence in this case warrants the Court in refusing probate on the ground that there was such fraud and undue influence. Only the subscribing witnesses were examined on that proposition; the subscribing witnesses swore, as is usual in such cases, that there was no fraud or undue influence and no fact or circumstances tending to show fraud or undue influence was developed, excepting the fact, that the deceased was a member of the Christian Catholic Church, that the chief beneficiary, John Alexander Dowie, is the General Overseer of the Christian Catholic Church; that the executor named in the will is John G. Speicher, who is one of the overseers of the Christian Catholic Church and second only to John Alexander Dowie in the Councils of the Church; that the deceased was receiving treatment such as is prescribed by the Christian Catholic Church for his bodily ailments, and in a sense that the Church through its various assistants occupied toward the deceased both as spiritual and medical adviser—I presume the Church, perhaps, might resent the expression medical adviser—had been caring for him both spiritually and bodily, and it is held and argued with great force, that he having been surrounded by such influences, and having made the Church, in fact, his chief beneficiary, that the law will raise the presumption of undue influence at least to such an extent that formal evidence must be heard in rebuttal and rebut this influence. This court has had much more trouble with this phase of the case—undue influence—than the one just disposed of. The doctrine was well established in the 134th Illinois, and I may say in passing, that I believe it still is—that the fraud or undue influence of which the probate court may take cognizance, must be such overt act at the time of the execution of the will as will of itself show that the instrument is not the act of the testator.

Other tribunes and other procedure is prescribed for the attacking of a will where all the facts and circumstances surrounding its execution and leading up to its execution may be followed, heard and determined. The 134th Illinois, in which there is the strongest expression of the doctrine contended for in this case, was the case in which the trial judge instructed the jury to find that the will had been duly executed at the close of the contestants' evidence, and the court held that such instruction was wrong because it said that the fact that the decedent was in poor health, was surrounded by those who were the recipients of his bounty under the will, and because of the fact also shown in evidence that he had required the attendance of a lawyer of his own selection, and instead of getting the lawyer whom he sent for, the principal beneficiary had produced for his advice in the consideration of his last will a lawyer for whom he did not send and whom he did not know; that the jury should have been allowed to hear these facts and pass upon them, and it was error to take the case from the jury under these circumstances; in other words, they held that there was enough of evidence, much of which was given by the subscribing witnesses. In that case it was a jury in chancery and not in the probate court; so that the case should have gone to the jury, which is a far different thing from saying that there is a presumption arising from somewhat similar facts which should be allowed to prevail in a case like this where the evidence is restrained to such narrow limits as it is in the probate court. If I were sitting as a chancellor and instructing a jury, after fully hearing all the evidence in a case like this

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I think I should instruct the jury as strongly as any in the 134th Illinois warrants; but I don't believe that the probate court, in view of the incomplete and partial hearing which necessarily the statute imposes upon this court, can indulge in presumptions of that kind unless there be striking and positive evidence of some overt act, on or immediately preceding the signing of the will which could be held to be fraud upon the rights of the testator. The objections, therefore, will be overruled so far as the will is concerned. The same ruling will prevail so far as the codicil is concerned. Some difficulty arises there, in view of the fact that the witnesses are not so sure of the mental condition of the testator as they are in the matter of the will; but, upon further examination of their testimony, I believe there is a substantial compliance with the statute in such cases, and while it is not, perhaps, as satisfactory as could be wished, the presumption in favor of the execution of the codicil which leaves bounty to the natural objects of such bounty, and the fact that the evidence of the witnesses is not contradictory in that, constrains me to believe that the spirit of the statute has been fully met, and so both the will and codicil will be admitted to probate and letters testamentary will be granted thereon.

PRAISE AND TESTIMONY

Wonderfully Healed of Heart Trouble.

724 NORTH BEAUMONT STREET,
ST. LOUIS, MISSOURI, January 27, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

When I became a member of this Church I had been sick about fifteen years with that dreaded disease, heart trouble.

Ever since 1885 I had had hay fever.

I had worn glasses at least eleven years, because my eyes were so weak I could not go without them.

Praise the Lord, on the night of September 29, 1902, He graciously heard and answered my prayer.

That evening as I was coming home after having done a heavy washing and some scouring, I was congratulating myself that although I had worked so hard and was tired, my heart was not troubling me as it had always done after a hard day's work.

The thought had scarcely passed through my mind when the Devil gave me such pains about my heart that I thought I would not live to get home.

I had only about half a block to go, and when I got home I tried not to give up.

I went down-stairs and made a cup of tea, but I could not drink it.

I went up-stairs to my room feeling that I had only a few minutes to live.

When the lady who roomed with me came up-stairs, I told her that if I got very sick to send for my sister, and gave her the address, thinking I would soon be dead.

I lay down on the couch with my hand pressed to my heart to still the pain.

I had stopped praying and was thinking in my heart, "Why would not God heal me?" I knew I was His child and He was my Heavenly Father.

A voice seemed to say, "It is not God's will to heal you."

I answered, "Why is it not His will?"

Another voice seemed to say, "That is the Devil telling you it is not God's will to heal you."

I said: "Yes, it is the Devil, and God will heal me and He will heal me tonight."

The voice of my good angel said: "Do not say tonight, for tonight is a long time; He will heal you now."

I said: "Yes, God will heal me, and He will heal me now."

When I said that a warm flash or shower came down upon my head and passed throughout my body.

A voice seemed to say, "You are healed."

I was still on the couch, and after a few minutes a voice said; "Get up and walk in the Name of the Lord."

I sprang upon the floor.

My friend was very much frightened and said: "Mrs. Thomas, are you worse?"

I answered, "No, praise God, I am healed. That terrible heart trouble has not only been helped, but has been completely killed."

I was so happy I wanted to read my Bible, and started to put on my glasses, when I was commanded to leave them off in the Name of the Lord.

I discovered that the hay fever was also gone.

I have had many healings since.

I thank you, dear General Overseer, for praying for my ulcerated tooth last week.

After I had mailed the letter to you it began to get better, and now it seems to be perfectly well.

I thank both you and Elder Brock for your prayers.

I hope my testimony will be the means of leading others to trust the Lord for spirit, soul and body.

Your sister in the Christ,

(MRS.) MARY C. THOMAS.

An Instantaneous Healing in Answer to Prayer.

2711 ELIM AVENUE,
ZION CITY, ILLINOIS, January 28, 1903.

DEAR GENERAL OVERSEER:—The latter part of August, 1902, I had malarial fever.

I had been having three or four chills in a day and night, and at last had cholera morbus.

I was so sick that I was not able to do my housework or attend to my little children.

I sent a request for prayer and received an instantaneous healing, for which I praise the Lord.

I was not sick another day.

I got up the next morning and went about doing my housework, which I had not been able to do since moving to Zion City.

I pray the Lord may bless you and your family and keep you all until Jesus comes.

Your sister in the Christ,

(MRS.) MAUD CORDELL.

Instantly Healed of Chronic Constipation of Thirty Years' Standing.

1506 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, January 18, 1903.

DEAR GENERAL OVERSEER:—I cannot tell you one tithe of the blessing which I have received from God since I have been in Zion.

I was a total physical, mental and spiritual wreck when I came to Central Zion Tabernacle, in 1898, at which time I was converted.

The General Overseer prayed with me and I at once began to regain my bodily strength.

Later, when he prayed for my mental healing, I got that blessing too, so that I have been enabled by God, to do greater work than any one in the employ. This means that in any department in which I am put I beat all past records.

This is wonderful, as my office work is mostly hard figuring, and when on the road I am attending conventions.

I have got through more than fifty per cent. above the highest record in the office.

All this goes to show God's kindness to me.

I thank God for His wonderful kindness to me and the wonderful healing that has come to me through Zion's prayers and the laying on of hands.

I was instantly healed of chronic constipation of over thirty years' standing.

I had to take a water injection sometimes to the amount of a gallon of water.

I did not get a natural movement of the bowels for the ten previous years without the internal bath.

Many other healings have come to me through Zion's prayers.

I ask God for continued spiritual blessing which I want more than anything else, so that God can use me more and more.

Yours sincerely, JOHN SINGLETON.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

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THE necessity of tearing down many effete and disunited organizations before the effective and united Church can be restored, becomes more and more apparent as Elijah the Restorer proceeds with his Restoration Messages.

Every Message has shown how the organizations into which the Church of God has been divided, have become apostate beyond reformation; have, in fact, become not only cumberers of the ground, not only fruitless, but a deadly menace to the spiritual lives of all those within their sphere of influence.

The Messages for the last two weeks have been directed against the Methodist Episcopal church.

With directness, power, historical fairness, and keen spiritual discernment, the man of God has put aside all non-essentials and has gone straight to the foundations of that apostasy.

His blows have fallen where they would be most destructive; for there is no concealment of the fact that his mission is to destroy ere he can restore.

The Methodist Apostasy has now, and has had, many critics, but never before has there risen a man so fearless, so mighty and yet so loving in his denunciations of the sins and errors which have robbed that great organization of its power, and made it a thing to be utterly destroyed in order that God's people within it might be set free.

The Message of Lord's Day afternoon, February 8, 1903, was very brief but very telling.

The speaker quoted a prophecy of John Wesley, founder, under God, of the Methodist church, in which that apostolic man foretold the very lines along which the organization, of which he was spiritual father, would fall away from God; in fact, was even then becoming apostate.

Again using the Methodists' own writings and figures, the man of God showed how sadly and yet how unmistakably that prophecy had been fulfilled.

As a prelude to this Message, the General Overseer took up a two-page editorial in the New York *Christian Advocate*, written by Dr. J. M. Buckley, rebuking Dr. D. D. Thompson, editor of the *Northwestern Christian Advocate* for his claim of a million and a half conversions in the Methodist church in the last four years, and showing the fallacy of his figures.

This was especially timely, as the General Overseer had, only the previous Lord's Day, exposed the same lie.

The reading of this editorial, by the man of God, and his comments thereon, were full of Divine fire and keen, clean wit, as were also the lively comments upon certain other portions of the number of the New York *Christian Advocate*, which he had in hand.

He closed his prelude with a *reductio ad absurdum* of the Methodists' exulting praise of their own generosity in the much-advertised Twenty Million Dollar Thank-offering.

By the use of plain, simple arithmetic, God's Messenger showed that this munificent (?) offering really cost the beggarly sum of half a cent a day from each member of the church.

An audience of about three thousand filled the ground floor, boxes and part of the main balcony, but this was increased to four and perhaps five thousand hearers by the many who came in, and rather than climb to upper parts of the balcony, stood for a time in the foyer listening, and then passed out.

Thousands of those who heard were strangers who came in response to the invitations carried into more than twenty thousand homes and public places in the city of Chicago that morning by members of Zion Restoration Host.

Many of these remained respectfully attentive and deeply impressed to the close, and, with the thousands of Zion present, arose in response to the General Overseer's call, and repeated after him the solemn Prayer of Repentance, Confession and Consecration.

Chicago Auditorium, Lord's Day Afternoon, February 8, 1903.

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

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 indued.

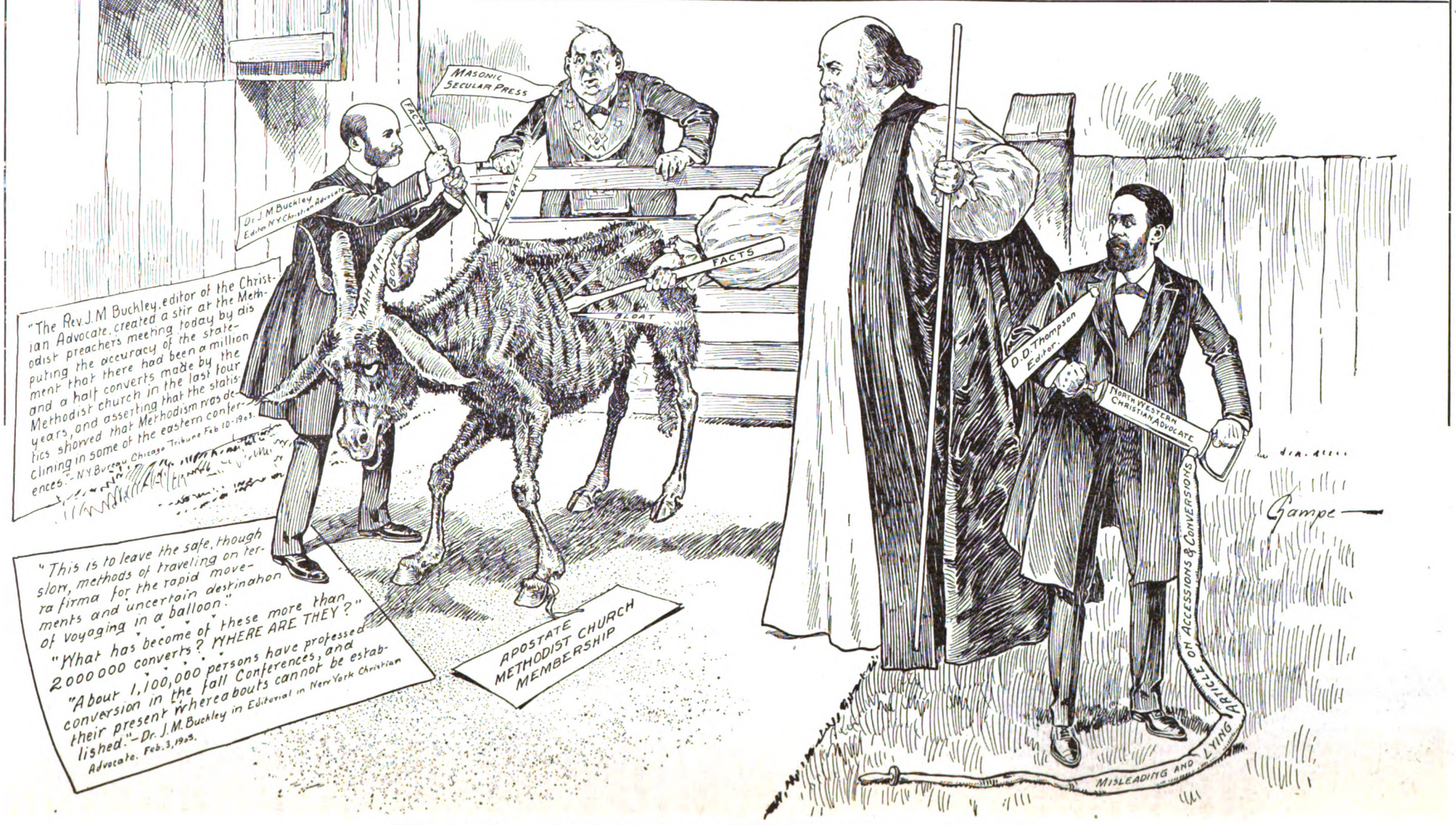
'Mid toil and tribulation,
And tumult of her war,
She waits the Consummation
Of peace forevermore;

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Some of my Methodist friends may have thought that I was very severe last Lord's Day, in dealing with Dr. Thompson, the editor of the "Northwestern Christian Advocate," and his shameful article in which he says that the Methodists had won Two Million converts during the last four years. I proved last Lord's Day that his statement was false. . . . I am so delighted to find that a Methodist D. D., down in New York, whom I have promised to spank for his sins in the "Century Magazine" of last October, when I get there—Dr. Buckley—has an editorial in the New York "Christian Advocate" on the same subject. . . . He says that after close examination and reflection they have reached the conclusion that the announcement of the "Northwestern Christian Advocate" is most misleading. . . . "What," says Dr. Buckley, "has become of these more than two million converts? Where are they?" Let Dr. Thompson tell us. I cannot find them and I am the critic of the Methodist church. Dr. Buckley cannot find them, and he is the defender of the Methodist church. . . .

Where did you ever make up that infernal lie which you have sent to all the newspapers of the country?

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, February 8, 1903.



COLLAPSED—PUNCTURED BY BOTH DEFENDER AND CRITIC.

(A sequel to Cartoon in issue of February 7, 1903—page 494—entitled "Elijah the Restorer Unmasks the False Statistics of the *Northwestern Christian Advocate*.")

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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 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. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shal not steal.

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

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

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

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

The Choir then sang Field's

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
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 said: Let us read in the inspired Word of God in the book of the Prophet Isaiah, and at the sixtieth chapter.

He then read the first twelve verses, commenting as follows upon the twelfth:

For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

That is not concerning God.

If you have been paying attention you will see that the whole chapter is dealing with the glory of Zion, and the Kingdom of God as established upon earth.

This means that the nation or kingdom that will not serve His Zion shall perish.

That is only another way of saying that if you will not submit to Theocratic Government, Government by the Rule of God, you will have to get off this earth, whether you are an individual or a nation.

You will have no place, when these days come, for any exercise of individual opinion.

Individual Opinion Does Not Count With God.

God is not affected by your opinion.
Law reigns.
God reigns.
Righteousness reigns.
What does your opinion matter? Not a snap.

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It may matter with the politicians, the flesh-flies of an hour, or a day.

What does it matter to God?

This world is not governed by opinion.

This world is governed by God.

Your opinion of His Laws does not alter them.

If you and the Law of Gravitation are at odds, the Law of Gravitation will vindicate itself very quickly.

You say, "I do not believe in the Law of Gravitation. That four-hundred-pound weight suspended there will not fall perpendicularly."

"Look out, the man up there is going to cut the string, and you are right under it"—you are warned.

You reply, "I do not care. I do not believe in the law."

When he cuts the string you will have no further necessity to believe anything.

You will be a fine case of irreparable brain smash.

Law vindicates itself.

It is surely not a foolish proposition to suppose that the God who made this world, and you—made *you*, with your vast opinion of yourself—has some right to rule you.

It is surely a logical proposition.

The Creator Has Some Rights Over the Creature.

You would consider it as very proper that you should have some right to control anything you had made.

The laws of man would give you that right.

The laws of man say that when a man makes a thing, he has a right to control it, and surely the God who creates a man has a right to control him.

Reign of Law Not Limited to Matter—Moral and Spiritual Law Higher.

Surely there is such a thing as Law in the moral and spiritual realm as well as in the natural.

If there is not, it is the one exception in the whole Universe. Law would be everywhere except there, and that would be absurd.

Law reigns.

God reigns.

If you do not recognize the Theocratic Principle, you will disappear; have to be wiped out, that is all.

And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of Jehovah, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations.

This is the reconstruction of Zion, spiritually and physically.

The reorganization of the administration of government throughout the entire world will proceed from Zion's Holy Hill at Jerusalem.

Every other Zion will be subordinate to that. From there the Messiah, the Christ, the King of all the Earth and all the Nations will reign.

The Unspeakable Turk.

It is beginning to be about time to rebuild that old city, to clear away the rubbish of the many generations, and to drive out the unspeakable Turk, whose crimes are not merely against God but against common decency, common cleanliness, the commonest standard of common morality.

How can any one who knows exactly what Mahommedanism is, for one single moment imagine that God or man can forever stand that abomination?

"Where the Moslem hoof comes no grass grows," is the Eastern proverb.

Wherever the accursed teaching of Mahomet has come, there has been an end of all real progress.

How can there be progress when one-half the people are treated as spiritless beasts?

The nation has no right to political existence that makes a religion of bestiality, and promises a heaven of harlotry to man—his reward being a number of peri or houri as paramours.

The theology of Mohammedanism is that no woman has a spirit.

The Mohammedan paradise is a palace where the satisfaction of a man's dirty belly, his abominable passions, are the highest form of reward through endless ages.

It is time that such an organized abomination as that should be swept out.

I pray God for the day to come when the Crescent shall disappear, and when the flags—I would like to see them united there and everywhere—of Great Britain and America shall float over Zion at Jerusalem, as they often do at the City of Zion near Chicago.

May God grant it!

It is time that the Moslem Abomination was gone, "bag and baggage," as Mr. Gladstone used to say.

Let it slink away back into the deserts of Arabia whence the filthy thing emerged.

For the sake of the whole womanhood of the world there ought to be a setting free of women in Turkey.

No nation can ever be strong where such filthy theology is made a part of the religious life of a whole people.

Woman a beast to be used for a time, and then flung aside!

Ugh! How one hates the whole thing, the slimy, filthy thing!

May God destroy it!

Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt suck the milk of the nations, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Savior, and thy Redeemer, the Mighty One of Jacob.

The Sons of Jacob.

I seek for favor with no class of men, and yet in one sense I love to get the favor of all, if I can get it honestly.

I am not saying this for the first time, or for the twentieth time, when I tell you Americans that one of the meanest things that exists in American so-called society is the deep, bitter prejudice against the Jew as a Jew.

One of the saddest and meanest things in Europe is that same prejudice.

In Paris, I was shocked, going through the streets of the better part of the city, to read, chalked upon the walls, words in French: "Spit upon Dreyfus." "Conspuez Dreyfus."

Shame!

Why? Because he was a Jew.

Yet I go into Notre Dame Cathedral, and I see them bowing at the feet of the Jewess, Mary, and worshiping the Jew, the Christ, Jesus.

"*A bas* the Jew," they cry, simply because he is a Jew.

Let me tell you. Never forget it.

The Hebrew Race is the Imperial Race of the World.

God's Word declares distinctly that you must be grafted into that race to have any power at all.

I believe that, while I am not a Jew, I am an Israelite.

The Jews properly are members of only two tribes, Judah and Benjamin, with a portion of Levi; but there are ten tribes, including Levi, besides these two.

To these ten tribes God has given the Promise of the Ages.

All Israelites are not Jews. All Jews are Israelites.

The Anglo-Saxon Race Israelitish in Origin.

I believe strongly in the Israelitish origin of the Anglo-Saxon people.

I do not think that there is any difficulty in establishing it from an ethnological point of view.

If you desire to study that, some of you, take the pains to look up Colonel Gawler's Monograph on the "Migrations of the Tribe of Dan," and you will see one of the most interesting and simple and thorough things of its kind.

He was a very able man, Surveyor-general of South Australia.

In writing that monograph he has no difficulty in showing the migrations of the tribe of Dan down the Mediterranean to Dan's river, Danube; up through Europe to Dan-mark, where they drew a line, Dan's Mark.

Their migrations over many parts of Europe and especially in the British Isles are traceable from one peculiar feature of that tribe, which the Scripture notes in that they called every place by the name of their father, Dan.

Don, Den, Dan, Dane and other corruptions of the name remain everywhere that they went.

The Scandinavian people and Isaac's sons, the Saxon races, very clearly demonstrate the fulfilment of the prophecy in Israel.

Far from fighting our Jewish brethren, we should thank God for them, and thank God that Jesus, the Christ, was a Jew,

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and that the Jew, Jesus, the Christ, Himself, said: "Salvation *is from* the Jew."

How can a Christian join in the shameless persecution of the Jew simply because he is a Jew?

Character of the Jew.

It is because of what he does, you may say.

Can he do worse than the Chicago rough?

Can he do worse than the Southern hoodlum?

Where do you find the Jew guilty of the unspeakable abominations which are to be found everywhere in the United States of America?

It is a rare thing for a Jew to be in collision with the law.

He does not go about with a chip on his shoulder and a revolver in his hip-pocket, ready to shoot on sight.

This is not the Jew. He is peaceable.

"Oh, he makes too much money," you say.

It would be much better for him to have that money than for you who talk like that to have it.

"He makes much of it dishonorably," you say.

I have had, and do have, extensive business dealings with men of many nations. I have often been robbed by Britons and Americans, but never by a Jew.

Admit, for a moment, that some do wrong—are they in a larger proportion dishonorable than thousands of Americans?

I do not believe it.

I believe that many of you do things that no Jew would think of doing.

You can always trust a Jew if you are doing a square, fair, honest business with him; but if he thinks that you are trying to cheat him, then look out for your eye-teeth.

He cannot be cheated very easily, and he knows how to punish those who try to do wrong.

Perhaps you have had some experience; you may have tried and failed and suffered—hence your complaints.

The Jews' Power Through Control of Gold Reserves.

The Mighty God of Jacob—Jacob was a weak fellow in many things—will stand for His people.

That Russian Colossus will go to pieces in the next great conflict; because she has oppressed the Jew.

Russia thinks that she is very strong.

She thinks that she can drive out the Jew, or murder and cheat him as she chooses.

Wait until the next great war.

I could almost guarantee that no sooner does she produce her gold to pay the expenses of her war, than these astute Jews will have it all.

When Russia is without her gold what can she do?

She is a cruel monster!

She uses cruel, brutal force and power!

There is no real Christianity in her government.

She has a church which it is a scandal to call a church of God.

They have the image and picture worship, with all the apostasy of the Church of Rome accentuated and intensified, and an ignorance which is shocking to think of.

The day of the liberation of the Russian people will come when that autocratic government and that murderous church are both smashed.

The Jew, although so small, is a mighty factor, and God will use him.

Great things are coming in the not far distant future.

Remember what I have said about it: for I hear the low rumblings of the war chariots of Macedonia along the shores of the Ægean Sea; and Europe may at any moment be found knocking at the Gate of the Golden Horn, commanding honest dealing from the corrupt Turkish Government. America may also send her war-ships there to gather up the fragments.

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.

The Gold Standard.

That has been the relation in which the precious metals have ordinarily stood to each other for thirty centuries.

Gold is always at the top.

Silver comes next, then brass, iron and stone, but gold first.

Gold is the Standard of Value in Israel.

It would have been a terrible and far-reaching crime for this Nation to have gone off on the silver craze with a thirty-five cent dollar, with all the nations of the world eager to put in their silver for free coinage.

It was a dream of some political thieves that they could pay private and public debts in that debased currency.

It was the dream of a political party which allied itself to a policy of spoliation—stealing!

Do you not remember the Commandment, "Thou shalt not steal?"

It has a very broad application.

> 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.

You cannot steal with impunity.

Let no party be stupid enough, to revive that policy.

It is a shame to talk about it.

I am thankful that Zion wheeled into line.

When I brought you into fellowship, you were a motley crew, politically.

Some of you were Republicans.

Some of you were Democrats.

Some of you were Populists.

You were an awful mixture.

But God was very good.

I was enabled to wheel Zion into line and give a solid vote, without a single dissentient, so far as I know, at the first election of Mr. McKinley as President of the United States.

We have kept Zion there still, on a good, sound Gold basis.

There would have been no Zion City built and no Zion enterprises started by me, under God, with thirty-five cent dollars.

I knew the Word of God.

The Basis of all Commercial Value in Israel is Gold.

You would better look out for the Jew, because he has the Gold.

He has much of it; and what he does not have he can get.

If the Jew were to come down upon J. Pierpont Morgan tomorrow morning, with all his forces, the United States Steel Trust Stock would not be worth fifty cents on the dollar.

It would be safe to back the Jew to smash Morgan, because he could corner the whole thing.

You would better treat the Jew respectfully.

You will need him some day.

He is the best financier in the world.

The Jew is not altogether a saint, but you can make something of the Jew: for he is of the same stock as Jesus—the Mightiest Man of All Time.

As far as his average citizenship is concerned, it will compare quite respectably with that of the average Chicago politican.

Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah shall be unto thee an Everlasting Light, and thy God thy glory.

Thy sun shall no more go down, neither shall thy moon withdraw itself: for Jehovah shall be thine Everlasting Light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous, they shall inherit the land for ever; the branch of My planting, the work of My hands, that I may be glorified.

The Little One shall become a Thousand, and the Small One a Strong Nation.

Zion Dwells Alone.

Zion is a people who dwell alone.

That is the prophecy concerning Israel spoken by the prophet of Moab when he saw the tents of Israel in the valley—"It is a People that dwell Alone."

God's people always dwell alone in the world, for they do not belong to it.

The true people of God are not found at progressive euchre parties—progressive abomination.

The people of God are not found at champagne suppers at night, and with real pain the next morning.

The people of God do not listen to disgusting operas, such as *Faust*, with Mephistopheles (the Devil), Faust (the doctor), and Marguerite (the harlot).

They do not employ that Trinity of Musical Damnation for amusement.

The people of God do not want these things.

You say that you see church people there.

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Ah, they must be Methodists or other Apostates.

Perhaps they are the two million whom Dr. Thompson lost.

They must belong to the denominations which are Christian in name only.

The people of God who are real do not get along peaceably with the people of the Devil at any time.

Therefore Zion always has to stand alone.

"The little one shall become a thousand."

Zion Is a Spiritual Nation Within the Nations.

She is a Nation with a King—God is her King.

She is a Nation with laws—God is her Lawgiver.

She has peace everywhere, with good laws and law-abiding people, giving no trouble to governments.

We have a little City out there, of from eight to ten thousand people.

We have never given any one any trouble

No government can complain of us.

We have not cost the State one dollar for the education of our people.

We educate them at our own cost.

We have three large schoolhouses and one college building.

We built them ourselves.

We have not cost the State a dollar for a pauper, for there are no paupers there.

We take care of our poor.

We have not cost the State a dollar for a criminal. We have produced none.

We have not cost the State a dollar for a lunatic.

We produce none.

Zion City has not cost the State or Nation one cent.

Can you say the same of Chicago's people?

The little one shall become a thousand, and the small one a strong nation.

Do you hear?

Zion is a Nation which is growing up; an *Imperium in imperio.*

Zion is a government of God within a government of men which is mostly ruled by the Devil, so far as I can see and smell.

I the Lord will hasten it in its time.

The Time has come.

It is the Times of the Restoration of All Things of which God has spoken by the mouth of all His holy prophets since the world began.

May God bless His Word.

Prayer was offered by Elder Excell, also by the General Overseer, at the close of which the Disciples' Prayer was chanted by the choir and congregation.

After the announcements had been made, the General Overseer delivered the following Prelude:

PRELUDE: WHY THIS EXCITEMENT IN CHICAGO ABOUT ZION'S MISSION IN NEW YORK?

Before I deliver my discourse I desire to say a few words regarding two matters, only one of which I mentioned in the notice.

The subject for the prelude which I announced was: "Why this Excitement in Chicago about Zion's Mission to New York?"

The Chicago Press has for twelve years endeavored to blacken Zion and myself by every art known to liars.

Now they are afraid that the New York press might not want to lie, and might receive us and judge without reference to their judgment.

The Chicago Press Held in Contempt in the East.

Why?

The Chicago Press is held in the most complete contempt in the East.

It is a disgrace to be praised by it.

I never saw a man yet, standing for public office in Chicago with the press arrayed against him, who did not win.

You all know that Carter Harrison, Sr., became mayor of Chicago five times, and Carter Harrison, Jr., mayor three times, in spite of the hostility of a united newspaper press.

It is the greatest feather of honor in a man's cap to be abused by the Chicago Press.

The people trust him on that account if for nothing else.

The Chicago press know that they have been lying all these years, and they know that they have been found out.

The Chicago papers are much troubled about the attitude of the New York Press to this movement, which has been, up to this time, exceedingly friendly.

Courtesy of the New York Press.

It has been quite impossible for me to avail myself of all the kindnesses which the New York Press would have shown me.

I have contributed during the past week telegraphic articles to six Eastern papers, not only in New York but in Philadelphia.

I received an invitation direct from the Philadelphia *North American* to send them five hundred words telling what I think of Philadelphia as a field for my mission after I had finished my work in New York.

I contributed to the New York *Herald* a signed statement of about eighteen hundred words.

You can find these in full in the last issue of LEAVES OF HEALING.

I now desire to say a few words apropos of my discourse of last Lord's Day.

I intend to deal with the Chicago vipers and their attempts to injure Zion in New York on another day.

They will give me sufficient opportunity.

A Lie Out of Whole Cloth.

Last week they coined a very amusing story and put it in all the papers.

They told that twelve hams came to Zion City depot, and that twelve citizens of Zion demanded that these hams should be surrendered to them to be thrown into the lake.

I do not know whether any foolish person in Chicago believed that lie or not.

However the Depot Master of the City of Zion thought that it was worth while to write me a letter in which he says that the alleged incident never took place. The letter is as follows:

CHICAGO & NORTH-WESTERN RAILWAY CO.
ZION CITY, ILLINOIS, February 7, 1903.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church in Zion, Zion City, Illinois.

Dear General Overseer: Referring to the article which appeared in the various Chicago morning papers of today, relative to an alleged "exciting scene" which was supposed to have taken place here yesterday between a "Delegation of *twelve* of Dowie's leading Citizens" and myself, because of "*twelve* hams marked Waukegan" having been unloaded at our depot, I have felt that I should make a short statement of the facts.

I wish to say, there was no meat for Waukegan unloaded here yesterday, that no delegation or party has ever at any time waited upon me, making any demands whatever for the surrender of "hams" in our possession, that the exciting scene did not exist and that the statement is absolutely false in every particular.

I might say that today Swift & Co.'s representative, who delivers meat direct to Zion at this place, called upon me and in commenting upon this article we both called to mind the fact that one year ago a small box of hams marked "G. W. Evans, Waukegan," was put off here with request to hurry back to Waukegan by passenger train, which was done.

Said representative while at Highland Park the following day heard it rumored that the box of meat had met with foul play at Zion City and had not reached destination. He wired me relative to same and I, of course, replied that the meat was promptly forwarded.

Now it is barely possible that this stupid reporter has just learned of the Highland Park story and that he was able to remember that the rumor had something to do with "twelve."

However, the astray shipment occurred "twelve" months ago, and had nothing to do with "twelve Dowieites" after "twelve hams."

Faithfully yours in Jesus the Christ's Service, E. O. MYERS, Agent.

This story then was concocted by a Chicago press liar's imagination.

Perhaps he was short on pig, and dreamed about it.

There may possibly have come to him a vision of twelve hams being treated in that manner after reaching Zion City, and his swinish soul arose in indignation that pig should be handled so badly, when he loved it so much.

It was an unspeakable lie and went through all the papers in all parts of the United States.

The citizens of Zion City are not capable of such a lawless act.

There never was the first word of truth in it.

The Chicago press has started upon one of its campaigns of lies, in which it fabricates every part of the invention.

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You may expect to have any number of them next week such as you have had in times past.

More About the "Northwestern Christian Advocate's" Lie.

Some of my Methodist friends may have thought that I was very severe last Lord's Day, in dealing with Dr. Thompson, the editor of the *Northwestern Christian Advocate*, and his shameful article in which he said that the Methodists had won Two Million converts during the last four years.

I proved last Lord's Day that his statement was false.

Before committing my address to type I took the utmost pains to go over the figures and to be perfectly fair.

I sent to New York and got the most perfect and latest figures, and found that I was right all along the line.

I call your attention to the fact that I then declared that these Two Million converts could not be found anywhere.

I pointed out that they were simply created by Mr. Thompson's pen.

He counted in 1,100,000 probationers, nearly all of whom had been lost, if they ever were converted.

He made up the rest of the two million in the most amusing manner.

First, he guessed that there might be, then there probably were, and at last he convinced himself there certainly were 500,000 more, although where they came from no one could see.

Then he met two bishops who stuffed him with the story that if he went into it still more fully he would find 400,000 more.

***Dr. Buckley Punctures Dr. Thompson's Bubble.**

I am so delighted to find that a little Methodist D. D., down in New York, whom I have promised to spank for his sins in the *Century* magazine when I get there—Dr. Buckley—has an editorial in the New York *Christian Advocate* on the same subject.

If I have flayed Thompson with whips Buckley has used scorpions.

His article in the *Christian Advocate*, New York, is dated February 3, 1903, and is entitled, "Either an Inflated Appraisal or Intangible Assets."

He says that after close examination and reflection "we have reached the conclusion that the announcement of the *Northwestern Christian Advocate* is most misleading."

He says that the table of probationers is larger than a fair index of the maximum number of converts; that, in effect, it is a false and misleading table.

How the Number of Probationers Reported Is Swelled.

He goes on to say that the very theory of the probationary system implies the danger and certainty of failure; that the history of the church proves it.

"It should be kept in mind, also," he says, "that in practically every report of probationers, from year to year, there are duplications."

Why should there be duplications?

You cannot double the men.

Even though you have an air-pump to pump them up, you cannot make one two.

Says Dr. Buckley:

It should be kept in mind, however, that in practically every report of probationers from year to year there are duplications—names of persons that are carried on the list far beyond the expiration of the probationary period. This is due to a variety of causes. Sometimes the probationers are very young children, and it is thought advisable by pastors and parents to continue them as probationers.

Year after year they are carried as new converts.

He himself admits that they are the same babes over and over again in large numbers of cases.

"Sometimes they are persons who have moved away," and their names are kept on the records for an indefinite time.

Think of it!

People who once were their probationers, whom they do not know where to find, are carried on from year to year "for an indefinite time."

We are now getting at the way in which the figures are made up by the Methodists.

Many other causes are responsible for the carrying of the same names on the list from year to year.

When Thieves Fall Out Honest Men Get Their Own.

When two Methodist parson editors quarrel we begin to get the truth.

Therefore we are getting the truth that these probationer lists are largely lies.

Babies are carried on them from year to year, people who have disappeared and whom they cannot find, they call probationers, to keep up the number.

I would like him to give us the "other causes" for keeping these names on their lists.

It would be quite interesting to hear them.

Dr. Buckley plainly says, "the report of probationers does not honestly represent the actual number of conversions in any one year, or in any series of years.

What does it represent? It is a series of lies.

It represents what Deacon Champe shows in his cartoon of last week's issue of LEAVES OF HEALING; it represents wind, or an *Inflated Appraisal*, as Dr. Buckley would say.

Dr. Buckley points out, first of all, that there is a discrepancy of the little number of 10,000.

He puts in the fall conferences at 126,000, and Dr. Buckley says that there are only 116,000.

Dr. Buckley himself says with such tremendous figures as Thompson's that 10,000 is quite a small thing.

Then he goes on to analyze the article.

He says that the *Northwestern Christian Advocate* says that to this number might be reasonably added at least 500,000 more who united with charges in the fall conferences, and were admitted into full membership before the statistics were prepared for the conference.

I have shown you in my sermon which is printed in LEAVES OF HEALING that every one of these persons was accounted for, either as a probationer or as a member in that four-year period.

Dr. Buckley Sweeps Away 500,000 of Dr. Thompson's Claim.

Dr. Buckley takes the same view apparently.

He sweeps the entire 500,000 away with these words:

This is to leave the safe, though slow, methods of traveling on *terra firma* for the rapid movements and uncertain destination of voyaging in a balloon.

Pretty hard hit, Dr. Thompson!

Dr. Buckley in effect says that you are only a windbag, and that you are voyaging in a balloon.

It is by means of this audacious and unfounded addition of 500,000 that the 1,500,000 is reached.

It is a shameful fabrication that you Methodists have been concocting.

When Dr. Buckley found that I was after it he thought that he would get after it too, and in that way perhaps minimize the spanking which he will get concerning another subject.

He goes on and pricks this balloon of Dr. Thompson's.

He points out detailed blunders.

Here is another error of 60,000.

The figures show that the *Northwestern Christian Advocate* has given the fall conferences about 60,000 members more than the facts allow. He sweeps off the 500,000 with a puff, and says it is a balloon business.

About the "Two Bishops'" Figures.

The whole thing was evidently made up, when they were 400,000 short, by two bishops coming upon the scene and suggesting that they could put in 400,000 more. Here it is.

Two of our bishops tell us that, wrote Dr. Thompson, in their judgment, at least two-thirds of those who unite with the church on probation in the fall conferences are taken into full membership during the conference year, but do not appear in the records of probationers presented at conference.

What has that to do with it? If they do not appear as probationers they appear as members.

They have got to appear in one column or the other.

Where are they?

You cannot find that four hundred thousand in either column; and they must appear in one or the other.

If they are members, they appear as members.

If they are probationers, they appear as probationers.

The Windbag Pricked.

Dr. Buckley pricks that windbag by contending that if these bishops were correct in this opinion, it would add at least 948,544 more to their estimate.

He says:

If we may take the "at least two-thirds" of the bishops as the basis, then

*This editorial is reprinted, in full, on pages 533 and 534 of this number of LEAVES OF HEALING.

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for every convert acknowledged in the table of probationers there must be two others that have been received on probation in the fall conferences during the year, and received into the church without appearing in the minutes as probationers. The number found in the tables of the fall conferences for these four years amount to 474,272, and three times that number amounts to 1,422,816 probationers who must have been received into the fall conferences in these four years.

With these figures before us an amazing situation comes to light. The fall conferences, December 31, 1899, had 1,585,183 members in full connection. December 31, 1902, they had 1,654,287, showing an increase of only 69,104 in four years, an average of less that 17,300 per year.

Meanwhile the spring conference that had 620,764 probationers during the four years, had increased in membership in the same period of time 36,323.

Where Are the Two Million Converts?

"What," says Dr. Buckley, "has become of these more than two million converts? Where are they?"

Let Dr. Thompson tell us.

I cannot find them and I am the critic of the Methodist church.

Dr. Buckley cannot find them, and he is the defender of the Methodist church.

Where are they to be found, Dr. Thompson?

Where did you ever make up that infernal lie which you have sent to all the newspapers of the country?

Dr. Thompson, where are these two millions?

I cannot find them and Dr. Buckley cannot.

They are the product of a lie.

Dr. Buckley criticises the church, and says that the "discipline of the church in many parts of the country is practically abdicated."

He says that about one million persons, at the lowest calculation, have professed conversions in the fall conferences alone, and their "present whereabouts cannot be established."

"We would dispose of the matter thus," says Dr. Buckley; "First, taking the whole of the fall conferences into account the estimate of 'two-thirds,' who never show themselves in the list of probationers, is absurdly large."

Contemptibly False, That Is the Fact of It.

"Secondly, at least," he continues, "ten per cent. of all the probationers, east and west, are carried over, so that *the actual number of probationers reported for any one year is much less than the number of persons.*"

There is a fine revelation; that they have more probationers on their books than they have people.

Are the Ghosts Probationers?

He says that they have figures on their books that are not true.

That is the fact.

I will read it again for you.

At least ten per cent. of all the probationers, east and west, are carried over, so that the actual number of probationers reported for any one year is much less than the number of persons.

If a probationer is a person, a person is a probationer, and they have got more members than real persons or probationers, what are these members?

What do they represent?

Ghosts! Ghosts!! Ghosts!!! (Laughter.)

Ghosts of what might have been, O ye Methodists!

This is your own man, Buckley, now, that is lashing you.

He adds, "There is no way to explain the vast numbers which our contemporary sees upon the hills and prairies. It is not well to 'number Zion,' but it is never well to add to the numbering estimates by the half million."

Dr. Thompson, you are catching it from Gotham, and you deserve it.

Here is

A Very Remarkable Expression.

With all his faults, and he has many, Dr. Buckley is the keenest, brightest writer in the Methodist body.

However wickedly he may act regarding Divine Healing and some other things, which he will have to be spanked for at the proper time, he is better able than any man in the denomination to say what follows.

It is a very serious matter.

He says: "While there have been many conversions, and not a few genuine revivals, both east and west, we cannot believe that the number of conversions during the past four years in the Methodist Episcopal church has been equal to the normal average of the growth of the denomination."

These words mean that if the denomination had only kept up its own normal growth, which is less than one per cent., it would have been better off; and that, instead of this vast number of converts, it really has decreased in those four years.

A Most Significant Admission.

This is the most serious charge in the whole article.

Dr. Buckley now takes up Methodist ecclesiastical standards, and they are my standards also on this point.

I am glad to get to a point where I can stand by the same standards for a moment with Dr. Buckley.

Judged by the Standards of Repentance from Dead Works and self-evidencing conversions, we are constrained to regard the period as comparatively Unproductive in Spiritual Results.

This is a wonderful commentary upon the declaration that there were two million conversions.

Dr. Buckley who is in a position in New York to know when every figure comes in—who has access to every figure before it is published—knows better than any other man in the denomination what is a true report as to the spiritual condition of the body.

He says that while they have been collecting this Twenty Million Dollars, they have been less productive of spiritual results than ever.

He practically tells them that the whole of what Dr. Thompson has been palming off upon the people is a myth.

He goes on to say:

None value more highly than we the noble generosity, the self-denying liberality, displayed in the gifts included in the Twenty Million Dollar Thank-offering, and the increased missionary enthusiasm.

Beggarly Character of the Methodists' $20,000,000 Thank-offering.

Now, Dr. Buckley why do you palm off that humbug upon us? Why do you try to do it?

Do you think we have not studied the multiplication table?

What is this "noble generosity"? What is this "self-denying liberality?"

Twenty million dollars in four years is an average of five million dollars a year.

The entire membership of the Methodist church is now just upon three million.

Will you tell me how big and tall and amazing this "noble generosity" is? If you do not, I will.

Divide the five million dollars a year among the three millions, and the result is about $1.66 per capita per annum.

That is less than fourteen cents a month.

It is less than half a cent a day; about three cents a week.

Dr. Buckley, you are not going to humbug us by making us believe that it is a "noble generosity," and a "self-denying liberality," when the people manage to squeeze out half a cent a day. (Applause and laughter.)

We are not much, in Zion, but it would be disgraceful to begin to compare Zion with Methodism.

Zion gives one dollar out of every ten as a tithe.

Zion gives its thank-offerings also, and Zion grows stronger and richer all the time.

Let me see, Dr. Buckley, you wound up that article by praising the Methodist people. I suppose you thought it was necessary.

But I prick that windbag, too. I say that if you say that about half a cent a day is self-denying liberality and noble generosity, I would like to know what meanness is. (Laughter.)

If this is not giving God Almighty the crumbs—less than half a cent a day—less than half a cent a day—Ugh!

"Nor," he says, "do we deny or doubt that they indicate, in many instances spiritual influences and growth in grace."

The average of half a cent a day indicates "spiritual influences and a growth in grace"!

If that is all that can indicate a spiritual influence or growth in grace, the Apostasy of Methodism is unspeakable.

Some Startling Figures on Family Worship.

I hoped to have got through by praising Dr. Buckley without a word of censure; but while I was coming in on the train, I found a most shameful attack on this Church in an article on page 216 of that issue, Thursday, February 5th, reprinted from *The Christian Leader.*

The article is entitled "This Must Be Done."

It says:

There must be a return to family worship in every home connected with the church. The figure is high when we say that among the church members of our time, one family in ten still holds any kind of religious worship,

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or any system of Bible reading for their children, or for themselves at *home.*

Is one in ten a high estimate with us in Zion as to family *worship?*

Family Worship in Zion.

All of Zion now present who have family worship, stand. (Many hundreds rose.)

All who live in homes that have family worship, stand. (Many more rose.)

Do you have family worship?

Voices—"Yes."

General Overseer—Do you know a single home in Zion City where there is not family worship?

Voices—"No."

General Overseer—If there is I want to know.

Is there a single department of our work in Zion that does not begin each day with prayer?

Voices—"No."

General Overseer—Do you know of any?

Voices—"No."

General Overseer—The article says, in another place:

A Wicked Classing of Zion with Mormonism.

The cry is raised in alarm about the spread and growth of Mormonism, Dowieism, and other forms of delusion and superstitions. These spread and thrive because the genuine religious life of our people is so vague and unspiritual.

What right had Dr. Buckley to reprint an attack upon the Christian Catholic Church in Zion and class it with Mormonism?

Have I ever advocated Mormonism?

Audience—"No."

General Overseer—Has that ever been permitted in any form?

Audience—"No."

General Overseer—Why does he dare to attempt to dishonor me by speaking of me in association with that thing?

Because he is letting Satan make him mean, wicked and sinful.

If there is only one family out of ten in the Methodist body that has family worship, there is not known to be one family in Zion that does not have family worship.

Therefore the Christian Catholic Church in Zion stands nine times better than the Methodist church.

Yet he has the audacity to insult us by speaking of us as a "delusion" or a "superstition."

I desire to say, in closing, that I take no pleasure in the death of the wicked, but if Dr. Thompson is not in a literary sense "utterly dead" I do not know where you will find one who is.

That bitter little whip Dr. Buckley is alive yet; but he is a living incarnation of Antichristian meanness and shameful wickedness.

Cleanliness and Purity of Zion City.

My people love God.

Dr. Buckley cannot find a city in the whole United States of America that was like our little city last night, or like our city this morning.

I noticed the people shortly after six o'clock this morning plowing up to their knees through the deep snows that lie upon the beautiful slopes of the City of Zion.

There were fully three thousand persons gathered for prayer this morning, probably before Dr. Buckley was out of his bed at half-past six o'clock, and they gather every Lord's Day morning.

The one thing that distinguishes Zion is prayer, and the love of the people to come together for teaching, for the Word of God and prayer.

It is simply an intolerable insult and a shameful lie, Dr. Buckley, for you to class us with the ungodly and the hypocrites who do not pray.

We pray, and by the grace of God, we live as we pray.

UNVEILING METHODIST APOSTASY: JOHN WESLEY'S FOREBODINGS AND PROPHECIES FULFILLED.

John Wesley once made a prophecy.

I believe John Wesley was a prophet.

The Methodists of today have fulfilled his prophecy.

I will read from an article to which I called brief attention last Lord's Day afternoon, dated London, August 4, 1786, a little less than five years before Mr. Wesley died.

Wesley was born on June 28th, new style, that is to say, adding those days, eleven days, when the calendar was changed, it was June 17th at the time he was born.

On June 28th next, it will be two hundred years since John Benjamin Wesley was born.

Thank God that ever he was born.

After he had lived eighty-three years, and after Methodism had been founded fifty years, Methodism was not as strong in the fifty years as Zion now is in seven.

I will demonstrate to Dr. Buckley, or anybody else, that Zion is stonger in seven years than Methodism was in fifty.

A Significant Prophecy of John Wesley's.

Fifty years and more after the foundation of the first Methodist society, when John Wesley was eighty-three years old, and had all his faculties in perfect control, so that he was preaching twice a day, John Wesley says, in this prophecy, that the condition of the Methodist society then warranted him in saying that if they did not maintain the inward principles of religion, the mind that is in the Christ, the renewal of the Spirit after the image of the God of Righteousness and True Holiness; if they did not continue to believe that that could not be wrought in them but by the Holy Spirit, and that they received that and every blessing for the sake of the Christ; that if they abandoned, in short, the fundamental principle of a Spiritual Regeneration and a Spiritual Life; if they failed to exhort each other and to exercise godly discipline, and remove from their number those that were ungodly, the Methodists would become but dung and dross.

Methodist Discipline Abdicated in Favor of the Devil.

Dr. Buckley says that discipline is abdicated in the United States; that it is given up.

Abdicate is a word that is used when a ruler has left a throne, and resigns his rights to some one else.

When Napoleon I. abdicated the throne of France, he abdicated in favor of his son, Napoleon II.

I say, will you tell me, Dr. Buckley, since the Methodist church in the United States has abdicated its discipline, to whom did it hand over its discipline?

Was it to God or to the Devil?

Does God have it?

Did you resign your discipline in favor of God, or did you resign in favor of the world; the godless liver, which is an abdication in favor of the Devil?

John Wesley pointed out that this time would come, when discipline would be abdicated, and would not exist.

That is what Dr. Buckley says. I read it to you, I will read it again:

Some members in full connection disappear by *expulsion.* It is to be regretted that the power of the discipline in many parts of the country is practically abdicated.

Why, Dr. Buckley, you could say in *all* parts. Where do you exercise discipline? Can you tell me one church which carries out fully and honestly section 248 of the Discipline of 1896, pages 136–137.

In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the Church —first, let private reproof be given by the Pastor or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On the second offense the Pastor or Leader may take one or two discreet Members of the Church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

You would have to drive out several of your bishops, and especially Bishop Fowler, if you enforced section 452 in the Discipline of 1896, where the form for laying the corner stone of a church is given. Again and again bishops have laid stones with Masonic rites, in which the Name of Jesus is not mentioned as the Son of God.

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It is a serious matter when your bishops abdicate your discipline in behalf of Baal, the sun god, whom Freemasons adore in their lodges.

John Wesley's Forebodings.

Mr. Wesley says:

1. I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having a form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.

Mr. Wesley contended that even then the church was going to pieces.

He says further, Methodists

—proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

Then he goes on to exhort in closing the passage, saying:

If those who "gain all they can," and "save all they can," will likewise "give all they can," then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

Do the Methodists Give All They Can?

If Dr. Buckley will assure me that half a cent a day is all that the Methodist body can give even for a great thank-offering, then all I have to say is that they are the poorest set of beggars in the United States.

I will guarantee that the tramps of the United States could get together one cent a day easily for the Devil; yet the Methodists of the United States can barely get half a cent.

I am compelled to say that this prophecy of John Wesley is being fulfilled.

He says:

And if ever the essential parts should evaporate what remains will be dung and dross.

I have already shown you, in a series of discourses upon Methodist Apostasy, that the essential parts have evaporated.

I shall deliver just one more Message in which I shall speak on the Evaporation of the Essentials of Religion in the Methodist church.

I shall show you how one thing after another has evaporated until what is left is Thompson's dung and dross, Buckley's dung and dross, and the dung and dross of a great Denomination which is "like salt that has lost its savor."

The Dung and Dross of Methodism.

I am speaking now by Dr. H. K. Carroll's figures.

Dr. Carroll is a Methodist.

He is the greatest statistician in religious matters in America. He was employed by the United States in connection with the census of 1900.

Dr. Carroll distinctly declares that in ten years the Methodist body has grown at the rate of only twenty-one points of one per cent. annually; that is to say, one-fifth of one per cent.

What business is there that would exist upon such a basis?

If all that I could do in Zion were to earn for my stockholders one-fifth of one per cent., Zion would be insolvent.

I am able to show, however, and I have shown, and you can see it yourselves, an increase to investors in Zion City land at the rate of one hundred per cent. in one year.

You can walk along Edina boulevard and ask every proprietor there if he would accept an advance of one hundred per cent. upon his property, and he would not do it.

Great Increase in Zion City Values.

Elder Fockler, you have a lot there, will you sell me that just for a hundred per cent. advance?

Elder Fockler—"No."

General Overseer—You will not. Not even to me; not even the General Overseer!

He says that because he thinks I have enough of them.

He knows that I do not want it; that I am rejoiced that his money has doubled, and it has more than doubled.

He thinks it has trebled.

He knows that I rejoice in the prosperity of every one of the people whom God has committed to my care in Zion City.

Your prosperity is mine, and my prosperity is yours.

If I make a dollar I immediately put it into Zion. I fatten Zion City—not with wind, as Thompson does Methodism—but with solid investments. And above all Zion City is continually adding godly people to its population.

The original investment has been increased twenty times, taking it altogether, and I would not sell it for that much advance.

If, however, as a business man, I could show in Zion City Bank, in Zion Land and Investment Association, in Zion City General Stores, in Zion Lace Industries and other Institutions and Industries only one-fifth of one per cent. increase where would I be? I would not be where I am today.

If you cannot apply that business principle to the church, why not?

"Oh," you say, "you cannot reckon like that in a church." But the Christ reckoned it like that.

How the Christ Reckoned God's Work.

He said that a man got one talent, and he did not use it, and he was sent to the outer darkness.

He said that another man got two talents; he made them four, and He blessed him.

He said that another man got five, and he made them ten. He blessed him. He said that was very commendable. He said that that was the principle upon which Christian work must be done.

I am a very matter-of-fact man.

I do not judge people by what they say. I judge by results; by what comes out of their work.

I have a right to be judged by that standard. So have you.

Thanksgiving at the Seventh Anniversary of the Christian Catholic Church in Zion.

I cannot forbear to raise my voice in gratitude to God that, as we are nearing the end of the seventh year, I do not need to tell you what our growth has been—so immensely different from that of the Methodist body.

Four hundred and fifty persons signed the roll at the first meeting of the Christian Catholic Church in Zion on the 22d day of February, 1896.

Think what the church is now!

We have more members, by a very large number, if all who are with us were enrolled, in seven years than Methodism had in America sixty years after its organization.

Think of a city almost entirely populated by members of the Church!

Think of the tens and tens of thousands scattered throughout the earth.

Think, for instance of Overseer Voliva going to Australia a year ago to pick up the work (left through the folly of a man in a terrible condition) and closing the year, 1902, in one of the largest halls in Melbourne, with an All-Night Meeting.

Deacons and other officers were present from all parts of Australia, making it the largest ecclesiastical gathering in the city of Melbourne within one year.

He did not go around hunting to make trouble. He went around hunting to put down trouble, and he did something.

If any of you people are hunting to make trouble, you will never be a Voliva, and you will never be a Cantel.

Look at Cantel's list of meetings in the United Kingdom, in this week's LEAVES OF HEALING.

I went and planted that work two years ago in a brief mission in four or five places.

It has spread until there is a representation in more than sixty cities and towns all over the British Isles.

Zion's Financial Prosperity.

After all the attacks of the press upon our financial condition, from the first day of December, 1902, until last Friday night, the sixth day of February, that is in sixty-eight days, or taking out the Sundays, fifty-nine days, the subscriptions to Zion stocks have amounted to $881,000!

Think of what God hath wrought!

No commercial institution in the world could have outridden that storm; and yet the storm is scarcely known before Zion emerges.

Whence did the $881,000 come? From our own people.

Deacon Charles J. Barnard, who is the head of the financial department, estimates that before we have reached the end of the month, we may reach the million number.

I ask the Methodist body to show anything corresponding in the same period of time.

The spiritual work in Zion is inexpressibly great as compared to what the Methodists showed at their beginning, and to what they show now.

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Yet a man who knows better, Dr. Buckley, will class us with that which we hate and fight—Mormonism.

When we get down to New York, Dr. Buckley, we will have it out with you there in the Name of the Lord.

There are good people in the Methodist church, but as an organization the power has departed. Ichabod is written over its doors.

It has nothing left as an organization but dung and dross.

An Unpleasant Duty.

The rôle of a teacher who will tell the truth is never a pleasant one, because he has sometimes to tell the truth to his own people and friends in a fashion that is pretty severe and hard to hear, and harder to speak.

God Almighty will put aside the prophet who does not speak the truth.

I would rather die tonight and finish my work now than keep back the truth for friend or foe.

"I am in the place where it is demanded of conscience and of God to speak the truth," I say with John Knox, "and speak it I will, impugn it whoso list."

I will speak the truth.

I have nothing left to live for but to do God's Will, and God's Will I shall do.

May God help you and me to do His will fully.

All who will stand together for God rise and tell Him so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit that I may trust Thee, love Thee, serve Thee, do right to all men. Help me to be pure, and to stand with Thy people for truth, and mercy, and righteousness in Jesus' Name. (*All repeat the prayer clause by clause after the General Overseer.*)

Did you really mean it?

Audience—"Yes."

General Overseer—Which is the greater—for you to speak the truth and live for God, or to make money?

Audience—"Speak the truth and live for God."

General Overseer—I think we show it.

The moment we come to rely upon our prosperity, then we will be dung and dross, too.

As long as we are faithful to God, "*get* all we can, *save* all we can, and *give* all we can," then we will progress.

God will bless us.

When you get all you can, save all you can, and give as little as you can, half a cent a day—that surely is little—then you will go to dung and dross.

May God help us to Get, and Save, and Give.

Every one here in this assembly who, God helping him, intends to go down with me to New York next fall, stand. (Large numbers rose in all parts of the Auditorium.)

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 Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

FAMOUS PROPHECY OF JOHN WESLEY SHORTLY BEFORE HIS DEATH.

THOUGHTS UPON METHODISM.

1. I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit and discipline with which they first set out.

2. What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned, (1.) That religion is an inward principle; that it is no other than the mind that was in Christ; or in other words, the renewal of the soul after the image of God, in righteousness and true holiness. (2.) That this can never be wrought in us, but by the power of the Holy Ghost. (3.) That we receive this, and every other blessing, merely for the sake of Christ: and, (4.) That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.

3. In the year 1729, four young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no peculiar opinions, but were distinguished only by their constant attendance on the church and sacrament. In 1735 they were increased to fifteen; when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away; but it revived again in the year 1738; especially after Mr. Wesley (not being allowed to preach in the churches) began to preach in the fields. One and another then coming to inquire what they must do to be saved, he desired them to meet him altogether; which they did, and increased continually in number. In November, a large building, the Foundery, being offered him, he began preaching therein morning and evening; at five in the morning and seven in the evening, that the people's labor might not be hindered.

4. From the beginning the men and women sat apart, as they always did in the primitive church, and none were suffered to call any place their own, but the first comers sat down first. They had no pews, and all the benches for rich and poor were of the same construction. Mr. Wesley began the service with a short prayer, then sung a hymn and preached (usually about half an hour), then sung a few verses of another hymn, and concluded with prayer. His constant doctrine was salvation by faith, preceded by repentance, and followed by holiness.

5. But when a large number of people was joined, the great difficulty was to keep them together. For they were continually scattering hither and thither, and we knew no way to help it. But God provided for this also, when we thought not of it. A year or two after, Mr. Wesley met the chief of the society in Bristol, and inquired, "How shall we pay the debt upon the preaching house?" Captain Foy stood up and said: "Let every one in the society give a penny a week, and it will easily be done." "But many of them," said one, "have not a penny to give." "True," said the captain; "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer. So Mr. Wesley divided the societies among them, assigning a class of about twelve persons to each of these, who were termed leaders.

6. Not long after, one of these informed Mr. Wesley that, calling on such a one in his house, he found him quarreling with his wife. Another was found in drink. It immediately struck into Mr. Wesley's mind, "This is the very thing we wanted. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren." The society in London, being informed of this, willingly followed the example of that in Bristol, as did every society from that time, whether in Europe or America. By this means it was easily found if any grew weary or faint, and help was speedily administered. And if any walked disorderly they were quickly discovered, and either amended or dismissed.

7. For those who knew in whom they had believed, there was another help provided. Five or six, either married or single men, met together at such an hour as was convenient, according to the direction of St. James, "Confess your faults one to another, and pray one for another, and ye shall be healed." And five or six of the married or single women met together for the same purpose. Innumerable blessings have attended this institution, especially in those who were going on to perfection. When any seemed to have attained this, they were allowed to meet with a select number, who appeared, so far as man could judge, to be partakers of the same "great salvation."

8. From this short sketch of Methodism (so-called), any man of understanding may easily discern that it is only plain, Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantials all point to this. And as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dung and dross.

9. It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased (exceeding few are the exceptions), the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

10. How, then, is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

11. Is there no way to prevent this? this continual declension of pure religion? We ought not to forbid people to be diligent and frugal; we must exhort all Christians to gain all they can and so save all they can; that is, in effect, to grow rich! What way then (I ask again), can we take that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who "gain all they can," and "save all they can," will likewise "give all they can," then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

London, August 4, 1786.

EDITORIAL OF DR. J. M. BUCKLEY IN "NEW YORK CHRISTIAN ADVOCATE."

(From New York Christian Advocate, February 8, 1903.)

EITHER AN INFLATED APPRAISAL OR INTANGIBLE ASSETS.

The *Northwestern Christian Advocate* of January 21st announced that there have been one million five hundred thousand conversions in the Methodist Episcopal church from 1899 to 1902, inclusive. By another estimate it aimed to show that the number of converts during the last four years was possibly nearly two millions.

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Two things are essential to give value to statistics; that the principles on which the estimates are made are true, and that the mathematical calculations involved are accurate. In an investigation of an important business running over several years, it was found that when the profits were so small that the stockholders would complain, the directors increased the appraisal value of stock and real estate; and when the profits were so large that the stockholders would clamor for larger dividends, before giving out the results there was a reappraisal of the stock reducing its estimated value, and the real estate was placed at a lower value. The consequence was that, though the figuring was infallibly correct, the conclusions were usually wrong.

In this case no suspicion of intentional error can be entertained. The frankness and jubilant tone of the announcement show a confidence which is sublime in the achievements of the Gospel through the Methodist Episcopal church. Great would be our joy were we able to accept the conclusions or indorse the accuracy of the method of reaching them. While pessimistic objurgations oft-repeated may depress the heart of the church, optimistic views may go so far as to subject the church to undeserved criticism and fan it to spiritual sleep.

After close examination and reflection we have reached the conclusion that the announcement of the *Northwestern* is most misleading. And, having said this much, we are bound to place our views in such a form as to admit of their being completely answered within the comprehension of every reader, if it can be done. The exact statements of this surprising proclamation shall be given in the language of the *Northwestern Christian Advocate*. The first is:

> The fact is that there have been at least 1,500,000 conversions during these years, and possibly not far from 2,000,000.

The next statement relating to the subject, is this:

> There is no positive means of ascertaining the exact number of conversions. No provision is made in the general minutes for the publication of such statistics, but the table of probationers is a fair index of the minimum number of converts.

With the first sentence in the second statement we fully concur, but the second statement we cannot accept, believing that the table of probationers is larger than a fair index of the *maximum* number of converts. The very theory of the probationary system implies the danger and certainty of this, and the history of the Church proves it; and though many persons who profess conversion in revival services join other churches, there is no reason to believe that the number of converts among those is relatively larger than among those who are received upon probation. It should be kept in mind, however, that in practically every report of probationers from year to year there are duplications—names of persons that are carried on the list far beyond the expiration of the probationary period. This is due to a variety of causes. Sometimes the probationers are very young children and it is thought advisable by pastors and parents to continue them as probationers; sometimes they are persons who have moved away, and their names are kept on the records for an indefinite time; and many other causes are responsible for the carrying of the same names on the list from year to year. So that the report of probationers does not necessarily represent the actual number of conversions in any one year or series of years.

After stating that the reports from the presiding elders throughout the church, of the number of probationers and converts upon their districts, received at his office, always show a larger number of conversions than the number of admissions on probation, the editor of the *Northwestern* begins his estimate as follows:

> The general minutes of the church report that during the past four years the number uniting with the church on probation has been as follows:
>
> | | |
> |---|---|
> | 1899 | 257,699 |
> | 1900 | 278,193 |
> | 1901 | 273,235 |
> | 1902 spring conferences | 168,669 |
> | 1902 fall conferences (estimated) | 126,943 |

The sum total of the foregoing figures is 1,104,739.

The figures are accurate; but since that table was prepared, the actual number for the fall conferences for 1902 has come to hand. It is 116,184 instead of 126,943. In such stupendous figures as we have to deal with in this case, the difference will not to a serious extent interfere with the working out or the testing of the *Northwestern's* theory, though we shall use the accurate figures in such calculations as we may make.

The *Northwestern* follows the above table with this qualification:

> These figures for the past four years show the number of probationers at the time the reports were prepared for the conference sessions, but they do not show the actual number who united with the church on probation during each year.

This is true, but the *Northwestern* proceeds thus:

> To this number might reasonably be added at least 500,000 more who united with charges in the fall conferences and were admitted into full membership before the statistics were prepared for the conferences.

This is to leave the safe, though slow, methods of traveling on *terra firma* for the rapid movements and uncertain destination of voyaging in a balloon. It is by means of this addition of 500,000 that the 1,500,000 is reached.

Subsequently the editor of the *Northwestern* makes the following remarks:

> The small number of accessions on probation in the fall conferences is explained by the fact that the large ingathering of probationers takes place during revivals in the fall and winter months, and in the fall conferences the probationers are taken into full membership before the statistics are prepared for the annual sessions of the conferences, while in the spring conferences the newly admitted members appear in the list of probationers.

This is worthy of study, and to aid the reader in reflecting upon it we give the following facts and figures:

The whole number of members and probationers in the Methodist Episcopal Church on the last day of the year 1902 was 2,990,803; of these 1,770,471 were included in the fall conferences and 1,229,332 in the spring conferences; the difference between the two being 541,139.

The figures show that the *Northwestern* has given the fall conferences about 60,000 more members than the facts allow. The difference shows that in the course of any one year the fall conferences as a whole would receive more probationers than the spring conferences. The spring conferences cannot receive their probationers into full membership after the winter and spring revivals until the conference statistics are made up. But the churches in the fall conferences are able to receive into full membership in August persons who joined on probation in January; in September, those who joined in February; in October, those who joined in March; in November, those who joined in April; and in December, those who joined in May. In all such cases the probationers would never show in the list of probationers. The figures will show that this operates to some extent against the list of probationers reported from the fall conferences. These are the figures for the probationers of the fall conferences in the four years involved:

1899	118,213
1900	124,700
1901	115,100
1902	116,184
Total	474,272

In the same period the figures for the spring conferences were:

1899	139,486
1900	153,494
1901	158,202
1902	169,408
Total	620,700

In grappling this subject, in order to ascertain how many more probationers (that is, "converts" as the term is used by the *Northwestern*) should be allowed to the fall conferences on this account, the *Northwestern* observes:

> Two of our bishops tell us that, in their judgment, at least two-thirds of those who unite with the church on probation in the fall conferences are taken into full membership during the conference year, but do not appear in the records of probationers presented at conference. If these bishops are correct in this opinion it would add at least 400,000 more to our estimate and make the number of probationers and of converts during the last four years nearly 2,000,000.

If we may take the "at least two-thirds" of the bishops as the basis, then for every convert acknowledged in the table of probationers there must be two others that have been received on probation in the fall conferences during the year, and received into the church, without appearing in the minutes as probationers.

The number found in the tables of the fall conferences for these four years amounts to 474,272, and three times that number amounts to 1,422,816 probationers who must have been received into the fall conferences in these four years.

With these figures before us an amazing situation comes to light. The fall conferences, December 31, 1899, had 1,585,183 members in full connection. December 31, 1902, they had 1,654,287; showing an increase of only 69,104 in four years, an average of less than 17,300 per year. Meanwhile the spring conference, that had 620,764 probationers during the four years, had increased in membership in the same period of time 36,323.

What has become of these more than 2,000,000 converts? Where are they?

The change of membership from one church to another within the denomination produces no effect on its numbers. One church may lose a hundred members by removal, and if the letters are presented to another Methodist church, the annual statistics will be the same. A certain number of persons disappear every year by death, the number for the period under consideration amounting to 158,584.

Some members in full connection disappear by *expulsion*. It is to be regretted that the power of the discipline in many parts of the country is practically abdicated. It is not probable that one member per year in one thousand is regularly tried and expelled in the Methodist Episcopal church. Formal *withdrawals* are more numerous, but certainly cannot seriously interfere with this problem. Some disappear from every society without taking a letter, and their names after several years are erased from the record. That many members take letters and do not present them, and so disappear, is unquestionable. The Methodist church loses members in the larger cities by their joining other denominations but this is not seriously noticeable in towns, and still less so in the rural regions. As an offset many come to us through marriage. We lose somewhat more in these ways than we gain from other denominations, but not so much as in former years. In some thickly populated parts of the West it is not common for us to lose more than we gain by what may be called denominational exchanges—at least so we have been informed by some bishops, some presiding elders, some pastors and some editors—on account of the great number of Methodists and the supposed political influence of the denomination.

Allowing for all these, besides the deaths, the amount of ten per cent. of the estimate made by the *Northwestern*, and a most pitiable spectacle is left. About 1,100,000 persons have professed conversion in the fall conferences, and their present whereabouts cannot be established.

We would dispose of the matter thus: 1. Taking the whole of the fall conferences into account, the estimate of "two-thirds" who never show themselves in the list of probationers is absurdly large. 2. At least ten per cent. of all the probationers, east and west, are carried over, so that the actual number of probationers reported for any one year is much less than the number of persons. 3. Among adults in widespread revivals there is always a large shrinkage before the probationers are received.

There is no way to explain the vast numbers which our contemporary sees upon the hills and prairies. It is not always well to "number Zion," but it is never well to add to the numbering estimates by the half million.

While there have been many conversions, and not a few genuine revivals, both east and west, we cannot believe that the number of conversions during the past four years in the Methodist Episcopal church has been equal to the normal average of the growth of the denomination. Judged by the standards of repentance from dead works and self-evidencing conversions, we are constrained to regard the period as comparatively unproductive in spiritual results.

None value more highly than we the noble generosity, the self-denying liberality, displayed in the gifts included in the $20,000,000 thank-offering, and the increased missionary enthusiasm. Nor do we deny or doubt that they indicate in many instances spiritual influences and growth in grace; but the subject under consideration is, whether the estimates put forth by the *Northwestern Christian Advocate* concerning the number of conversions in the Methodist Episcopal church during the past four years, are reliable.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., E. S., AND A. W. N.

AS the burden of silence is sometimes greater than the burden of speech, so the things unspoken in those blessed early morning meetings of the Lord's Day in Shiloh Tabernacle are often freighted with silent eloquence.

What words could give adequate expression to the deep, abiding love which must fill the hearts in order to so animate the lives of the thousands of men and women who gathered together in the bleak, wintry dawn of Lord's Day, January 18, 1903?

And for what?

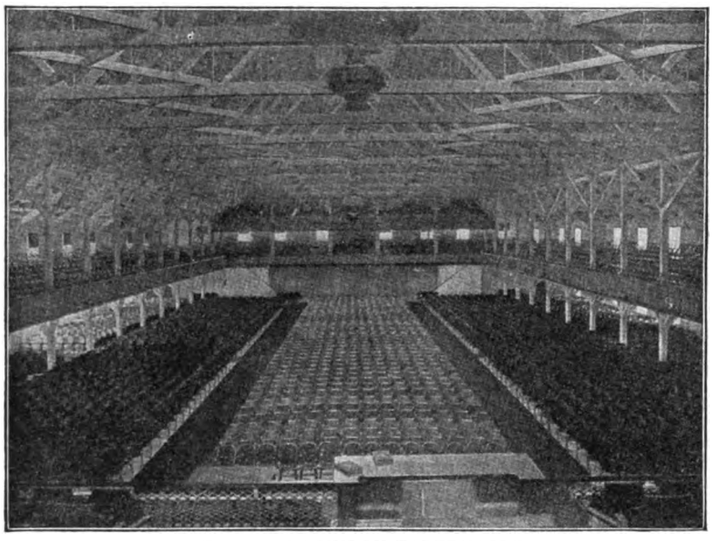
To hear a Message!

And how inadequate is all speech to convey to the mind a conception of the loving sympathy, the perfect understanding of the unity of purpose existing, the appreciation of work well done, the fellowship, the friendship, the oneness of kindred spirits, which is all expressed in a single flash of the eye of the beloved Messenger as he greets his faithful people with "Peace to thee!"

Verily, the volumes unwritten are greater than the volumes read.

The greater part of that vast concourse of people brave the piercing blast and benumbing cold of the day cheerfully, brightly, lovingly to carry the Message throughout the great city lying so near.

It is the Message—the Message!—that doth work this miracle. The last verses of the Redeemer's Prayer before His crucifixion was the theme from which the Prophet of God gathered the Message.



INTERIOR OF SHILOH TABERNACLE.

Shiloh Tabernacle, Lord's Day Morning, January 18, 1903.

The service was opened by the congregation singing Hymn No. 430. Prayer was offered by the General Overseer.

The General Overseer then read from the 17th chapter of St. John, beginning at the 15th verse:

I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the Evil One.

They are not of the world, even as I am not of the world.

Not of the World.

What a wonderful transformation there must be in a man's character before he can truly say: "I am not of the world. I am in it but not of it. I belong to another world. I have the New Birth. I am born into another Kingdom. I belong to another King. I am in the midst of the world and its crookedness and sins, but I do not belong to it."

I wonder if you can get that.

The great mass of men belong very much to the world.

The world is in their hearts—in their heads; heavily does it lie upon their shoulders.

When they get anything from the world they immediately add it to the pack that they carry on their back, and it gets very heavy as they go on; so that the rich man is oftentimes the most burdened man upon the earth.

The Cares of the World.

He will sadly say, as a certain rich man in Chicago said, shortly before his death a few years ago: "Happy! I used to be happy when I was a man working for daily wages. I finished my work, went home and slept soundly—happy.

"The more I have increased my riches, the more I have increased my cares. Happy!"

It was with a sneer that he said the words.

His sons were dissolute, drunken devils; his daughters gave him much anxiety.

His wife was far from God, would not be controlled, as was publicly revealed when his will was taken into the Probate Court.

Happy?

One night he woke up out of his troubled sleep.

There was no wife there; no son or daughter there.

Some guests, whom he had been entertaining, heard a noise.

Death was feeling for his heart-strings. He was trying to get to the bell to ring for help, when they entered the room.

Happy?

He was gasping for breath, suffering the most severe agony, and in a few minutes he was dead, and no longer owned or controlled the vast estate and wealth which he had sacrificed *everything* to accumulate.

Happy?

"You must be happy, Baron Rothschild?" said a friend.

"Happy?" said the rich man. "Look at this: if you do not give the writer one thousand pounds by such a time and in such a way—he has no interest in life; his life does not cost him any fear to give up—he will murder you.

"I get, on an average, three of these a week." Happy?

Ask the Czar of All the Russias if he is happy. He has to send a train ahead with armed men all along the line to guard it lest they should dynamite the railway track. He has to have spies in his palace to watch his own body servants. Happy?

Is real, unalloyed and permanent happiness, for a moment do you think, to be found in the world? No, it can only be found in God.

The Ingratitude of Humanity.

Not only is it true that "uneasy lies the head that wears a crown," but the more good one may have done for humanity the less certain can one be of gratitude—the more certain of ingratitude.

I receive a number of epistles myself like the one Baron Rothschild showed; but I am happy because I do not belong to the world; and leaving the world—by any *route* God may permit—has no terrors for me.

I wonder if you all are clear about that?

When God made the world, He put it beneath man's feet. "He put all things in subjection under his feet."

But man takes the world and puts it in his heart, and on his head and carries it around.

He is troubled as to what other men may think of him.

If one could see into his heart, it would be found to be full of cattle, full of lust, full of unclean desires; but when there is a new creation there, and a man is a new creature in Jesus, the Christ, then he can understand something of the Redeemer's Prayer.

"Not of the World," Jesus' Remarkable Prayer.

"I am not of the world! . . . They are not of the world."

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It is a very remarkable Word.

The Lord's meaning was: "They are not of the world, just in the same way that I am not of the world. They have been regenerated.

"They are a feeble band. They will all run away presently although they are brave.

"Peter thinks he can die with Me; but I know he will lead the procession when they all forsake me and flee.

"They are weak; they are cowardly, and one of them will betray Me; but still they who are faithful are not of the world.

"The Divine life in them will come out one day, and they will rise up and face the world and proclaim the Gospel of the Kingdom of God and declare that the Crucified Christ is King of kings, and Lord of lords.

"They will not care whether or not it brings them a bloody grave that night or that hour.

"They will face the world, and they will tell the world that they do not belong to it.

"When the world says: 'Our king says this and that,' they will say: 'Yes; but our King says this and that. Our King reigns, and we will obey Him.'"

That is just the position. In all the ages it is the same thing.

The Christ Is the Word.

Consecrate them in the Truth: Thy Word is Truth.

I think that the expression "Thy Word" has reference not to the Inspired Word, but to the Christ Himself, the *Logos*.

"In the beginning was the Word, the *Logos*, the *Logos* was with God, and the *Logos* was God. In Him was Life"—in the *Logos*.

All things came into being by means of the *Logos*.

The Word became flesh. The *Logos* became flesh.

John always keeps clear in his writings that thought, that the Word is the Christ primarily. I suppose that he understood the Christ to be speaking there of Himself.

"Consecrate through Thy Truth," or "in Thy Truth."

"Thy *Logos* is Truth."

That is what He said of Himself.

"I am the Way, the Truth, the Life."

The *Logos* is Truth. The Christ is Truth.

Truth Not Defined—It is Infinite.

Truth is not a certain quantity or a certain theory.

It is not an operation of certain laws, because you never get to an end of law.

I often smile at men who say: "Now, that is the end."

I know better, because above all law there is always a power to suspend law, and to bring in another law.

The law condemns a man to die. "That is the end of it," you say.

No! No!! No!!!

That is not the end of it.

Law gives to a man the power to suspend the sentence, and to refuse to execute.

There is a sovereignty which no law can ever take away from even man.

Then how can you take it away from God?

People tell me that they got to the end of the Law of God.

"Then," I say, "you have got to the end of God. You can tell me all that His Law means. You can tell me all that He is.

"I know you cannot; for His mercy is above the heavens; not only below the heavens, but it is above the highest star beyond the very thought of man."

Truth is too wide for us to comprehend.

God Is Too Great for Us to Comprehend.

But it is a delightful thought to remember: "O God, although I never can comprehend Thee, Thou dost comprehend me. Although I cannot know Thy Love, Thy Love environs me. Although I cannot know Thy Power, Thy Power protects me."

It is a great deal better to let God have us than for us to imagine that we have God.

I have heard so many people say "I have truth. I have the Holy Spirit."

They talk as if they had the Holy Spirit tucked away under their waistcoats.

I would rather say, "the Holy Spirit has me."

It is a very poor thing that you have tucked away under your waistcoat; and it certainly is not God.

Do not get God down to a little thing like that—God somewhere inside the circumference of your skin; and that is all. Get something larger than that.

"Oh, but I am so full of God today," says some one.

It does not take much to fill a thimble.

Ask God to Increase Your Capacity.

You will see what the child at play on the seashore sees, who says, when digging deep holes in the sand, "Now, that is a big thing for the Ocean to fill up."

The tide creeps up; the little child looks.

Not only is the hole filled up with the advancing waters, but the waters have swept in enough sand to level it up.

The Ocean of Love that fills my heart, thank God, extends to every wounded, broken heart throughout all the world, just as the Sun's Light that shines upon us shines upon all.

"Thy 'Logos' Is Truth."

Not only is Truth God, but God is Truth.

"Consecrate them in Thy Truth. Make them holy in Thy Truth—in Thy Truth, in My thoughts, in the Word."

Thy *Logos* is Truth.

"As Thou didst send Me into the world, even so, just in the same way send I them into the world."

That is wonderful.

He was sent to be a Savior, a Deliverer, a Sympathizer, and a Helper, to live and love and die for humanity; and so are we.

We are sent to help even if the help should cost us our lives.

In one form or another it must cost us our lives.

We must give life.

You have to put life into it to the very last drop.

"But then I will die," you say.

No you will not.

I sat with my pen in my hand yesterday morning at half-past eleven o'clock, and I had been working from the previous morning at seven, twenty-eight and a half continuous hours at my writing-table, save for a little time for food.

I gave the last drop of strength I had, but God has given me a splendid supply of strength again this glorious Lord's Day morning.

I went to bed, and I got it: for "He giveth His beloved sleep."

I rose in six hours, and was bright and well, strong, fit for anything.

I took a little food and after many hours I went to bed again.

Now, here I am, and I am ready for the Mah-hah-bones again and to meet with you in thousands to praise and pray to God, and to prepare the Zion City Legion of Zion Restoration Host for their work in Chicago today.

There Is an Infinite Resource in God.

Give your life and you will get Life Eternal.

He that saveth his life shall lose it.

He that loseth his life shall save it; the man who goes out for God, not for self.

I would go to pieces if I were to toil as I do, for myself.

The man who pours out his life for God, and in ways, too, that people never know, will get strength from God.

You take yesterday's LEAVES OF HEALING.

You just sail through it with very little thought.

Bless your life, you do not know what it cost.

You think "I do not think so very much of this particular number. It is not quite up to the standard."

I sometimes think of the airy humbug that glances at that which has cost my life.

Hours of Work With No Result Seen by the People.

If I strike something while revising my Messages of which I am not quite sure, I make a hunt, and see whether it is right.

I take hunts into forests, dismal swamps and deserts of historical records.

I go through my library. I come back after two hours and a half, and all the result you will see upon the Message is nothing at all. I come to the conclusion I would better strike out that paragraph. That is all I do as the result of that two and a half hours' work.

I would have to modify the paragraph so much that I conclude to strike it out, and take it up at another time.

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It is well to be careful, especially when you have Dr. Buckley after you.

As the Methodist hymn says—

"Into a world of devils sent,
I tread on hostile ground."

I am on Dr. Buckley's ground and the Methodist hymn well describes it.

He is a smart man, and he would know if I made a blunder about Wesley.

He has read that up.

He is an old Methodist, and is on his own ground there.

Never mind that people do not know how you work.

They never will know: for even when you tell them they cannot know. You cannot know what I go through by my telling you. But God knows, and that is enough.

Jesus Was Holy; He Did Not Need Sanctification.

"As Thou didst send Me into the world, even so," just the same way "sent I them into the world. And for their sakes I consecrate Myself."

Now, the word cannot mean sanctify there, because He was holy. It must mean consecrate, as the margin puts it.

That they themselves also may be sanctified in Truth (or consecrated in truth). Neither for these only do I pray.

The word pray must always be understood to be as in the margin, "make request;" that is, not entreating in a way that is a question as to whether God will answer Him or not.

Martha said, "I know that, whatsoever Thou shalt ask of God, God will give Thee."

Martha of Bethany was not considered to be very much of a theologian. But what apostle ever said, or wrote, a sublimer declaration of faith in Jesus as Intercessor for man with God?

It was Martha who said: "Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee."

Mary was not saying anything. She was weeping.

Martha was attending to business, as usual.

There is Too Much Useless Weeping.

I do not care for this optical waterworks business. There is too much of it.

Some people are always ready to weep.

They have learned to turn it on at very short notice. Some people can weep any time, in deepest sorrow for *themselves*.

A certain minister was famous for weeping in the pulpit.

After his death they examined his sermons, and he had them marked all over, "Weep here. Weep here." (Laughter.)

Then it all came out how he had wept in the wrong place now and then when his sight became dim.

Get rid of your merely sentimental, self-pitying, optical waterworks.

There will be occasions enough for tears. When you weep them they will be like your heart's blood; they will be worth something.

It is only written twice in the Scripture that "Jesus wept;" that is all.

These were not the only times, doubtless, that He wept.

They were perhaps the only times the world saw Him weep.

Weep often for the world when the world does not see you.

Neither for these only do I pray, but for them also that believe on Me through their word;

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.

How Can the World Believe a Disunited Church?

How can the world believe in Zion, if we have those in Zion who are not in unity with us?

You have no business here. Your place is somewhere else.

God will throw you out.

By the very Law of Unity you will go.

The Law of Unity demands the operation of a double force, centrifugal and centripetal, which keeps you on the Divine Road when making rapid progress in the Divine Life, in exactly the same way as when a heavy train dashes along at a high speed upon two narrow steel rails.

You will fly off into infinite chaos if you detach yourself from the Body of the Christ.

If you try to be a little unit all to yourself, with a theology that is satisfactory to yourself, and you do not belong to the body, you will go off into space like a little speck of dust.

Your strength is in your unity with the Body.

What are you apart from the Christ but a speck of dust?

If we belong to the Body, we are something; we are a part of it—draw our life from it—can do something in unity with it.

The body should be healthy.

You do not belong to the body if you stand outside of it. You only belong to it if you are united with it.

What would you think of my fingers setting themselves up, saying, "I do not belong to you, O John Alexander Dowie. I am an independent organization all by myself."

That independent organization would rot and stink and have to be buried.

When one of your fingers becomes completely or permanently detached from your body it has to be buried quickly.

The Christ Gives Us His Glory.

And the glory which Thou hast given Me, I have given unto them.

What, have we the Christ's glory?

Yes.

How much?

Just as much as you are ready to take of it.

Some of you have precious little Glory of any kind.

That they may be One, even as We are One; I in them, and Thou in Me, that they may be perfected into one.

That is it. We need a great deal of perfecting.

We have to be "perfected into one."

We are united, but we have to be a good deal more united.

Some of you have to be riveted on the other side.

Oh yes, you are very much united; you are united to Zion.

You have one foot in Zion, and the other foot is sixty miles from here in a pig-pen. (Laughter.)

There are some who think that they would like to have some interests outside, therefore they straddle.

It is a hard thing for a man to walk with one foot in the pig-pen down in Kentucky, or out in Iowa, among the Gadarenes, and the other foot in Zion, to scramble along like that.

I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

A Mystery.

Beloved, there is a mystery here; that Jesus is "the Lamb that hath been slain from the foundation of the world."

I wonder whether He ever went somewhere else and died for sinners.

I know that He went somewhere else and fought for sinners.

He went to hell and rescued myriads.

"He Descended Into Hell."

There is no use of your saying that He did not, and yet say that you believe the Apostles' Creed.

"He descended into hell." I have no doubt that there was an interesting time down there when the spirit of the Christ of God appeared there—spotless, pure, omnipotent, and triumphant.

The Devil thought that he could keep Him there, but he could not.

He preached down there, and got a great myriad of miserable spirits out of the bondage of hell; for He "led captivity captive."

I wonder sometimes whether there was not a crucifixion of the Christ somewhere else; because wherever there were sinners He would go to save them; and there were devils to crucify Him.

He not only came to this world but He went to the lower world.

If the Devil got into any other world, He would go there. He would seek and find sinners there. I am sure of it.

Because He is the Good Shepherd, He would seek His sheep wherever they were lost, throughout the Universe. That expression (1 Peter 1:17-21) is very remarkable, "Foreordained before the foundation of the world."

The Christ Knows the Father.

O Righteous Father, the world knew Thee not, but I knew Thee.

Yes, and O Christ of God, that is the advantage You have over all of us.

We did not come from Purity into impurity, and remain pure.

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We came from impurity into impurity.

And yet I think sometimes He rebukes us when we talk like that.

He says, "No; you, too, came from Purity; for, although your soul and body came from the impurity of humanity, your spirit is the Offspring of God; so you, too, came from a Holy Being."

And these knew that Thou didst send Me.

That is a good thing. You who belong to the Christ may be sure that you know that God sent the Christ; and that Knowledge is Power.

I made known unto them Thy Name, and will make it known.

The Name of the Father Must Be Known.

That the Love wherewith Thou lovedst Me, may be in them, and I in them.

What more is there to say?

Only this, that one could talk about that Prayer of the Christ's for centuries and never get through.

The great purpose of that Prayer is that the Love that was in the Christ shall be in us.

My brothers and my sisters, I am glad that we can rise before the day dawns, or at least ere the sun rises, as we have done today, and come into this place and worship and pray, talk over these things, and go into the great and wicked city of Chicago and see what good we can do to every one whom we can reach.

They Are Waiting for You.

There are those in that city today who are tossing to and fro on beds of shame and misery, and are saying: "O God, once there came messengers from Thee to help the weary, sinful Hagar, whose food was all eaten, and the water spent, whose dying little boy lay weeping under a shrub in the desert. You sent an angel who spoke to her from heaven, and showed her a well of water in the wilderness.

"O God, we are poor, sinful outcasts, my babe and I. Will you not send some one to help me today?"

Children of the Living God in Zion will you not be that God's Messenger and tell that weary one of the Well of Water springing up into Everlasting Life which the Christ has opened in this Wilderness of the World?

Will you not knock at the door?

When the weary woman comes, will you not give the Message, with the salutation, "Peace be to this house?" She will take it and read it.

She will perhaps creep out to the Auditorium this afternoon and find God as truly as did Hagar in the Wilderness of Beersheba, or as did the sinful Woman of Samaria, at the Well of Sychar.

Go and do your work.

All you who desire to give yourselves wholly to God, stand and consecrate yourselves. (All rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Give me a true repentance. If there is anything yet to be repented of, may I put every wrong right. Give me Thy Spirit to trust Jesus, to obey Him, to be led by the Spirit, to preserve the Unity of the Spirit in the Bond of Peace, and to carry the Message of Peace, without impurity, to all men as far as I can. Bless Zion everywhere today, and me. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After the Consecration Hymn "I'll go where You want me to go, dear Lord" 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 Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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.*

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

WE preach the Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . 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. —*1 Corinthians 1 : 23, 25, 27.*

THE remark which is said to have been made recently by a well known clergymen of New York City, concerning the mission of the General Overseer and Zion Restoration Host to be conducted in that city next October, suggests the Scripture quoted above, which reminds us that the Gospel of the Kingdom was held in just as great contempt in the days of Paul as it is today.

It is refreshing to know, however, that the words of the great Apostle in his epistle to the Romans (Romans 1:16) when he said, "For I am not ashamed of the Gospel: for it is the Power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek," are just as applicable.

Therefore Zion continues to go forward preaching and living this same old-time Gospel of the Kingdom of God, for which Paul and many others contended, even unto the death, and which the Lord Jesus Himself commanded to be preached to all people, New York included.

It is in obedience to this command of our Lord to preach the Gospel to every creature, that Zion Restoration Host is now making preparation to accompany the General Overseer on his Mission to the great metropolis of the Western Hemisphere, next October.

It has also been in obedience to the same command that has led them to go, from week to week in such large numbers, into the great city of Chicago to carry this same Gospel from house to house.

We know of no organization in New York City or elsewhere outside of the Christian Catholic Church in Zion, which has carried the Gospel to so large a number of people during the last five months, as is shown by the following figures:

Some Interesting Figures Pertaining to the Work of Zion Restoration Host.

It should be remembered that it has not been possible to get reports from all the large number who have taken part in the work of the Zion City Division of Zion Restoration Host since the work was first inaugurated.

It will, however, be interesting to many to examine the figures given below.

They represent the reported work done by those who have gone to Chicago every Lord's Day from Zion City, since the Auditorium services opened September 7, 1902, up to January 4, 1903, covering a period of seventeen Lord's Days.

The smallest number of workers reporting for duty on any Lord's Day was 490.

This was caused by the stormy weather.

Average number of workers reporting for duty each Lord's Day exclusive of officers	598
Average number of houses called at each Lord's Day	23,686
Average number of Restoration Messages distributed each Lord's Day	27,602
Average number of LEAVES OF HEALING bought and distributed	1,241
Total number of pieces of literature including Auditorium announcements, distributed	688,572
Total number of trial subscriptions to LEAVES OF HEALING reported	303

Report of Work for Month of January, 1903.

While the average is not so large as that for the preceding months, it should be borne in mind that this represents the work of those who have gone a distance of forty-two miles in the dead of winter, for the purpose of carrying the Gospel Message from door to door in the face of rain, snow and sleet.

The average number of workers reporting each Lord's Day during the month of January was 482.

Total number of houses called at during the month	69,816
Total number of Restoration Messages given	76,962
Total number of Auditorium Announcements and invitation cards given out	63,987
Total number of LEAVES OF HEALING bought and distributed	4,643
Total number of LEAVES OF HEALING sold	352
Total number of trial subscriptions reported	112

The Report of the First Week in February.

It should be borne in mind that this represents only the first week in the month of February, which is supposed to be the severest season of the year:

Total number of workers reporting for duty	640
Total number of houses called at	24,118
Total number of Restoration Messages given out	28,520
Total number of Auditorium Announcements	26,662
Total number of LEAVES OF HEALING bought and distributed	1,775
Total number of LEAVES OF HEALING sold	233
Total number of trial subscriptions reported	44

While the above figures represent only the work of the Zion City division of Zion Restoration Host, most excellent reports have also been coming to us and are still coming in from various sections of the world.

Within the last few days reports have come to us from seventy-five different points, representing twenty-one different states in the Union and the Dominion of Canada, reporting 4,112 copies of LEAVES OF HEALING sold by these faithful workers.

As yet a very small portion of the reports are in for the month of January.

Excellent reports have come to us of work done by Zion Restoration Host in the following-named places:

UNITED STATES OF AMERICA.—MONTH OF JANUARY, 1903.

Easton	California	Marinette	Wisconsin
Fresno	California	Sheridan	Wyoming
Los Angeles	California	Abiline	Kansas
Princeton	California	Coffeyville	Kansas
Durango	Colorado	Hiawatha	Kansas
Enterprise	Colorado	Industry	Kansas
Lamar	Colorado	Salina	Kansas
Cedar Falls	Iowa	Methuen	Massachusetts
Laporte City	Iowa	Benton Harbor	Michigan
Elberon	Iowa	Detroit	Michigan
Manson	Iowa	Gaylord	Michigan
Webster City	Iowa	Manistee	Michigan
Champaign	Illinois	Montevideo	Minnesota
Chicago	Illinois	Rushford	Minnesota
Downers Grove	Illinois	St. Paul	Minnesota
Evanston	Illinois	Inman	Nebraska
Harvey	Illinois	Hebron	Nebraska
Paxton	Illinois	Lisbon	North Dakota
Vermillion Grove	Illinois	Salem	New Jersey
West Salem	Illinois	Sergeantsville	New Jersey
Pontiac	Illinois	Bluff Point	New York
Indianapolis	Indiana	Corning	New York
Lafayette	Indiana	Jerusalem	New York
Logansport	Indiana	Ada	Ohio
Plymouth	Indiana	Dayton	Ohio
Orestes	Indiana	Mansfield	Ohio
Walton	Indiana	Nevada	Ohio
Pittsburg	Pennsylvania	Oceola	Ohio
Brookings	South Dakota	Toledo	Ohio
Dallas	Texas	Cincinnati	Ohio
North Springfield	Vermont		
Seattle	Washington	CANADA.	
Spokane	Washington	Gretna	Manitoba
Tacoma	Washington	Winnipeg	Manitoba
Lynden	Washington	Elmira	Ontario
Kenosha	Wisconsin	Woodstock	Ontario
Lancaster	Wisconsin	Vancouver	British Columbia
Maiden Rock	Wisconsin	Victoria	British Columbia

New England Division of Zion Restoration Host.

The Host throughout New England is being organized by Overseer Piper, from whom a letter has been received this past week, ordering 100,000 Restoration Messages for the use of the Host at the following-named points: Boston, Lawrence and Worcester, Massachusetts; Providence, Rhode Island; North Springfield, Vermont and Franklin Falls, New Hampshire.

Philadelphia Division.

This division of the Host under the supervision of Elder Hammond, is being thoroughly organized and work being aggressively pushed.

One hundred thousand (100,000) Messages have recently been shipped to this point, and large quantities of LEAVES OF HEALING are being sold by them.

Among the individual workers of this division who are especially worthy of personal mention is Deaconess Mary Ortman, who sells nearly a hundred copies of

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the LEAVES every week, besides pursuing her duties as a teacher in Zion Junior schools.

Cincinnati Division.

Under the able direction of Deacon W. D. Yerger, this division of the Host has already been well organized and excellent work is being done.

Deacon Yerger reports forty workers in the field for the month of January.

St. Louis, Missouri, Division.

The work at this point is just being organized by Elder F. L. Brock, and it is hoped that they will soon be in good condition for aggressive work.

San Francisco, California, Division.

Under the direction of Elder W. D. Taylor the work at San Francisco and adjacent points will be organized and the work vigorously pushed in a systematic way.

Seattle, Washington, Division.

This division which also includes Tacoma and other adjacent points is being organized and directed by Elder August Ernst.

Vancouver, British Columbia, Division.

This division, which includes Vancouver, Victoria, Whatcom, and several other points, is being organized and directed by Elder R. M. Simmons, who says in a letter under date of February 4th:

"I have been watching the projected New York movement with much interest, and would like to have a hand in it.

"We are pushing on our own little battle however.

"Our recent trip to New Westminster was a great success.

"The city is supposed to have a population of about 8,000.

"We nearly covered the entire place with the work of Zion Restoration Host in one day, and had one of the best services in the afternoon that it has ever been my lot to hold."

Minneapolis, Minnesota, Division.

A recent letter from Elder F. A. Graves, who has just been appointed to take charge of the work at Minneapolis, states that steps are being taken to organize the work at that point, and a large supply of literature has been ordered.

Marinette, Wisconsin, and Menominee, Michigan, Division.

The Host at this point was recently organized by Overseer Mason and placed under the direction of Deacon Stephen Pushee.

This Division will now be under the general supervision of Elder A. W. McClurkin, who has just been appointed to take charge of that Branch of the Christian Catholic Church in Zion.

It is expected that in all localities where there is a Zion Gathering, Mission or Branch of the Christian Catholic Church in Zion all officers or persons in charge will see to it that the members of the church are organized for definite Zion Restoration Host work at once.

A little pamphlet, giving instructions as how best to proceed to organize and direct the work, is now being prepared and will soon be placed in the hands of every officer and conductor of gatherings throughout the world.

It is to be hoped that no time will be lost or effort spared to organize the forces of Zion for more aggressive work in every community, and that as far as possible all who can arrange to do so, will unite with the Host in the great mission which is being planned for New York City next October.

In order that the greatest good may be accomplished, it is important that this mission be made the subject of daily prayer by every member of the Host throughout the world and that a complete consecration be made on the part of all those who participate in the work.

The grass withereth, the flower fadeth:
But the Word of our God shall stand forever.
—*Isaiah 40:8.*

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
February 15, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Prelude:
The Passing of Winter; the Prospects of Spring for Church and Home and Nation.

Subject of Message:
Unveiling the Apostasy of the Methodist Episcopal Church—Last Address: The Evaporation of the Essentials.

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $1 10 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

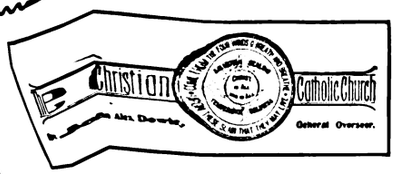
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BETTER THAN farm or town property.
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DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, ILLINOIS

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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

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

Address.....

Date.....
PLEASE BE SURE TO FILL IN

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

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

What is your full name?.....

Where is your residence? .....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? .....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced? .....

How many children have you living?.....

What is your occupation, profession, or trade?.....

What nationality are you?..... Where were you born?.....

What language or languages do you speak?.....

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

When and where were you converted to God? .....

.....

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

When and where were you immersed by TRIUNE Immersion?.....

By whom were you immersed?.....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant.....
WRITE VERY PLAINLY

REMARKS

.....

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts supplied on receipt of price by

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Will a Man Rob God?	3	2	.05
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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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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.

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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.

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

Fourteen Thousand Seven Hundred and Four Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Seven Hundred and 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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5419		
Total Baptized outside of Headquarters			6060
Total Baptized in five years and nine months			14,589

Baptized since December 14, 1902:			
Baptized in Chicago by Elder Farr	23	23	
Baptized in California by Elder Taylor	6		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Baptized in England by Evangelist Cantel	29		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Michigan by Elder Adams	10		
Baptized in Missouri by Deacon Robinson	5		
Baptized in Ohio by Deacon Yerger	10		
Baptized in Ohio by Elder Bouck	8		
Baptized in Pennsylvania by Elder Hammond	4		
Baptized in Washington by Elder Ernst	1	92	115
Total Baptized since March 14, 1897			14,704

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day evening, February 8, 1903, by Elder G. E. Farr:

Larson, Carl Axel.....3139 Shields avenue, Chicago, Illinois
Randel, Benjamin.....Woodstock, Illinois
Williamson, Eliza, Bay Buildings, Stony Island avenue, Chicago, Illinois.

The following-named believer was baptized at San Francisco, California, Lord's Day, January 25th, 1903, by Elder W. D. Taylor:

Owen, Mrs. Danney.....Suisun City, California

The following-named nine believers were baptized in the Caledonian road Baths, London, England, Lord's Day, January 25, 1903, by Evangelist H. E. Cantel:

Cameron, B. .....23 Fitzroy square, W., London, England
Howe, David.....22 Meredith street, Clerkenwell, E. C., London, England
Jackson, Edward James .....194 Mill road, Cambridge, England
Jackson, Thomas,
18 Saville street, Great Titchfield street, W., London, England
Parrott, Miss Lillian A.,
78 Mansford Bldgs., Mansford St., Bethnal Green, N. E., London, England
Richardson, Master Arthur Albert Theodore,
15 Pelham road, Wood Green, N., London, England
Roberts, Miss Amy.....69 Archway road, Highgate, N., London, England
Turner, Mr. James W....69 Archway road, Highgate, N., London, England
Turner, Mrs. Mary.....69 Archway road, Highgate, N., London, England

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ANY CHRISTIAN
Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion

ZION LAND AND INVESTMENT ASSOCIATION

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After March 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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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Have You Waked Up?

Is Zion's Work of Restoration a Reality to You?

If so, you must know the important part which LEAVES OF HEALING is playing in that work. You must see something of what it would mean to increase its circulation to ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS this year.

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Zion Restoration Host has a glorious opportunity to do this in personal house-to-house visitation.

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You send the names, and we will see that the persons whom you name have an opportunity to learn what LEAVES OF HEALING really is.

ZION PRINTING AND PUBLISHING HOUSE

WATCHWORD FOR 1903

100,000 Yearly Subscribers to Leaves of Healing

EVERY ONE of the following persons received the wonderful blessings described through reading LEAVES OF HEALING. Their stories can be found in the Volume and Number of LEAVES OF HEALING indicated. This is but a small part of the list, which would fill every page of this paper many times.

Reeves, Mrs. Mary E.—
Healed of Bleeding Tumor, and Hemorrhage of the Bowels. Volume VI, Number 6.

Lehr, Mrs. H. S.—
Healed of Consumption, Severe Throat Trouble, Catarrh, Constipation, Severe Headache, Heart Trouble, Muscular Rheumatism and Kidney Trouble. Volume VI, Number 7.

Lehr, Miss Sara L.—
Healed of Bright's Disease, Kidney Disease, Writer's Cramp, Catarrh, Tubercular Disease of the Skin. Volume VI, Number 7.

Lehr, Miss Harriet M.—
Healed of Paralysis of the Bowels, Abscess, and Grip. Volume VI, Number 7.

Reynolds, Mrs. Elizabeth—
Healed of Chronic Neuralgia, Severe Lung Trouble, Catarrh of the Head and diseased Eyes. Volume VI, Number 8.

Stewart, Luther—
Healed of Quick Consumption. Volume VII, Number 2.

Miller, Minnie D.—
Healed of St. Vitus' Dance. Volume VII, Number 4.

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Healed of Quick Consumption, Hemorrhages and Tumor of the Womb. Volume VII, Number 6.

Thompson, Mrs. S. M.—
Healed of Paralysis of Bowels and Limb. Volume VII, Number 7.

Doty, Mrs. S. J.—
Instantly healed of Female Trouble. Volume VII, Number 8.

Sayrs, Jno. H.—
Healed of Rheumatism and Bleeding Tetter. Volume VII, Number 10.

Oakes, Mrs. Agnes—
Healed of Ulcerated Stomach. Volume VII, Number 11.

Mericle, Mrs. L. M.—
Instantly healed of Heart Trouble. Volume VII, Number 26.

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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 XII. NUMBER 18. CHICAGO, FEBRUARY 21, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HUSBAND QUICKLY HEALED OF SICK HEADACHES, GRIP, WOUND, ABSCESS OF THE BRAIN AND DYSPEPSIA—WIFE MIRACULOUSLY DELIVERED OF CHILD AND HEALED OF DISEASE—SON HEALED OF SCROFULA AND SEVERE SCALD.

GOD IS UNTO US A GOD OF DELIVERANCES.

This is a Story of a wonderful succession of Divine deliverances. They were all wrought by God, the Father, in the Name of Jesus, the Christ, His Son, and in the Power of the Holy Spirit.

Husband and father, wife and mother, and the little son, have each a part in this Story.

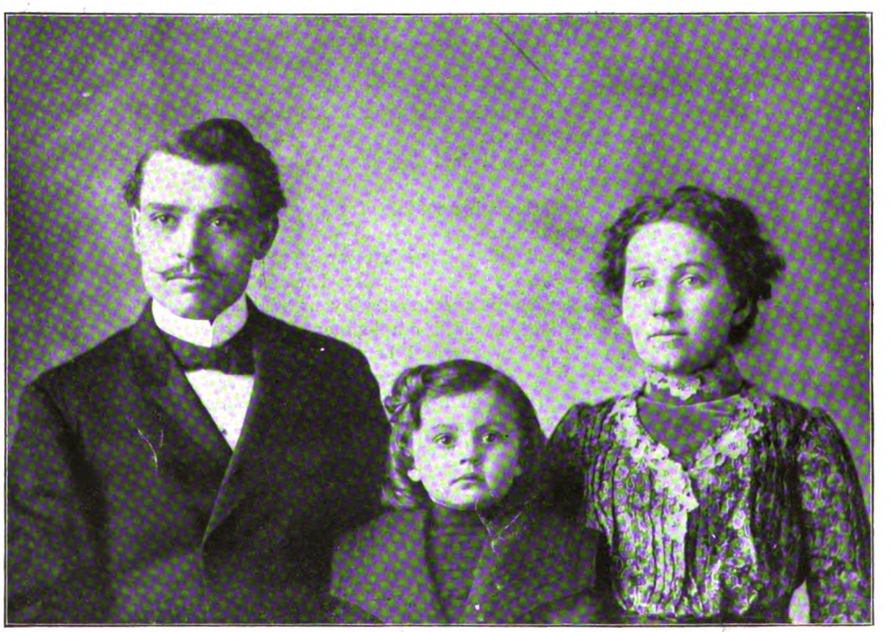
With praise and thanksgiving to the God of Deliverances they tell of His Goodness, Love and Power.

The husband and father, early in life, became a victim to terrible sick headaches.

He was a slave to the tobacco habit, a sinner far from God.

God delivered him from the bondage of sin, and made him His own son. God delivered him from the appetite for tobacco.

In answer to prayer God delivered him from sick headache.



DEACON JASPER HEMAN DEPEW, WIFE AND SON.

The Devil attacked him with grip. He grew worse. He was delirious with fever.

God instantly delivered him in answer to prayer. Once more he was attacked by the same disease, and again God delivered, even before prayer with the laying on of hands.

For five years he suffered the indescribable agonies of dyspepsia. God completely delivered him in answer to the prayer of His Messenger, the General Overseer of the Christian Catholic Church in Zion. He was severely wounded while protecting the General Overseer's life, when hundreds of murderous men attacked him and a company of his people, in the streets of Hammond, Indiana, in the fall of 1899.

Again God proved Himself a God of Deliverances; for in answer to prayer, the wound closed and the blood ceased to flow.

An abscess on the brain developed as a result of a blow on the head received in this riot.

In answer to prayer, God delivered.

The wife and mother tells a Story of Miraculous Deliverance in the birth of her son, at the very time of prayer. That Story cannot be told in detail; but is a most wonderful one.

She suffered from scrofula, that terrible, insidious disease of the blood. God delivered her from that affliction. She suf-

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fered from internal trouble. God quickly delivered her in answer to the prayer of the General Overseer.

Their little son was very seriously scalded, and was screaming with pain.

God instantly delivered him from pain, and from every vestige of the scalding in answer to his father's prayer.

The little one was terribly afflicted with hereditary scrofula.

God delivered him from the pain and burning in one night and completely delivered him from the disease in a few days.

God also delivered him from croup and Cuban itch.

Cannot this happy little family say truthfully, "God is unto us a God of Deliverances?"

They are now happy in their home in Zion City, where the husband is a Deacon in the Christian Catholic Church in Zion, and is serving God also as the first City Clerk of the City of Zion.

Every step along the way God has, by the interposition of His mighty Power, delivered them from sin, from sickness, from injury, from disease and from death.

There is no physician needed; no surgeon, no drugs.

What a glorious, practical Gospel it is that teaches that God is a God of Deliverances!

What absolute safety and security and perfect trust and confidence there is in a family where God is recognized as a kind, loving, all-powerful and ever-present Father, ready and willing to deliver in every time of sorrow, trial or sickness!

How much better to trust in His right arm and boundlesss love, than in weak, blundering, and oftentimes wicked men!

It is as a God of Deliverances that God would dwell in every family.

He has made a Covenant with His people, a Covenant of Salvation, of Healing, of Cleansing, of Keeping in the Name of His Son, Jesus, the Christ, and in the Power of His Holy Spirit.

That Covenant is proclaimed in His Word.

It runs, like a golden thread, through the whole Inspired Book.

It begins with the promise of God to Adam and Eve, after the fall; it continues through to the last triumphant strain in the Revelation:

"He that will, let him take the Water of Life freely."

God said, "I am Jehovah that healeth thee."

He said, "I am Jehovah, I change not."

He said, through His prophet, of His Son, "Surely He hath borne our sicknesses and carried our sorrows."

That Divine Son of God healed the sick when He was on earth in the flesh.

He is just the same today.

He is with us still, as He promised.

"The healing of Christ's seamless dress is by all beds of pain."

This little family trusted Him and they tell how wonderfully He healed them, again and again.

To any who will fulfil the conditions of God's Covenant, He is indeed a God of Deliverances in all things.

The conditions are Repentance of all sins, Confession and Restitution to all those wronged, obedience to God's Laws, and Faith in Him through Jesus, the Christ, His Son. A. W. N.

WRITTEN TESTIMONY OF DEACON JASPER HEMAN DEPEW.

ZION CITY, ILLINOIS, February 10, 1903.

DEAR GENERAL OVERSEER: — It gives me great joy to witness with the thousands throughout the world to the power of God to save all who trust in Him and obey His laws.

I was born and reared in the state of Texas.

From early childhood I had been subjected to sick headaches caused largely by the use of swine's flesh and impure water.

Through evil associations I became addicted, at the age of seventeen years, to the use of tobacco and cigarets.

This same year I was induced to join the Indiana national guard, my parents having moved to Goshen, in that state.

This was the cause of my going deeper into sin.

In the fall of 1895 I was honorably discharged and decided I would not reënlist, as I saw where I was going and what the consequence would be.

I became deeply convicted of sin and strove diligently to bring myself into subjection to God's laws.

He forgave all my sins and saved me.

One week later I smoked my last cigar.

I felt convinced that no Christian should smoke.

I prayed to God to deliver me from the appetite for tobacco, which was largely hereditary, at the same time throwing my cigar into the gutter.

The appetite and desire for tobacco went from me at that moment.

In a few days I had forgotten what tobacco tasted like.

However, through no fault of my own, I could not forget the smell.

The following summer I became interested in Zion Literature and decided that I would go to Chicago so as to be able to attend your ministry.

I accordingly secured employment in Chicago, in answer to prayer, and began going to Zion Tabernacle on Stony Island avenue.

I subsequently joined the Christian Catholic Church in Zion, and was baptized.

In January, 1899, I was taken with a severe attack of the grip.

I became delirious with fever.

My wife sent for an Elder.

Elder McClurkin came from Zion Home and prayed for me.

I was delivered almost immediately from the fever and pain and soon rose and dressed myself.

In May, 1900, I was again attacked with the grip.

My fever was high.

Elder Daniel Bryant came to see me, and before he prayed with laying on of hands, I was instantly delivered.

My former evil life had left my stomach in a very weak condition.

I was taken with dyspepsia in 1897 and suffered the horrible tortures of that disease for five years.

Often I was unable to eat, and walked the floor biting my tongue because of the pain and distress.

I was afforded only temporary relief at times until last summer during the early part of August, when I was completely delivered in answer to your prayer.

I have never felt a touch of it since, thank God.

During the Hammond, Indiana, riot of 1899, when hundreds of murderous men attacked our General Overseer and a number of his people, I was severely cut on the head by some missile thrown by one of the rioters.

I was struck repeatedly before we reached the car which conveyed us safely to Chicago.

I lost considerable blood before we were fairly out of reach of the mob.

God graciously answered your prayer for me and the blood ceased to flow.

The wound closed up so that I was enabled to attend choir rehearsal on the following evening.

I felt no further effects from it until about six weeks after when I felt severe shooting pains in my head.

I subsequently found that an abscess was forming on the brain.

You prayed for me at the South Side Tabernacle during the Holy War.

I was completely delivered from the abscess at that time.

I am now in better health than I have ever been.

God has completely delivered me from all the old troubles, for which I praise His Holy Name.

When our little boy was eighteen months old he pulled from off the stove a two-quart pail filled with scalding water.

It spilled into his face, neck and one eye.

He fell screaming to the floor and bowed his head between his knees, suffering great pain.

Instantly I caught him up, crying out, "O God."

That is all I said, but God had answered, for he ceased crying immediately.

His face changed in two or three minutes from the fiery red to its natural color.

In the fall of 1901 he was healed of Cuban itch in answer to Elder Dinius' prayer.

He is now a strong, robust child two years and eight months of age.

When I returned from the Auditorium services in Chicago on last Lord's Day, February 8th, I found him coughing, with unmistakable signs of croup.

He had been vomiting during the evening.

At 9:30 p. m., I requested you to pray for him.

He soon went to sleep and did not cough again to amount to anything.

He was also delivered recently from a large wart on his finger in answer to prayer.

I thank God for the deliverance He has given from sin and sickness, in our times of need.

I thank you, General Overseer, for your prayers on so many occasions.

Faithfully your servant in the Christ,

JASPER HEMAN DEPEW,

Deacon in Christian Catholic Church in Zion.

WRITTEN TESTIMONY OF MRS. ELLEN PHELPS DEPEW.

ZION CITY, ILLINOIS, February 9, 1903.

DEAR GENERAL OVERSEER:—I feel that I must no longer delay in witnessing to God's tender mercy and goodness to me.

It is with praise and thanksgiving to Him that I write my testimony, believing that it will be a blessing to all who read it, and especially to expectant mothers.

On Saturday, June 16, 1900, while residing in the city of Chicago, I was taken with labor pains, which continued without any progress whatever until the following Monday.

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During the forenoon we made the horrible discovery that the child was in such a position that he could not be born.

Deaconess Speicher, who was in constant attendance throughout the whole of this time, became exhausted, and returned to Zion Home to rest.

She was relieved by another Deaconess at about 10 o'clock on Monday morning.

My husband, who was constantly by my side throughout all these weary hours of suffering, continued with me in prayer, and at 11 o'clock a.m., on the 19th, the child turned more quickly than I can write it.

From then on the pains continued with good progress until 2 o'clock in the afternoon when the child was born.

In the meantime Deaconess Speicher had returned, and we told her how the child had turned at 11 o'clock.

She said: "That is the exact time when I saw the General Overseer and when he prayed."

When the child was born there did not seem to be any sign of life until Deaconess Speicher caught him up in her arms and cried "O God, don't let the Devil kill him now."

The prayer was no sooner offered than he began to cry and kick.

It seemed to me I never felt so well in all my life as I did when I was delivered.

The way in which God preserved my strength after so many hours of pain and labor was wonderful.

Within about two weeks I was able to get up, but I walked around too much which caused falling of the womb.

I appealed to you for prayers and God quickly answered so that I was completely delivered from all my troubles and sicknesses, including scrofula in a mild form.

Today I am stronger than I have ever been before.

During this time we had no doctor, nor was any medicine given.

We believed that God would make good His promise as given in 1 Timothy 2:15: "But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety."

I have two sisters who had trouble similar to mine.

Both employed doctors, and one lost her baby through an operation, the doctors mangling it so that it lived but a few hours.

Jules Alexander is an exceptionally strong and healthy child, although he inherited scrofula from my mother.

When he was a few months old his head and face broke out with it.

It became red and fiery so that we had to put a cap on him and keep his finger nails very short to prevent his tearing his flesh.

One Lord's Day early in October, while at Central Zion Tabernacle, we asked Overseer Piper to pray for him, with the result that by the next morning his face was in a normal condition.

In two weeks' time he was completely delivered from the scrofula and no trace of it has ever returned.

I thank God again for His goodness to me, and you, General Overseer, for your prayers.

I trust that you may be spared yet many years to do God's work and pray the prayer of faith for suffering humanity.

Faithfully your sister in the Christ,

(MRS.) ELLEN PHELPS DEPEW.

PRAISE AND TESTIMONY

Delivered from the Tobacco Habit.

ANTIOCH, INDIAN TERRITORY, February 2, 1903.

DEAR GENERAL OVERSEER:—I began to smoke just through fun, and of course soon learned to like it.

After awhile I got so that when I was tired I would smoke while I rested, and if nervous I would smoke to quiet my nerves.

I would go to the pipe for all ills.

God sent a sister to tell me that He could and would take the appetite away.

One evening I reached for the pipe as usual, and it seemed as if God spoke to me.

I asked God to take away the appetite if He wanted me to quit smoking.

The next morning I was tired and overworked, so I went to the sittingroom to rest and took down my pipe as usual, not thinking of the request made to God.

I had a pound of the best tobacco and a new pipe and expected a good, sweet smoke; but horror! the pipe was bitter.

I cleaned the pipe and stem and relit it, but it was worse than ever.

I said: "If I cannot have a better smoke than that, I will not smoke at all."

Then I remembered the prayer and fell on my knees and thanked God for what He had done for me.

I have not wanted to smoke since.

The smell of tobacco is offensive to me.

(MISS) MARY C. SPEARE.

Greatly Blessed in Body, Soul and Spirit.

320 WABASH AVENUE, WICHITA, KANSAS, January 13, 1903.

DEAR GENERAL OVERSEER:—I praise God for LEAVES OF HEALING and the Christian Catholic Church in Zion.

Its teaching has filled a long-felt want in my spirit, and my body has been delivered from disease.

For several years I had been a nervous wreck.

The vitality in my body was all gone, so that my system would not do its work naturally.

I was compelled to use artificial means continually.

About sixteen months ago, having just returned from Colorado, where I had gone, thinking that the climate there might benefit me, but finding myself much worse than when I went, Elder Reed and his family moved to Wichita, bringing the light of the Full Gospel to us.

After reading a copy of the LEAVES containing Mrs. Ruby's healing, I immediately put my body into the Lord's hands for healing and the work was done.

In a very short time I had gained ten pounds, and the nervousness had entirely left me.

My whole system was in perfect order, for which I give God all the glory.

I cannot praise Him enough for the assurance I have that "Jesus, the Christ, is the same yesterday and today, yea, and forever," that He is still the Healer of our bodies, the Cleanser of our souls, and the Savior of our spirits; that He died on the cross for the redemption of the *whole man.*

I was a member of the Methodist church.

About five years ago I began to feel a hungering for something which the church with its teaching could not give.

For a year I continued in that condition, witnessing in each service the empty forms, until it began to look like mockery to me.

I cried unto the Lord for deliverance and was told to "search the Scriptures."

This I began to do, finding that *search* meant something more than *read.*

It soon became positively painful for me to witness these mere forms of godliness, and I ceased to attend the services.

A few spiritual friends came out also, and we studied the Word of God together.

Many of Zion's teachings were opened up to us but I only saw as "in a mirror, darkly," that which I now see clearly since reading LEAVES OF HEALING.

I saw that Divine Healing was plainly taught, but as I looked upon what I thought to be counterfeits, and which I find are really such, I decided that this blessed Truth would only be realized when the apostolic times came back again.

I fully expected this, but never dreamed that Elijah the Restorer, was already at work, and that the Apostolic Church was organized and that the people were being taught to worship God in Spirit and in Truth.

I praise God with all my heart for this Gospel of Purity, Peace and Power, which is preparing the way for Jesus.

In my narrow conception of the truth, I took the coming of Elijah spiritually.

I am glad that it is a literal work and that God has sent a man in the spirit and power of Elijah to restore that which has been lost, and to raise up an army to fight this great battle.

I am also glad that I belong to this army of the Lord.

How I long for the time to come when the churches may be crushed, that the captives, who like myself are hungering and thirsting for righteousness in a practical form, will be set free.

Surely they have a form of godliness, but deny the power thereof.

Praying that God's richest blessings may rest upon you, and your dear wife and son, and that your life may be spared until Jesus comes, I am,

Yours in His service,

(MISS) DEETT SUTHERLAND.

Child Healed of Croup and Cough.

MARINETTE, WISCONSIN, January 19, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I rejoice to tell you that your prayers were answered in behalf of my little girl.

She had a very bad cough and croup.

Praise God, she was made every whit whole.

With continued prayers for Zion throughout the earth, and hoping that the true light will spread through Zion teaching, I am,

Yours in Christian love,

(MRS.) MIKE DUKET.

Father and Daughter Healed.

ZION CITY, ILLINOIS, January 23, 1903.

DEAR GENERAL OVERSEER:—I praise God for healing me in answer to your prayers.

I was troubled with a sick, nervous headache, which I inherited from my father.

I went to Divine Healing Home No. 3, where I received my healing.

My father, who is nearly eighty-two years old' has been healed of the same trouble.

Your sister in the Christ,

(MRS.) R. ROZEBOOM.

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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.

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CHICAGO, ILLINOIS, SATURDAY, FEBRUARY 21, 1903.

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EDITORIAL NOTES.

"TRADE YE HEREWITH TILL I COME."

THESE ARE the Words of Jesus, our Lord, the Christ, the Son of God.

They are a portion of the Parable which He spoke when nigh to Jerusalem, "because they supposed that the Kingdom of God was immediately to appear."

"HE SAID, therefore,

A certain nobleman went into a Far Country,
To Receive for himself a Kingdom,
And to Return.
And he called Ten Servants of his.
And gave them Ten Pounds,
And said unto them,
TRADE YE HEREWITH TILL I COME!

IN HIS EXCELLENT translation of the Bible, Dr. Robert Young, translates the command in these words:

"DO BUSINESS—TILL I COME!"

SEVEN YEARS ago tomorrow, the Christian Catholic Church in Zion was organized by us in the City of Chicago, to obey the Divine command,

"DO BUSINESS—TILL I COME!"

CONSCIOUS OF MANY imperfections, and seeing as we do, with the fuller knowledge which experience has brought us, how much better the work might have been, we yet have reason to rejoice that Zion has been able to "do business" for her Lord and King in such a manner that we can say, with one of the Servants to whom One of the Ten Pounds had been committed,

Thy Pound, Lord, hath made Five Pounds.

INDEED, THE proportion of gain is immensely larger; for, if we had only increased by five times we would number less

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than three thousand, whereas the Christian Catholic Church in Zion numbers Many Tens of Thousands of Members all over the world.

WE HAVE done "business" for God in the Church, School, Commercial and Political Departments of Zion.

On every line we have been able to extend the Kingdom of God through a long series of carefully devised, earnestly continued, and uniformly successful operations.

IT IS NO LONGER possible to summarize the work of this Church in the Extension of God's Kingdom, on all these lines in a few paragraphs.

Therefore, as we have already announced, we shall begin a Series of Additions to each issue of LEAVES OF HEALING, telling the Story of Zion from week to week in carefully written and beautifully illustrated supplements.

WE HAVE NOT FEARED to use the word "trade" or "business," because we have never for a moment concealed the thought that God's Work was Our Business.

We say, with Jesus,

Wist ye not that I must be about My Father's Business?

IN OUR DISCOURSES of tomorrow, at the Chicago Auditorium, and on Monday, in Shiloh Tabernacle, Zion City, reports of which, God willing, will appear in our next issue, we shall review the Wondrous Period of the First Seven years of our Ecclesiastical Existence, which is just closing.

MEANWHILE it is fitting that we should rejoice to record the fact that the Banner of Zion has been planted by this Church on every Continent and on many Islands of the Sea.

We number more Ministers and Members at the close of the First Seven Years of our existence than the Undivided Methodist Church did at the end of Sixty Years on the American Continent, dating from the origination of the first Methodist Society in England in 1739, and the arrival of George Whitfield, who planted the first Methodist Society in America in the same year.

THE METHODIST YEAR BOOK for 1903 records that the entire number of Methodist members in America, in the year 1800, sixty-one years after the foundation of Methodism, was 61,351.

Our numbers are far in excess of that today.

FOR SOME TIME, however, we have felt unwilling to commit ourselves to exact figures, because for the first few years of our work the records are exceedingly imperfect, and it will take some time to give us a perfectly reliable membership roll.

If we were to number those who are associated with us in perfect sympathy, and who would be in actual fellowship had we enough officers to organize them into Branches, our numbers would be many times greater than they now are in all parts of the world.

WHEN WE PASS to the Departments of Christian Activity represented by working members and officers, we believe that we are incomparably stronger than the Methodist Churches in America were after One Hundred Years of their existence; for we have now in the field many thousands of effective laborers for God.

THE EXTENT and Strength of the Educational, Commercial and Political Institutions of Zion are without parallel in the history of the Church of God, within the same period.

NO MATTER what any one may say, or think, or write, we make these Declarations to the Glory of God alone; from whom is all the Power which has wrought so effectively in Zion in the extension of His Kingdom.

Unless God had been with us and for us, it would have been impossible for a tithe of what has been wrought to have been even attempted.

THE OBJECT LESSON which is now beginning to direct the attention of the entire world, in the Establishment of the City of Zion, has never been attempted, as far as we know, upon any such scale, by the Church of God in any age.

We take no glory in this; for we answer the "Messengers of the Nations" from our heart, in the Words of Inspiration:

Jehovah hath established Zion,
And in her shall the afflicted of His people take refuge.

THE WEEK NOW PAST has been an exceedingly busy one at Headquarters, and we are only able to reach these Editorial Notes within a few hours of going to press on the date of publication.

THE WORK in Distant Lands during the past year has been most wonderful.

We have now received from the Overseer of the Christian Catholic Church in Australasia, Rev. W. G. Voliva, B. A. B.D.,

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his excellent report for the year just closed, and also most interesting letters from many of our principal ministers in various States of the Australian Commonwealth, and from New Zealand.

THESE REPORTS WILL, however, be digested carefully, and appear in the Story of Zion, to which we have already referred.

The same remark will also apply to most interesting Reports from Europe and other Continents.

THE EDUCATIONAL WORK of Zion is going forward in Zion City by leaps and bounds, even in the midst of winter.

Details of this work will also appear in the Story of Zion.

AND NOW we have the Great Joy of announcing that our purpose to raise ONE MILLION DOLLARS in new Subscriptions to Stocks in Zion's various Industries and Institutions within three months has now been realized.

THE FOLLOWING LETTER from our General Financial Manager, stating this result will interest our readers:

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, February 20, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—Praise God!

Your call for a Million Dollars has been realized.

One Million and Two Hundred Dollars ($1,000,200) subscriptions to Shares in Zion's various Industries and Institutions have been received since December 1, 1902.

We have been so confident that the people would respond to the few appeals which have been made, that of late we have made very little effort to secure subscriptions.

We are constantly in receipt of letters, not only from members of Zion, but from friends, advising us that as soon as they dispose of properties they will invest in our securities, and locate permanently in Zion City.

Following is an illustration of the spirit indicated by many correspondents:

After stating that he expected to invest several thousand dollars in Zion, he says, "We will keep your city in mind, hoping some day to visit it, and perhaps make it our home, as we hate tobacco and the drink traffic in all its forms." For this and other good reasons, thousands are setting their faces Zionward.

Praying that God will abundantly bless you and your loved ones, I remain, as ever,

Faithfully yours in the Christ's service,

CHARLES J. BARNARD,
General Financial Manager.

AS OUR READERS are aware, we have Postponed until March 1st the ten per cent. Advance in the Price of the Stocks. In some cases, where adequate cause can be shown for delay in subscribing, a little longer time will be given.

It is not unlikely that within a few weeks the subscriptions to the stocks of the existing Institutions and Industries will reach a Quarter of a Million Dollars more.

WE SHALL now, however, address ourselves to the further task of raising a capital of Five Hundred Thousand Dollars ($500,000), in shares of Twenty Dollars ($20) each, for the Zion Building and Manufacturing Association, concerning which we have written frequently within the last few weeks.

IN THIS connection we again remind our readers that we shall deliver an Address next Wednesday evening, God willing, at our Zion City General Assembly in Shiloh Tabernacle, on

"GOD'S PLAN FOR ZION IN BUILDING THE CITY OF ZION."

We hope then to have the final draft of the Agreement which will be the Basis of this Association, and to lay it before the Gathering, which will doubtless be a very large one, as it concerns all.

GOD WILLING, we shall publish our Address and the Articles of Agreement in our next issue.

We shall be prepared from the first day of March to receive applications for the New Stock.

It is not unlikely that the capital stock for this Association will be subscribed for very rapidly.

Those who wish to come in at the beginning would better get ready.

In this case we shall not invite subscriptions to be paid at a future date; for the money is immediately required.

We shall only allot stock upon applications *accompanied by payment in full* for each share of stock applied for.

WE ASK OUR friends everywhere to pray for us, that we may be able to put this great subject before our people next Wednesday evening in a right manner.

This is the beginning of a vast Building and Manufacturing Enterprise.

We shall doubtless establish many New Industries, under its control, as well as build up the City of Zion.

Through it we may eventually reach out to build other Zion Cities.

Our own people and Christian people throughout the world must have this proposal placed before them in such a manner

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as to enable all to see that it is a Plan of God for the Building of His Cities in many parts of the World, preparatory to the Rebuilding of the City of the Great King at Jerusalem.

WE HAVE BEFORE us a very interesting report from the Manager of Zion Lace Industries, Deacon Arthur Stevenson, sending us many "items of good news."

After reporting that orders are being received far in excess of the present capacity of our Factory, he says:

We are constantly receiving duplicate orders, with instructions to hurry shipments, and we regard this as phenomenal at this season of the year, as the Lace Season has not opened.

Wherever our Lace has been placed, inquiries flow in from other merchants in the same city or town, who have seen our laces in the stores.

They have remarked upon their quality and reasonableness in price, and have sent requests for patterns and prices.

OUR MANAGER also informs us that dry-goods merchants in all parts of the United States are advertising the Zion Laces extensively, and in some cases they are even comparing the Nottingham Laces with the Zion Laces, to the advantage of the latter, as in the following advertisement which appeared in the Geneseo (Illinois) *Republic* recently:

LAMBERT & McBROOM COMPANY.

This week we are showing a handsome line of Laces made at the Zion Lace Works; THE LACES ARE FAR SUPERIOR TO ANY IMPORTED LACES OF LIKE CHARACTER AND ARE MUCH LOWER IN PRICE.

We invite you to call and examine the product of the new Zion Lace Works.

We invite your careful inspection.

We have now on display hundreds of pieces of handsome new Embroideries and Insertions, bought direct from the Nottingham Mills. Entirely new patterns, and all marked so low in price that you should lay in a good supply for future use.

SUCH AN ADVERTISEMENT as this will prove to our friends what we have stated already, that the dry-goods merchants throughout the United States consider our Zion Laces to be superior even to the Nottingham Laces of like character.

This is indeed a wonderful position to have attained in our first season as a manufacturer of Lace.

Our Manager remarks, "We can have all the trade we want.

"The one question now is machinery."

OUR FRIENDS, therefore, who have subscribed for Zion Lace Industries stock will see that it is very much to their advantage to send in the money immediately in payment for their shares, so that we may be able to push on with the purchase and installation of new machinery on a very large scale, and to make arrangements for the purchase of large supplies of yarn.

We are keeping the Factory going as best we can, and all hands are busily at work.

But we need the capital which has been so liberally subscribed, and trust that it will all come in very promptly.

CONCERNING another department of our Zion Lace Industries, that of Lace Curtains, our Manager writes:

I am having repeated calls for the Lace Curtains, and there is a "sound of abundance of rain" in this line also.

Travelers and commission men of many large firms are eagerly seeking our business.

Only the other day I had a call from a New York Commission man who had seen our goods on the counters of a merchant with whom he did business, and he remarked that they were skilfully executed and of much importance to the general dry-goods trade.

He said he was in a position to dispose of our entire output, if we would enter into relations with him for that purpose.

I am repeatedly refusing these offers.

God is very good to us and keeps us, but we wish we could go faster.

I am looking forward to working the machines twenty hours a day.

This latter, of course, can only be done by working the employees in two, and sometimes, three shifts.

WE DO NOT DESIRE to boast concerning our Success in this great Industry; but, giving all Glory to God, we cannot but rejoice in this Phenomenal Success which compels us to push forward with new machinery and appliances, and to the training of large numbers of employees.

Ere long we shall be able to employ millions of dollars of capital profitably in this Great Enterprise, in which we have at the very beginning taken the lead in the American market.

WE TRUST that the words which we are now writing will lead our friends in all parts of the world to see the desirability of enabling us to increase our facilities as rapidly as possible.

WE SEE CLEARLY that we shall be able to use at least a Million Dollars more capital in this one Industry alone, during the present year.

We wish this money to come, if possible, entirely from our own people, so that Zion may have the entire control and benefit of that, which, humanly speaking, will be one of the Most Profitable and Successful Industries ever established in the United States.

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IN CONNECTION with the Zion Sugar and Confection Association, orders are being received far in excess of our present powers to produce.

We are informed by our Manager, Deacon Rodda, that three orders were offered to him a few days ago for Seventy-five (75) Tons of Candy from three firms in a leading city of Ohio.

THE PURITY and Originality of our manufacture is making the Zion Candies to be sought for in every part of the United States, as it is felt that no harm can come to the children who eat them in proper moderation, but the contrary.

IT WAS this desire that we should preserve our own children from injury from poisonous Candies that first led us to think of establishing the Industry.

The success and originality with which our able managers, Deacons Rodda and Cook, have carried out our desires in this respect has established the future of this Association beyond all question.

We shall undoubtedly be able during the year to employ profitably, in the construction of factories and in the increase of machinery and other facilities, a capital of at least a half million dollars ($500,000) in this one Enterprise.

OUR ZION CANDIES, which are most attractively packed in boxes and cans, are being sought for in Europe, Africa, and Australasia, as well as all over the continent of America.

This is one of God's ways in making His work in Zion known to many millions of people throughout the world.

OUR HEARTS go forth in gratitude to God for His blessing also upon Zion City General Stores, which are managed so ably by Deacon Hurd Clendinen, and his large force of departmental managers and employees.

These well-conducted Stores challenge the admiration of all who enter them for their excellently arranged stocks and their efficiency in supplying the needs of the many thousands who do all their trading there.

ZION CITY FRESH FOOD SUPPLY is also winning golden opinions and doing a wonderful business in connection with this most important department of daily life, on which the health of the City so much depends.

ON ALL SIDES the Present Institutions are growing with an expansion that is most delightful to witness, but which imposes upon us and our able officers many responsibilities.

It is, however, evident that the Blessing of God is following every one of the Enterprises already launched, and Zion City is getting splendidly ready for the work of the year.

ERE WE PASS from these subjects, we ask again that our friends shall pray earnestly concerning the Mighty Enterprise which is about to be launched for the Building of the City and the Establishment of New Manufactures connected therewith.

WE HAVE SUBMITTED our plans to several very able and successful merchants who are doing business on a large scale in this country.

In every case they have expressed their conviction that Zion Building and Manufacturing Association will not only be a Success, but will present a Solution for every Christian workman in America of the vexed questions and constant strife caused by the hostile Relations of Capital and Labor.

IT IS A Glorious Recompense for all our toil in this and all the other departments of Zion to know that God is abundantly blessing the City of Zion and providing Work, Wages, Homes, Christian Privileges, Educational and Social Advantages, and Protection from the mischiefs and miseries caused by alcohol, nicotine, and all other poisons.

The absence of impure and unclean foods, lewd theaters, and all other kindred abominations, creates conditions where Families can be brought up to the Glory of God, thousands of whom will aid in Zion work for the Salvation, Healing and Cleansing of Millions in all parts of the World, and in Raising the Standard of Christian life throughout the Earth.

WE REMIND our readers that Special Excursion Trains will leave Chicago on Monday morning next, at 9:30 o'clock, reaching Zion City about 11 o'clock.

It is the Seventh Anniversary of the Organization of the Christian Catholic Church in Zion.

Then the Seventh Anniversary Assembly will be held in Shiloh Tabernacle by a Special Service, which will close about 1 o'clock.

THIS WILL GIVE plenty of time for our friends to view the City and the Beautiful New Subdivision, which has just been opened for selection, in the northwestern portion of the City, and enable them to return to Chicago at 4 o'olock, getting home in good daylight.

OUR FRIENDS will also remember that a Zion Special Excursion will leave the North-Western Railway Depot, Wells street, Chicago, on Wednesday evening at 7 o'clock, to

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enable many to attend our Lecture that evening in Shiloh Tabernacle on "God's Plan for Zion in Building the City of Zion," to which we have referred in previous Notes.

WE ARE AMAZED at the Widespread and Intense Interest already taken in our Mission in the Madison Square Garden, New York City, from October 18th to November 1st next.

THOUSANDS OF NEWSPAPERS have given at great length more or less accurate accounts—generally less—of ourself and Zion City.

The tone of the Press, however, has been for the most part friendly.

And wherein they have erred, it has been in copying the errors of others—probably the misrepresentations of the Chicago Press, which are persistent and malignant at all times.

WE ARE QUIETLY perfecting our preliminary arrangements for the Transportation of the Thousands of Members of the Zion Restoration Host who will accompany us to New York. They will carry the Message of God's Everlasting Covenant and the Glad Tidings of the Restoration of All Things to Every Home in New York City.

WE HAVE MADE a number of very Important Appointments in many Departments during the past few days, and there are many still pending.

We trust to be able to record these fully in our next issue.

NOTWITHSTANDING the fact that during the week our City has been, with all the Land, in the grasp of a Severe Winter, and that the thermometer has registered sometimes as low as Fifteen Degrees below Zero, work has proceeded rapidly upon the Interior Finishing in hundreds of homes.

Arrangements are being made for the laying of the foundations of the New Shiloh Tabernacle and other Important Buildings immediately after the weather becomes suitable for out-of-door work.

WITH JOYFUL HEART, elate with Gratitude to God, we shall stand before the Many Thousands of Zion in Chicago and in Zion City during the coming week, telling the Story of the Past Seven Years, and unfolding our Plans for Zion's Onward Movements in many Departments.

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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Wesley said that the fundamental doctrine of original Methodism was that the Bible is the whole and sole rule of both Christian faith and Christian practice. I charge it upon them, that the bishops and presiding elders, a very large proportion of the eldership, and an immense proportion of the rich members of the Methodist church are members of the Masonic order. I charge it upon them that in the Masonic lodge, while there is a Bible upon the altar, it is not open, and that all that is read from that Bible are the passages in the manual from which the Name of the Lord Jesus, the Christ, is cut out. I charge it, therefore, upon the Methodist church, whose bishops and leading men and elders are Masons, that this first essential —the evaporation of which John Wesley says would prove the decadence and be the precursor of the reduction of Methodists to dung and dross—is lacking. . . . There are churches where, if the poor were to come, they would be almost put out. The black man is not welcome in the white Methodist church. . . . The disorderly are not disciplined. . . . There is no real Authority in that church. The bishops are the mere tools of a democratic rabble, miscalled a Conference, utterly weak and impotent. . . . You have the form of godliness, you have the Church, but you are dung, rotting, declining, and there is no hope for you. When the salt has lost its savor, you cannot season it again. The organization must be destroyed.

—The Voice of Elijah the Restorer, in Chicago Auditorium, Lord's Day, February 15, 1903.



ELIJAH THE RESTORER REBUKES THE APOSTATE METHODIST CHURCH FOR ITS SHAMEFUL DEPTHS OF BAAL WORSHIP AND APOSTASY.

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ELIJAH THE RESTORER finished one of the most disagreeable and difficult tasks of his ministry Lord's Day afternoon, February 15, 1903.

It was the last of a Series of Messages raining powerful, destructive blows upon an organization mighty in numbers, which had in times past been greatly used of God, and within whose walls even now there are many true children of God, but which has fallen away and become a hindrance to the extension of His Kingdom.

In Elijah's Restoration Messages unveiling the apostasies, God's messenger had for some time been dealing with the Methodist Episcopal church.

He had shown the apostolic and prophetic character of John Wesley, its founder, under God, but had faithfully pointed out his errors.

He had with perfect historical truth and fairness traced the history of that organization, which its founder and its conferences had refused to call a "church," and had shown how early the seeds of apostasy had been sown by its being kept as an organic part of the apostate Church of England.

Coming down to the present time, he had pointed out clearly and unmistakably how the leaders of that organization had denied their Lord and gone into the foulest heathenism in the darkness of secret lodges.

With mighty spiritual power and Divine courage he had demolished some of the more recent lies of those who had attempted to defend and bolster up the tottering organization.

As his last message on the subject he closed the indictment by pointing out how the essentials had evaporated, as prophesied by John Wesley, and naught was left but "dung and dross."

All day long and indeed all through the previous night Chicago had been in the grasp of the worst blizzard of the season, which seemed to reach a climax at about the time set for the afternoon meeting.

So intense, however, was the interest in these services that between two and three thousand people braved the storm to come to the Auditorium and hear the Message of God's prophet.

Chicago Auditorium, Lord's Day Afternoon, February 15, 1903.

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

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.

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. 227:

The morning light is breaking,
The darkness disappears!
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

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:

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 12th chapter of Daniel:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and that time thy people shall be delivered, every one that shall be found written in the Book.

And many of them that sleep in the dust of the earth shall awake, some to age-during life, and some to shame and age-during contempt.

Goh-lahm' and Aionian Do Not Mean Without an End in all Cases.

I did not read the word as it is translated there, "everlasting," for there is no such word either in the Greek or the Hebrew tongue in the places where these words are translated "everlasting."

The Hebrew word "goh-lāhm'" and the Greek word "aion," mean an age, and signify a definite rounded period, a cycle.

All that either word means is from aion to aion, cycle to cycle and age to age; every cycle is complete, and there is no such thing as Eternity, except in God Himself, and in His offspring to whom He imparts it: for we have only eternal life from Him, and in Him, who alone is eternal in Himself.

The Hebrew word here translated "everlasting"—goh-lāhm'—is used in many cases where it cannot possibly mean "without an end." It is applied in Genesis 6:4 *to a period which had ended*, referring to "mighty men which were of *old*"; and similarly in 1 Samuel 27:8 to nations which of *old* had inhabited certain lands. It is also used in Habakkuk 3:6 in two verses—the *temporal* as applied to earth, and *eternal* as applied to God: "The *eternal* mountains were scattered, the *everlasting* hills did bow; His ways are *everlasting*." Now hills do not last forever, but God does, and yet the same word, *goh-lāhm'* or *olam*, is applied to both in the same sentence. This proves conclusively that it is impossible to translate the word as always meaning "without end," although it must always mean that when applied to God, and to any being to whom He has imparted His eternal spiritual nature.

Many more illustrations could be given as to the temporal meaning, as applied to the past or future, of the word "goh-lāhm'," more commonly known as *olam*, translated in the passage I am now expounding, Daniel 12:2, "*everlasting* life" and also "*everlasting* contempt."

One may just as well look fairly at the facts as they really are in God's Word, and this passage is, I believe, correctly translated by one of the greatest Biblical scholars of our time—Dr. Robert Young—in these words—"And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches—to abhorrence age-during."

There is no use living in a fool's paradise or a fool's inferno.

We are living in God's great Universe, and we are the Eternal Offspring of an Infinitely Wise and Good God.

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.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

A Temporal Offense Cannot Merit Eternal Punishment.

The idea of eternal punishment, of that which must always be in poor fallen man a temporal offense, is abhorrent to the human mind and to every conception of justice.

The essential meaning of justice is that the punishment shall not be greater than the offense.

A little bit of common sense here helps one wonderfully.

The word is used in an indeterminate sense, when you speak of everlasting contempt; from age to age held in contempt.

Having been guilty of contempt, you have placed yourself in contempt, and you are in contempt by having placed yourself in rebellion against law, against the Rule of God.

The olamic or aionian contempt follows, from age to age until its Divine purpose is effected, and the sinner really hates, forsakes, and truly repents in words and by works, of the transgression which produced the *contempt*.

To imagine, for one moment, that there is no period to that punishment, would simply be to make the Devil, and evil, and crime eternal, and never to establish the Kingdom of God throughout the Universe.

God would fail in putting away evil, in destroying it utterly.

All Evil Shall Come to an End.

Death and hell shall pass away, for death and hell shall be cast into the lake of fire. There shall be no more death, and there cannot be any more hell.

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Since God is true, then "As in Adam all die, so also in the Christ shall *all* be made alive."

That is the Word.

"God hath shut up all unto disobedience, that He might have mercy upon all."

At last somewhere there will be finality—for God shall be "All and in all." That would simply be impossible if there were a hell somewhere like an immense pot with a lid upon the top, and angels sitting there to keep those inside from getting out; for if they got out, God, angels, men and devils would have to go through the same old fights over and over again.

There is no finality in that; no Victory that is Divine and eternal.

The prospect of a vast multitude of the Heavenly Hosts being detailed to watch the Penitentiary of Hell is simply ridiculous—inconceivable. It would be a Guard Duty which would be one Unending and Sickening Horror, to which no good man or woman who ever lived would like to be detailed close enough to hear the Hopeless Ravings of men and women who once lived, as they did, on this sinful earth.

I therefore say there is no such word applied in the Word of God to punishment as eternal or everlasting.

"Oh," says an objector, Jesus said, "'these shall go away into eternal punishment; but the righteous into eternal life.'"

What does that mean?

Punishment Is Pruning, Correcting.

Take that word which is translated "punishment" in the words of Jesus in Matthew 25:46.

It came from a Greek word meaning pruning.

Kolasis (κολάσις) is the word.

The word *koladzo* (κολάζω) never meant anything else in the whole range of Greek literature but, primarily, to *prune*, and then to *punish* as a man prunes a tree, to improve it.

The gardener prunes a tree, or a vine, and cuts it back, and cuts off branches that it may grow better.

It has failed to fulfil his purposes, therefore he cuts it back.

He does not kill it. That thought is impossible so long as it has possibility of bringing forth more and better fruit.

The horticulturist may graft another plant into a tree, making a crab-apple tree bear large and sweet apples.

The Greek word *koladzo* never meant anything but to prune, or something with an allied signification.

The word is translated punishment, which is a derived meaning and must follow the root.

It therefore means Punishment for the Betterment of the Offender, as pruning is for the betterment of the tree.

Aionian (κολάσις) is the age-to-age pruning.

God Almighty will keep at it until He makes some of you wretched crab-apples something better; until He makes miserable and rebellious sinners at last happy and obedient saints.

He will put you through the age-to-age process of purification and pruning, keeping at it until man is Restored to Himself and becomes what He planned him to be.

Why Go Through Hell?

What is the use, however, of your having to take ten thousand years to be pruned into the common sense of being good?

Why will you go to hell, and have to go with all the devils that come from the Chicago dives?

Why go to the dirty, filthy, vile prison of hell when you do not need to?

If you will be good God will have mercy upon you; take you to heaven; but if you will have to be punished, you will have only your own wilfully stubborn hearts to blame.

God Almighty has a very sharp pruning-knife, and He will keep at you.

He is at you now through me as a Pruner in His Vineyard, and I am doing the best I can with it in its awful condition: for the Churches so-called—which have controlled the Vineyard for so many centuries gave up *pruning* long ago, and point with pride to the *fruitless vines, luxuriant with leaves and dead wood.*

God Almighty has many loving pruners who know how and when to use His sharp knife, and He will send them after you.

He will prune you and keep after you until something can be done with you; keep olamically and aionianly after you.

The age-to-age pruning will strip you of all your pride and contemptible meanness, and keep on stripping you, keep on cutting you down, until you bring forth some fruit.

God will keep at you so that He may get you right at last.

Power of the Christ to Save All Men.

That is what the Christ says in His last great prayer.

He thanks the Father that He gave Him power over all flesh.

Power over how much flesh?

Audience—"All flesh."

General Overseer—The flesh that lived in Noah's time, the flesh that lives in mine?

Audience—"All flesh."

General Overseer—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."

How many did God the Father give to the Christ?

Audience—"All."

General Overseer—Some flesh?

Audience—"'All flesh.'"

General Overseer—Then He will give Eternal Life to as many as the Father gave Him—"all flesh."

It makes some people happy to think that He will not do that; that He will give Eternal Life to the Baptist, and the Methodist, and somebody else, if they will only live up to the thing; but as for Dowie and his lot, there is no Eternal Life for them. (Laughter.)

I have been relegated to Damnation solemnly by Conferences and Synods, and Unions, because I dare to tell the Truth, and do what I can to help all men, in the way God shows me, to be good on earth and to get safely to heaven.

I am not quite sure that they will not call an Interdenominational Conference to deal with me before the New York Mission in October next.

They have not hurt a hair of my head—such hair as is left.

They have not caused me to lose a wink of sleep.

They would better look out for themselves: for like Demetrius of Ephesus, their "craft is in danger"—real danger.

The Reality of Hell for the Disobedient.

Do not misunderstand this.

There is judgment.

You cannot live a bad life and go to heaven; you are sure to go to hell. That is where you belong.

Every man will go to his own place, and to his own special department in hell.

The Hell of the Hypocrite the Deepest.

Jesus said concerning the people to whom He had preached and in whose cities He had done His mighty works:

> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

"They are a better breed than you Hebrews of Chorazin, than you Hebrews of Bethsaida," is the meaning of what He said.

It will be more tolerable in the Day of Judgment for the Tyrians and the Sidonians, who followed the filthiest forms of heathenism, in their ignorance, than for the hypocrites of Jerusalem, Chorazin, Bethsaida and Chicago.

The hell of the ecclesiastical hypocrite is the deepest hell.

The Essential Hypocrisy of the Stage.

The man that loves and makes a lie, that speaks lies, that wears a mask, an actor, is the original meaning of the word hypocrite.

Hypocrites (ὑποκριτής) in Greek meant an actor who wore a comic or tragic mask.

All acting is hypocrisy.

The theater is hypocrisy from start to finish.

There is not an atom of reality about it.

Every actor is a hypocrite by profession.

Hypocrites! Pretending to be queen or king, or some other great personage!

Pretending to be greatly moved!

Sometimes they pretend to be the Devil.

I do not think that is any pretense. I think they are devils. (Laughter.)

In the opera "Faust," there is Mephistopheles, the devil, and there are very few actors who cannot take that part,

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because that is just what they for the most part are, very unclean devils.

Mephistopheles, the devil, Marguerite, the harlot, and Faust, the doctor; is the trinity of that opera.

They can do that well, because it is the kind of hypocrisy that is quite congenial to the stage—the devil, the harlot and the doctor.

There is no honesty about the stage.

It is dishonest in every line of it, dishonest in everything, in the false hair, in the false padding, the cosmetics, and the paint, and the stinking villainy of the whole thing.

All the World Not a Stage.

Dramatists and Actors are hypocrites by profession.

They are ready to tell you that all the world is a stage, and the people only players.

That is just because they do not know any better.

They do not know that there is anybody honest because they are never honest and have no friends of their profession that are.

From day to day they never draw an honest breath.

They pretend to be what they are not.

They pretend to enter into the joys as well as the sorrows and tragic hatred of those whom they imitate.

The stage is foul as when it was born in ancient Greece, as a part of the Worship of Dionysius or Bacchus, in the days of Æschylus, Euripides, and Sophocles.

Its very essence is heathenish, sensual, diabolical.

There is no reality, and because there is no reality in them they come out with their "All the world's a stage."

No one can truthfully fasten that upon me.

I never was an actor, and this world is to me a very real battle-ground between the forces of God and the Devil in the conquest of humanity for Heaven or Hell. I fight with no wooden sword, or tinsel armor, pretending to fight. I have the Sword of the Spirit, and the whole armor of God, and I never pretended anything at any time or place.

You always see me, if your eyes are clear, just as I am.

I never got a bit of help from humanity by flattering humanity.

I never flattered anybody in my life, least of all myself.

I never told you what a poor opinion I have of John Alexander Dowie. I need not do that because it would be a piece of humbug in itself, a voluntary humility.

I will not bow myself under your hands in that matter.

I will humble myself under the mighty hand of God.

I know, without any pride or egotism, that I am real, and always have been.

I never drew a dishonest breath that I know.

I never appeared to be something that I was not.

I hate hypocrisy, or acting, with all my heart.

In Zion We Are Getting People to Be Real.

When we find that any are hypocrites in Zion City, we are just half way between Beer and Babel, between Milwaukee and Chicago, and we give them their choice.

They cannot stay in Zion City and be hypocrites, because that land belongs to God.

When we let them upon it, it is under the terms of a Lease, the basis of which is practically the Ten Commandments.

If you are persistently determined to break any of these Commandments in Zion City, we will take all the risks of dumping you down in the middle of the road, and keeping you moving, too.

You cannot do what you like there.

You have to do right or go.

There is no place upon God's earth where one can more truthfully say that.

People in the world say, "It is my earth."

It is not so in Zion City.

There is not a foot of land there that belongs to anybody but God.

I saw to that when I founded the city under God.

I let the people have a lease for eleven hundred years, with covenants.

No one has broken these covenants with impunity yet.

No one shall violate them, with impunity, God helping me, while I am on top of the ground.

I believe that my successors will keep up the standard.

We must be real people.

If you have a contempt for God you will be under the *aionian* contempt, from age to age, and age to age, until you get rid of your infernal contempt.

You will have to be purged of it.

There is only one way to be purged of it.

You will have to repent.

The blood that the Christ shed for your redemption is the only thing that can avail to cleanse you of it.

Death Not the End.

When you die that is not an end of it.

You are to rise up for judgment if you have defied God.

Then you go into *aionian* contempt with all those who will not obey God.

They were democrats, plutocrats, etc. They would obey the people or money-bags, but they would not obey God.

In Zion We are Theocrats.

We believe in the rule of God.

We have a right to believe in it.

It is an inalienable right under a Republican form of government, that a man may do all he can to better the form of government.

If you do not know that, you have not read the Constitution and the Declaration of Independence.

One declares it an inalienable right, and the other gives the power to carry it out.

We have the constitutional power, if we can get enough votes, to make it impossible to elect any one in this or any other countries, who will not say, as he stands before the people: "I will stand by the Ten Commandments.

"I will stand by the rule of God.

"I will obey God."

That is being a Theocrat.

Every man who is not a Theocrat is in contempt: for it is his duty to obey God.

Government of the People, by the People and for the People, a Bad Government.

"But I believe in the rule of the people, by the people and for the people," you may say.

You do?

No you do not.

Not one of you who is an intelligent, honest man, believes in it.

It is the most dishonest creed going.

You say that you believe in the rule of the people, by the people, and for the people.

Let me to ask you a straight question.

Are the majority of the people in Chicago good or bad?

Voices—"Bad."

General Overseer—We will not say that all men in Chicago are liars; but would it not be safe to say that a good working majority are liars?

Audience—"Yes."

General Overseer—It would be safe to say that a working majority are beer-drinkers, tobacco-smokers, dirty stinkpots and sots of all kinds. Very well, do you want that majority to rule you?

Audience—"No."

General Overseer—Instead of that, you try to get a man who is not with the majority but is better than the majority.

You want him to rule you, and not the majority.

The Referendum a Curse.

One of the biggest humbugs that ever cursed a country is a referendum.

Napoleon III. came in upon the referendum.

He strangled the French Republic, planted his cannon in the streets, and swept them clear.

He took judges, magistrates, senators and legislators and clapped them into prison.

Then he said, "France shall now vote whether I shall be president and emperor;" and stood by with his tongue in his cheek.

Election time came.

France voted—voted with soldiers standing over the ballot-box with drawn bayonets.

No one had the power to say anything.

France was at peace—with a bayonet at her throat.

When the votes came to be counted, of course Napoleon III. had the majority.

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That was easy enough because he could stuff the ballot-boxes with as many votes as he liked, just as they do down South where there is a large negro population.

They let the negroes vote, but they count the ballots to suit themselves.

The referendum would be exactly what the fellows who could control the ballots would make it.

The Rule of God is the only right rule.

Rule of the People, by the People and for the People, Selfishness.

Elder Dinius, let me make you the illustration.

Supposing this brother were to say, "My name is Dinius. I believe in the rule of Dinius, by Dinius and for Dinius."

Would he be selfish or unselfish?

Voices—"Selfish."

General Overseer—If I stand up and say: "I believe in the rule of Dowie, by Dowie and for Dowie," then what am I, selselfish or unselfish?

Voices—"Selfish."

General Overseer—How many millions of selfish people are there in the United States?

A voice—"Eighty."

General Overseer—That is no just principle of government. It is all selfish.

I believe in the rule of Dinius by God and for God.

I believe in the rule of John Alexander Dowie by God and for God.

If it had not been that God ruled me I would have gone to the Devil long ago; and I would have smashed things in a wide radius, too.

Which side are you on now?

Audience—"God's side."

General Overseer—Have you got hold of the theocratic idea?

Is it not the Rule of God?

Audience—"Yes."

General Overseer—Abraham Lincoln did not mean to be in contempt when he made his famous Gettysburg speech in which he enunciated the principle of a government of the people, by the people and for the people.

He was one of the greatest and wisest of statesmen and rulers.

He thought that he was saying a very good thing, and it was the best thing that he knew at the time.

I am not going to pin my faith to his definitions any more than he would pin his faith to the definitions of his father.

The Blunder of Democracy.

There is no bigger blunder than the blunder of democracy.

The rule of the people by the people and for the people means *aionian* smash, smash from age to age.

Not until there is the Rule of the People by God and for God, will we have a right principle of government.

That is good, sound, common sense if you would only see it.

God must rule.

"I do not believe in all your definitions," you may say.

I do not care a bit about that.

If you will swallow the Ten Commandments, I will soon get you to swallow the Eleventh.

When you have swallowed them you will have pretty well all I believe.

You and I and all mankind are in contempt when we make the principle of rule and authority in this world the rule of an unthinking mob.

I am glad that

In the United States There Is Something Above the Mob.

You think that your government is democratic.

It is not.

You imagine that your Constitution is democratic, but it is not.

There are three Great Departments of government in the United States.

They are Legislative, Executive and Judicial.

The greatest of these is the Judicial.

Why?

Because the Supreme Court of the United States can nullify the law of the legislator, compel the actions of the Courts, and can put a firm hand upon the Chief Executive himself.

Do you not know that?

That is the strength of this land.

Recognition of Theocracy in "America."

That is why, when you sing "America," the last line of it is, "Great God our King."

Our fathers' God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright,
With Freedom's holy light,
Protect us by Thy might,
Great God, our King.

You are Theocrats at bottom.

That is why I should get Christian America to become Theocratic before I finish my work on earth.

I have hopes of it.

That is the solution which will whip the old political parties out of existence, bring in a party in which every one will delight in the Rule of God: "Great God our King."

We are on the right side.

When one man has a right principle he is stronger than a hundred million men holding a wrong principle.

That is where Abraham Lincoln got his strength.

He saw it right clearly.

He read the Bible, and came to the conclusion that Jesus the Christ was right when He said: "Every city or house divided against itself shall not stand."

So he said, "The time has come when this land can no longer be one-half slave and one-half free. 'Every house divided against itself shall not stand.'"

That was the principle.

The Wise Way to Have Settled the Slavery Question.

I was not in that controversy, and I think that you were foolish on both sides.

It would have paid this country to have paid for these slaves their full value twice over rather than to have had a drop of blood shed.

This country would have been richer.

It would have cost less if the Government of the United States, by which slavery had been created, had purchased the slaves and had no war at all.

But you were obstinate on one side and mean on the other.

When the British people wiped out slavery in the West Indies and in their possessions throughout the world, they paid full value for the slaves to their owners.

It was right that the government which had created ownership and value should pay it.

It would have cost the nation a great deal less in money, let alone the bloodshed, the strife, the bitterness, the sorrow, the sin and the shame of it all.

It Never Pays to Fight With Weapons of War.

Never!

It pays rather to die.

Jesus, the Christ, reigns today over countless millions because He died for them.

He died for us.

Napoleon I. does not reign over any one, because he murdered people.

Charlemagne murdered the people; other great conquerors murdered the people, and they do not reign in a single human heart.

Jesus, the Christ, reigns, because He died for humanity.

That is the Man who will live.

That is the Power that will live.

There is no power anywhere in killing a man.

I desire to lay down the dictum, supported by good logic and facts, that every man is in *Aionian* Contempt who will not admit the Rule of God.

If you die without admitting the Rule of God and owning God as supreme in your own life, and in the whole land, you are damned.

When you rise up you are going into the *Aionian* Contempt.

You are a contemptible fellow while you live.

When you wake up you are contemptible, and if you will still keep on being contemptible, you will have to keep on being contemptible from age to age until you learn something.

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And many of them that sleep in the dust of the earth shall awake, some to Everlasting Life, and some to shame and Everlasting Contempt.

"Abhorrence" is the marginal reading.

"The Teachers Shall Shine as the Brightness of the Firmament."

And they that be wise shall shine as the brightness of the firmament.

The marginal reading is, as you see, the literal rendering of the Hebrew word *teachers*.

The teachers shall shine as the firmament.

That is the thing for which the world is perishing—teachers.

It is true that many are not teachable.

You cannot have teachable people until you have the teachers.

A preacher is not a teacher.

A preacher is the proclaimer of an ascertained fact.

But a *didaskalos* (διδάσκαλος), a teacher, is one who eliminates truth from error and teaches.

He does two things.

He instructs—puts it in; and then he educates—draws out.

That is the True Principle of Effective Education.

What is the use in getting a thing into a person and then not getting it out?

Double Process in Teaching.

A good teacher goes to humanity, which is very much like a suction pump, and if he knows how to teach he puts in a little water and keeps working at this pump.

Why does he do that?

To get it to suck; and then he at first gets up dirt and muck.

Keep everlastingly at it.

After he has got out the dirt and muck he gets some clear water if he is patient enough.

Those who are really teachers must be well taught themselves, must know how to teach, and must be sure that they are right, too.

And they that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness as the stars for ever and ever.

There is a better translation here by Young:

"And those Teaching do shine as the Brightness of the Expanse, and those justifying the multitude as Stars to the Age and forever."

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side.

And one said to the man clothed in linen, which was above the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished.

After the Millennium We Shall Have the Hardest Fight of All.

Perhaps you have not seen it.

However, if you will read into the Book of Revelation you will see that after the Lord comes and the Millennium is finished then will be the greatest fight of all.

And when the thousand years are finished, Satan shall be loosed out of his prison,

And shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.

And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.

And the Devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

At this time the evil powers will endeavor to break the power of God's Holy People.

Satan will be loosed for a season and there will be a Final Conflict.

Then we will have Final Victory.

It is one of the wonderful things, that after the Millennium the biggest fight of all the age will come.

Some people think that the fight will all be over when the Christ comes.

The fight will only be begun.

Do you think that when the Christ comes the rebels will submit to Him?

I can imagine the reply of some Emperor, Czar, or even President, if a messenger should come to him from the Lord Jesus, the Christ, who had suddenly come to Jerusalem to reign, saying: "You are no longer ruler; step down and go to school for awhile. I am going to send—well, I will send another ruler here." (Laughter.)

The Christ will send some one, and they will have to obey Him.

Do you think the monarch would obey?

He would be more likely to say, "I have this throne. Who is that miserable Jew at Jerusalem? Let us have a look at him."

I think that there will be a big fight, and I know who will win.

It will not be the kings or emperors.

Establishing the Rule of God by Force.

Do you think that the bosses will yield in America?

Do you think that Carter Harrison would step down and out should a messenger come to him from Mount Zion telling him that he has to hand over the keys to me?

Not he.

He would say, "Who are you?" and appeal to Judge Tuley for an injunction. (Applause and laughter.)

That would not help him any.

The only way that the Rule of God can be established will be by Divine Force.

"If you do not step down and out you will die," the Messenger of the Christ, the King, will say.

It will be done as quick as a flash.

How?

Do you not know of Ananias and Sapphira, who would not do what they were told, and lied?

They died as quick as a flash.

Do you think that God Almighty will leave the unprincipled political bosses in power forever?

Not a bit.

He will clean out that whole outfit beyond all question.

It needs cleaning.

Politics and Corruption in the Traction Question.

Who knows what is really being done about the traction question?

Do you not see how quickly the people who wanted to get the railways into their hands have gone down?

They do not want the railways into their hands now.

They do not want municipal ownership.

Not they.

I think that I could tell the reason.

I think that honest men who have any insight could tell the reason.

But you may never be able to prove it.

For a long time they could not prove a thing at St. Louis, although it was quite apparent in the House of Delegates.

One day the combine broke, and they found that almost all had been in it, including the president.

There was corruption everywhere in that city.

A judge who does not fear God will never regard man.

A politician who is ruled by the people will never fear God, and he will never regard man.

And I heard, but I understood not.

It Is Easy to Hear and Not Understand.

Seeing is not believing; hearing is not knowing.

A man may see and not believe at all.

"Oh," you say, "I would believe in Divine Healing, if I saw a man who was really healed. If I saw two I would believe more firmly; if I saw a hundred I would believe fully.

Would you?

All who have been healed through faith in Jesus, the Christ, stand. (*Thousands rose.*)

Did God heal you?

Witnesses—"Yes."

General Overseer—You unbelievers look around and see the people who have been healed.

Now do you believe?

Not you.

Many of you do not believe any more than you did before.

You do not want evidence, you do not want teaching.

You need a new heart, and a right good honest spirit.

Thanks be to God, we have been taught to know that the Christ is the Healer.

General Overseer—Do you who are standing mean to tell

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me that you will continue to trust God without the aid of a doctor?

Witnesses—"Yes."

General Overseer—But if you knew that you were going to die, would you not have a doctor?

Witnesses—"No."

General Overseer—You really would have the audacity to die without the aid of a doctor?

Witnesses—"Yes." (Laughter.)

General Overseer—You do not wish him to help you to die?

Witnesses—"No."

General Overseer—I am of the same opinion.

There are a great many people who think that is a dreadful thing.

I think that it is a very good thing, especially when you remember what the doctors are.

There is one in Indianapolis who is now on trial, having robbed a great many graves.

He stole the corpses and sold them all around the country.

Do you know what he was before he became a doctor?

He had been a barkeeper.

Did God heal you?

Witnesses—"Yes."

General Overseer—Are you telling the truth?

Witnesses—"Yes."

General Overseer—How much did I pay you for speaking out in chorus—anything?

Witnesses—"No."

General Overseer—It is said that I do.

I have a "well-trained chorus" they say.

I ought to have; we have worked together so long.

Seeing Not Believing.

I desire to ask you another question.

Every one here who believes in Divine Healing because of the testimony of these thousands of witnesses rise.

Let us see how many there are.

(So far as could be seen no one rose.)

I do not see any one.

Hearing is not knowing.

Seeing is not believing.

Daniel had to get the vision interpreted.

That shows the need of the teacher. He must be an interpreter.

There was an angel there.

I do not know whether it was Gabriel or not.

Gabriel often came to Daniel.

All of these prophets had messengers sent by God to them, and some of the messengers talked with them openly, face to face.

Then said I, O my Jehovah what shall be the issue of these things? And he said, Go thy way, Daniel.

"Go Thy Way."

There are many of us who are bothering ourselves about the Latter End.

As the messenger of God I say to you as this messenger said long, long ago: Go your way and attend to your business.

Go on, and do the right thing.

Go on, and do your work from minute to minute, from hour to hour, from day to day.

For the words are shut up and sealed till the Time of the End.

I wonder why we do not realize increasingly that there is an unsealing going on—that the Words are being opened at this Time of the End?

Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand.

"None of the Wicked Shall Understand."

Do not trouble yourself when a man is wilfully wicked and is determined to be bad, to be a whoremonger, a thief, a liar and a cheat.

You cannot teach him anything; he does not understand.

How can a vicious man understand virtue?

How can a thief understand honesty?

How can a liar understand truth?

How can a glutton understand abstemiousness?

How can an intemperate brute understand abstinence?

He cannot do it.

You can tell the world all the good things that you know.

The world would not know anything about them after it had heard them.

You might as well talk Greek to those who know no Greek.

But they that be wise shall understand.

Not All, Even of God's People, Shall Understand.

That is the same word, "but the teachers shall understand."

That does not mean that every one, even of God's children, shall understand.

They have to be taught to know.

They can say, as Daniel did, "I understood not."

You may think that if a man is intelligent, and has the Bible in his hand, he can understand.

But he cannot.

Did not that Ethiopian eunuch have the Bible in his hand, and was he not reading in the place where it was written:

He was oppressed, yet He humbled Himself and opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, He opened not His mouth.

By oppression and judgment He was taken away; and as for His generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was He stricken.

He read that, but he did not understand, and he was a prince.

He was the treasurer of a kingdom.

He had come all the way from Queen Candace, in Ethiopia, to worship in Jerusalem.

He had been studying in the best halls of learning in Asia, and was returning and reading on the way.

Do you know how he came to understand?

Out of the dust of the chariot wheels he heard a voice say: "Understandest thou what thou readest?"

The chariot was bowling along, and he looked down and there was a man running in the dust of the chariot wheels.

Was it a vision?

The Ethiopian prince looked again.

"Understandest thou what thou readest?" the voice asked again.

Yes, it was a man.

Grimy, sweaty and dusty—nice looking fellow Philip was at that time.

I would like to have had a snapshot of him.

He would be different from what the painters have painted him.

"Stop this chariot," the eunuch called to his charioteer.

Then he said to Philip, "No; how can I understand except one interpret?"

"I came down here to interpret," Philip replied.

The eunuch asked him to come up into the chariot.

Would you, if you were in perplexity, take up a fellow who was running along by the side of your carriage and listen to what he said?

Some of you who are not in Zion will not even listen to me, let alone a fellow running in the street.

That Ethiopian eunuch was right. He said: "How can I except a man interpret?"

The Book does not say that they will all understand.

It says that the teachers—they that be wise—shall understand.

Are all God's people wise?

Voices—"No."

General Overseer—You know that, do you? Experimentally perhaps.

I know that I do.

When I Was Young I Was Not Wise.

I was born in Presbyterian Scotland, and I swallowed everything.

That is why I nearly died of indigestion, for the effects extended to both my spiritual and physical nature.

I suffered from dyspepsia.

Any man who tries to follow the "Confession of Faith," and the "Shorter Catechism," will do well to escape death.

I was able to read at a very early age.

At seven years of age I was solemnly appointed the reader of a Theological Club of ten stinkpots, and they nearly killed me.

I sat in the midst of them and read Calvin's "Institutes."

Just think of it! I read every word in those three big volumes, and listened to their discussions, and I came out barely alive! (Laughter.)

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The trouble has been that men have taken on board such a load of accumulated ignorance, which is called knowledge, that they cannot understand the truth because of it.

However, the teachers shall understand.

O God, give many good teachers!

And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days.

We Shall See Daniel.

When the end of the day is come we shall see Daniel, because the Word is true.

That message is true.

We will see many others also; for "them that sleep in Jesus will God bring with Him."

What a glorious galaxy will come with Jesus!

Daniel will stand in his lot.

His lot is a very big place.

He was an interpreter.

He had a pure spirit.

He could talk with God.

He could understand the meaning of "Mene, Mene, Tekel Upharsin," the handwriting upon the wall.

I venture to declare that there will be a great many things that will require the interpretation of a Daniel, even in the Millennium.

I think that the Lord will continue to deal with His people through glorified beings and great and mighty messengers.

I believe that Daniel will stand in his lot and interpret the hand of God, as he did before, the wonderful writing.

I do not know that the Scriptures will ever be fully interpreted until he comes to interpret his part.

There Has Never Been Another Like Daniel.

He stood so wonderfully distinct.

I have been getting a great deal of personal instruction from Daniel lately.

I have been so glad for that Word:

And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, even of years, with a great army and with much substance.

You will be there, Daniel.

Jesus will bring you with Him, and you will stand in your lot.

Daniel is a great interpreter, a great king.

May God bless His Word.

Prayer was offered by Overseer Mason and the General Overseer, at the close of which the Choir led the Congregation in chanting the Disciples' Prayer.

After the announcements had been made and the tithes and offerings received, the General Overseer delivered the afternoon address.

UNVEILING THE APOSTASY OF THE METHODIST EPISCOPAL CHURCH; THE EVAPORATION OF THE ESSENTIALS.

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 said that I would speak in the closing address on Unveiling the Methodist Apostasy concerning the "Evaporation of the Essentials."

I am prepared to stand by every word that I have printed in the Series of Messages already delivered.

Now I feel it right to draw them to an immediate conclusion, inasmuch as I have only a limited time in this Auditorium for the rest of the work that I ought to do before the end of May, if God spares me.

I have explained to you in the latest issue of LEAVES OF HEALING what I mean by the title of the discourse: "The Evaporation of the Essentials."

I have printed in the last issue of LEAVES OF HEALING, Volume XII., No. 17, page 533, that famous production of John Wesley, "Thoughts on Methodism," from which these words are quoted.

The text upon which I have preached all these sermons has been that in the 2d Epistle to the Thessalonians, 2d chapter and 3d verse.

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" Has Come.

That is the prophecy regarding the Times of the End.

There is to be as one of the Signs of the Times, an Apostasy—a Falling Away of a terrible character in the Church of God.

It has come.

I have, these last two Lord's Days especially, shown you a terrible fact in the Methodist church, that Truth has evaporated to a terrible extent.

When Truth evaporates it is then that the salt has lost its savor, and it can no longer be salt.

It is fit neither for the land nor yet for the dunghill.

Men cast it aside, and it is trodden under foot.

A Methodist Lie Nailed.

The astounding lie was told, that the Methodist body had won one million and a half or even two million members.

I attacked it.

I collected the facts and figures and proved that the Methodist statisticians could not support the contention.

If one million one hundred thousand had been converted, as their statistics allege, even then what I had always said is true, that the Methodist church murdered its newly-born converts.

They were still-born; for I said they were non-existent, and in that I have been strongly supported.

I may say that my discourse had plenty of time to reach New York before Dr. Buckley followed in my train, and wrote his first article.

Then he delivered his speech last Monday, in which he drove home to the Methodist ministers what I had said before, namely, that if it were as Dr. Thompson alleges about 1,100,000 professed conversion in the fall conferences, then their present whereabouts cannot be established.

They were not converted at all.

Their whereabouts cannot be established in any church.

That entire statement was a lie.

Dr. Buckley, editor of the New York *Christian Advocate*, has taken the same position, I am glad to say.

He told his brethren not only that they did not get 2,000,000 converts, but that there were less converts than usual.

He said that in the eastern part of the United States the Methodist church had absolutely declined.

An Alleged Gain in Membership Really a Decline.

A minute examination of the statistics brings out this point, which is not at first apparent, namely: that all the growth was in heathen lands.

The Methodist Year Book for 1903 says (page 34) that the decrease in the home fields for 1901–2 is .0013.

The growth in heathen lands has been sharply challenged, and Dr. Thoburn cannot find the alleged converts in India.

In a certain district where converts are set down by the tens of thousands, a vast number of the natives have lapsed into heathenism.

The converts cannot be found.

What is the cause of the evaporation here?

It is

The Evaporation of Spiritual Power.

They cannot bring forth to the birth.

Is there anything more provoking and more horrible to contemplate than the women of an entire nation being unable to bring to the birth their babes, and that they are still-born?

There is nothing more terrible than the fact that instead of a living babe in every house, there is a dead one which cannot be shown.

It is a monstrosity, perhaps, and must be hurried into the grave.

The Methodist Church a Spiritual Abortionist.

I contend that the Methodist church has reached such a point now that its alleged converts by the millions are abnormal monstrosities that cannot be brought into spiritual birth.

I challenge them to stand up alongside of Zion, whom they criticise, and I will prove to you as soon as she travails she will bring forth everywhere.

Who hath heard such a thing?

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Who hath seen such things?
Shall a Land be born in one day?
Shall a Nation be brought forth at once?
For as soon as Zion travailed, she brought forth her children.

This abortion is the mark of a degenerate and shameful church.

Shall I bring to the birth, and not cause to bring forth? saith Jehovah.
Shall I that cause to bring forth shut the womb? saith thy God.

A woman who is an abortionist is held in contempt and loathing.

Instead of being a mother, she is only a mother of the dead.

The Methodist church has reached the place where her sins have made her the mother of the dead.

The power to bring forth living children of God has gone from her.

What has evaporated?

That which would evaporate in the physical condition of a nation.

Instead of desiring to have children, they hate and desire to murder them.

I charge it upon the Methodist Episcopal church that all the things that John Wesley said were essential, in his prophecy entitled "Thoughts on Methodism," are no longer to be found in that organization.

Methodist Evaporation in Reference to the Bible.

First, he said that the fundamental doctrine of original Methodism was that the Bible is the whole and sole rule of both Christian faith and Christian practice.

I charge it upon them, that the bishops and presiding elders, a very large proportion of the eldership, and an immense proportion of the rich members of the Methodist church are members of the Masonic order.

I charge it upon them that in the Masonic lodge, while there is a Bible upon the altar, it is not open, and that all that is read from that Bible are the passages in the manual from which the Name of the Lord Jesus, the Christ, is cut out.

I charge it, therefore, upon the Methodist church, whose bishops and leading men and elders are Masons, that this first essential—the evaporation of which John Wesley says would prove the decadence and be the precursor of the reduction of Methodists to dung and dross—is lacking.

The Methodist church of today does not hold the Bible to be the whole and sole rule of faith and practice.

They hold the ritual of a secret organization that is essentially unchristian and antichristian to be the rule of faith and practice to such an extent that the Bible is no longer in control.

The Bible Lost to Methodist Homes.

While the Bible is nominal in the church, the Methodists of today are worse off with reference to the Bible, than any generation of Methodists that have preceded them.

For this reason, Dr. Buckley himself says, in the New York *Christian Advocate*, it is an exaggeration to suppose that one family out of ten reads the Bible and prays.

You cannot, therefore, have a Bible-loving people, whose sole rule of faith and practice is the Bible, where there is no family altar—where the Bible is not produced at the morning and evening sacrifice, and the Word instilled into the minds of the children.

I contend that the Methodist church of today is biblically ignorant even of the very text itself.

They are astounded when a Zion child tells them where to find the teaching in the Word of God upon the subject of Divine Healing.

I will back a ten-year-old Zion child against any bishop in the Methodist church on that question.

John Wesley's statement that religion is an Inward Principle, that can never be wrought in us, but by the power of the Holy Spirit, is eternally true.

We receive this and every blessing for the sake of the Christ.

This brings about the great principle:

Whosoever shall do the Will of My Father which is in heaven, he is My brother, and sister, and mother.

Methodism Has Become the Narrowest of All the Sects.

If a man is not a Mason, he has no high place in their churches.

John Wesley declared that there should be no pews in the early Methodist church.

There was no pew rent.

There was no consideration for the rich man as a rich man.

Methodist Discrimination in Regard to Riches and Color.

This is all at an end now.

Today not only are there pews set apart for the rich, but there are churches where, if the poor were to come, they would be almost put out.

The black man is not welcome in the white Methodist church.

He is told where he can find a "nigger church" and to go there.

In Zion, thank God, the black man, the yellow man, the white man, and men of every shade of color, are on one footing.

That is original Methodism; but not present Methodism.

Loss of Discipline in the Methodist Church.

The discipline with which Methodism started in reproving each other and in exhorting each other is entirely gone.

The sixth contention of Mr. Wesley is also realized today—that the disorderly are not punished and the weak are not helped.

Today the weak and the poor fall out without care.

The disorderly are not disciplined.

The two hundred and forty-eighth section of the Methodist discipline is a dead letter.

I quoted that in full last Lord's day, and pointed out to you that the form of religion remains, but the spirit has vanished, as John Wesley said it would.

The worst of all apostasies is a form of godliness without power.

That has been reached in Methodism.

The Danger in Riches.

Year after year as he neared the end, John Wesley saw the danger point.

The Methodists had become abstainers.

They did not traffic in liquor; they did not drink and they did not permit their members to allow property to be used for it in any way.

The original Methodists' hands were clean.

The consequence was they rapidly became rich just as Zion is becoming.

There are no people who are abstemious and careful who will not rapidly become rich.

John Wesley saw the danger.

I see it with our people.

I saw it when I considered this many years ago.

I have been a close student of Methodism and every other form of Denominationalism for many years.

I saw that an organization would find its greatest difficulties from within after a certain time, and not from without.

What are these dangers?

I want to put it in plain language.

They are very few words, and very effective ones.

They are the words of a man who proved himself an apostle, and a prophet of God, John Wesley.

He says: "Is there no way to prevent this, this continuous declension of pure religion?

"We ought not to forbid people to be diligent and frugal.

"We must exhort all Christians to gain all they can, and to save all they can. That is in effect to grow rich.

"What way then, I ask again, can we take that our money may not sink us to the nethermost hell?"

Zion, listen! We must watch right there; that our prosperity does not sink us to the nethermost hell.

I warn you.

The same rocks that wrecked Methodism would wreck Zion.

How to Escape the Danger.

"What way, I ask again, can we take that our money may not sink us to the nethermost hell?

"There is one way, and no other under heaven.

"If those who gain all they can, and save all they can, will likewise give all they can, then the more they gain the more they will grow in grace and the more treasure will they lay up in heaven."

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The church that does not rob God but gives its tithe and offerings, will be blessed by God materially as well as spiritually.

I consider that Zion has gained $25,000,000 within seven years.

I would not think of selling Zion's estate today for that.

Nevertheless money will sink us to the nethermost hell unless we who have saved will also give.

The blessing of God will be withdrawn if we do not give.

We would become what the Methodists of today are, a "self-sacrificing" people of "noble generosity," 3,000,000 of whom subscribed $20,000,000 in four years, which is less than half-a-cent a day.

That is the "noble generosity" to which we would be reduced.

If there is one man in Zion who is thinking: "Can I afford thirty dollars for myself and thirty dollars for my wife to go down to New York," I ask, can you afford not to go?

Can you afford to have made hundreds of dollars this year in Zion, and then question if you can give as much as that to God?

If you withhold your tithe and offerings, you are a thief: for God says "Ye rob Me!"

The standard of giving is this, that you have to give until you feel it.

The Methodist Church Has Failed.

It is now what John Wesley said it would be when these essentials evaporated.

There is no Authority in that church.

The bishops are the mere tools of a democratic rabble, miscalled a Conference, utterly weak and impotent.

They met in this Auditorium in the year 1900, as you know, and were so disorderly that Judge Horton, who was the chairman of the committee on hospitality, had to rise up in this place and say that their conduct would disgrace a political convention.

He had to tell them that they defied the police officers.

He had to tell them that they brought upon the floor of this house persons who were not delegates; that they were resorting to the meanest kind of trickery to get a majority for this man or that man for bishop.

They were scored by Judge Horton, and by their own leaders, Dr. Buckley among them, as being a disordely rabble.

These are facts, which show that the essentials of a powerful Spiritual Organization have evaporated.

You have the form of godliness, you have the church, but you are dung, rotting, declining, and there is no hope for you.

No Hope for the Methodists as an Organization.

When the salt has lost its savor, you cannot season it again.

The organization must be destroyed.

You must get out of it, if you are to save yourselves from the nethermost hell, of which John Wesley spoke.

That is a solemn statement and a true one.

John Wesley was right.

Although Dr. Buckley and I are at daggers drawn about some things, he is right when he says that discipline is abdicated and that, judged by the standard of repentance towards God, and faith in Jesus, the Christ, the Methodist church is going backwards all the time.

This is fulfilled, and I see that truth has evaporated.

If I were to go into particulars I could tell you what has taken the place of truth.

What Has Taken the Place of Truth in the Methodist Church.

There is a young man in Zion City, whose name is Mr. ——.

He is employed in one of our financial departments.

He lived at a small town in Wisconsin.

He was a member of a Methodist church in which there had not been one conversion in two years.

He was an earnest man, as he is now.

That church had gone to the Devil to the entire satisfaction of all concerned, except our friend.

He was a reader of LEAVES OF HEALING, and was receiving blessing through it.

He tried to hold on to the Methodist church, in which he had been born.

His heart was deeply grieved.

He was praying earnestly that as they came towards the end of the year the church would turn to God and pray.

He talked to the minister about a watch-night meeting.

"That is a very good thing," he said.

But no one else was interested in it, and instead of a watch-night service, they had a New England supper, and at midnight, when the year came in, they were found giving a kinetoscopic reproduction of the Corbett-Fitzsimmons prize-fight. (Laughter.)

That settled it with Mr. ——.

He went down to his minister and resigned his offices.

He sent a tithe of eighty dollars to Zion's Storehouse, with his application for fellowship in the Christian Catholic Church in Zion, and he has been in Zion ever since.

He is a very active, earnest Christian.

That is the condition of hundreds, perhaps thousands, of Methodist Churches; perhaps not always quite as gross.

There is no use of their getting together to pray at the end of the year, because the kinetoscope and the oyster supper are far more in keeping with the conditions of the church. I do not desire to go into further particulars; but they can be produced in volumes.

The Approaching Crash.

The city and land are full of Hallow-e'en parties, strawberry festivals, raffles, all kinds of ridiculous and absurd and shameful things.

The reality, True Religion has evaporated.

Do what they will, they can scarcely maintain the machinery of the outward existence of Methodism.

I should say about one-half of the Methodist churches of the United States would be for sale in a short time.

Large numbers of them now are in such a condition that they do not begin to return an interest of two per cent. upon the investment, from a monetary point of view. They are dead even as a worldly investment.

Somebody said to me once: "General Overseer, do you expect to win all the churches to yourself by the way you have taken? Do you expect to get the churches to come into Zion?"

"God forbid!" I said, "that I should have that progressive euchre, midnight supper, kinetoscopic prize-fight exhibition in Zion."

"No, I do not want them until they get converted, because in thousands upon thousands they are not converted, neither ministers nor people.

They are the gall of bitterness in the bonds of iniquity, ready to fight for the mythical Hiram Abiff; and the astounding puerilities and falsehoods of Freemasonry.

There are vast numbers of genuine Christians, both members and ministers in the Methodist church, but they are groaning under Satanic bondage, and if they do not take care they will die. They will be choked to death there.

I simply repeat the words of John Wesley—I simply alter them to the extent instead of making them a prophecy, I make them an affirmation.

I say that the essential parts have evaporated from Methodism as an organization, and what remains is dung and dross.

All who desire to consecrate themselves to God, stand. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Take me out of all association with hypocrites, with an ungodly church, for Jesus' sake. Keep me in Zion, and let me not decay. Let me not perish, even in Zion, by disobeying God. Help me to get all I can, to save all I can, to give all I can, in time, in money, in strength, in all. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed by the General Overseer pronouncing the

BENEDICTION.

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

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Early Morning Meeting in Shiloh Tabernacle

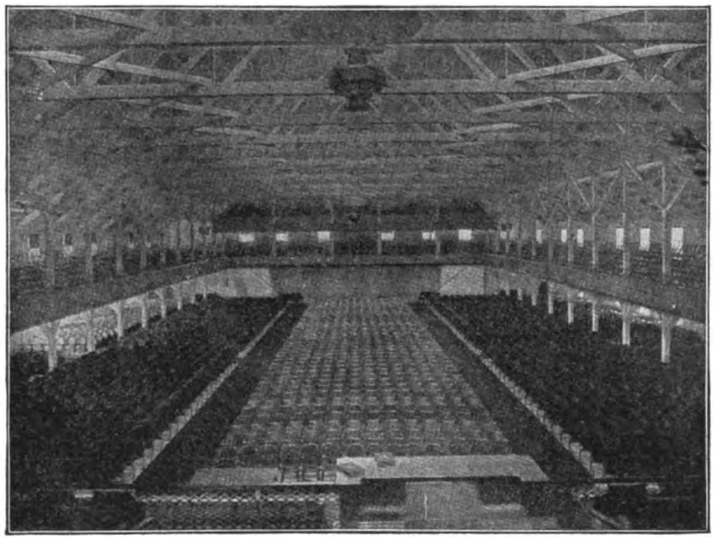
REPORTED BY E. S. AND A. W. N.

A STRANGE quality of inexhaustiveness characterizes the Messages as delivered by the Prophet of God, the strong Messenger, in the early morning meeting of last Lord's Day, February 1, 1903, in Shiloh Tabernacle.

After a Message of power, instinct with life, trembling with potentiality, at the end there is always the sense experienced of the existence of a mighty reserve force held in check; a feeling that the things unsaid are greater than the things said.

For many weeks the Messages have grouped themselves about the Prayer of the Redeemer immediately preceding His crucifixion; and now, when the last few words are dwelt upon, there is borne in upon the spirit the apprehension that the golden words are all too few; that not the half has been told.

As though loath to leave the record, and with a spiritual insight which seemed to penetrate beyond the veil of silence which follows, the General Overseer read again the inspired words in the 17th chapter of St. John, together with a portion of the 6th chapter of St. Matthew, beginning with the 5th verse.



INTERIOR OF SHILOH TABERNACLE.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Zion City, Illinois,
Lord's Day Morning, February 1, 1903.

Service was opened by Congregation singing Hymn No. 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Savior sent to sinful men—
Glory to God, the Father!

The General Overseer read from the 17th chapter of the Gospel according to St. John, beginning at the 24th verse, and from the 6th chapter of the Gospel according to St. Matthew, beginning with the 1st verse:

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.

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.

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.

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.

Reward Not Always Openly.

The word openly, which is in the Old Version, is not in the Revised.

I do not believe that it is in any good manuscript.

Thy Father which seeth in secret shall recompense thee.

I am glad that the word openly is not there.

A great many people are looking for a public recompense for private work—presentations, gifts, "surprise parties" which are no surprise, honors, titles, praise, glory—all the way from some cheap jewelry for the poor, to a dukedom and a "ribbon of the garter," or an order or degree of some kind for the rich and the great.

Any little thing that they have done in private, they want some recompense for openly.

I believe that I am speaking with all sincerity when I say that I do not like open recompense for any little private act of kindness which I may have done.

If I have done something, personally, of a kind nature, it is very offensive to me to find that the person upon whom I bestowed the kindness is perpetually talking about what a good thing I did.

In telling it, that person takes away the pleasure of it for me.

If, perhaps privately, standing only in the presence of God, they say some kind words to me, grasping my hand, I appreciate that.

To me the greatest recompense is the fact that some good was done and that God was pleased.

God is pleased with every good thing we ever do or say.

I am glad that it does not say, "My Father who is in heaven shall recompense *openly*," because it is so much better that the recompense shall come privately and secretly.

The open recompense causes the act to lose something of its flavor, whereas the secret consciousness between God and yourself, and perhaps only one other who is in the matter, is delightful.

The fact that God knows is even more to me than that all the Universe should know.

When the Books are Opened.

It will be better for the open recompense to come when the Books which are now sealed are opened.

We may be surprised to see the records of some cup of cold water; of some secret prayer known only to God and us alone.

When the Books are opened we will have wonderful stories of what God has wrought through some little deed or word of kindness.

Why can you not wait until the Books are opened for your recompense?

Why do you desire all the world to know what a good man or woman you are, or what a wonderful thing you have done?

I would rather be absent even from Praise and Testimony meetings in Zion, because I hear so much about myself there.

For my own part, I never care to have a testimony meeting; and I was used of God for years in Australia in the Ministry of Divine Healing through Faith in Jesus before I held one. I did that to reply to the taunts of an apostate minister who had become an infidel lecturer, and who declared that the Day of Miracles had never been, and that the Bible records were lies. The result was a glorious victory for God and His Truth.

I desire God's people to witness because it helps others.

It does not need witnessing to convince me that God is the Hearer and the Answerer of prayer.

That was settled when I was yet a very little child.

I have never doubted Him.

I Cannot Doubt God, My Father.

I never imagined that God could be anything but the Healer and the Answerer of prayer.

I do not know a time in my life when I ever doubted it.

I should as soon think of a kind, good mother not being willing to answer the cry of her little baby as to think that God is not the Healer of His people.

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It is perfectly absurd to suppose that a good, Christian mother or father could hear the child cry in pain and not want to help it.

It is ridiculous.

I never imagined that an earthly father or mother could be kinder and more tender than the God who gave His only Son to die for sinful man.

You never knew your Father in Heaven if you ever doubted that He would help you when you needed it.

Sometimes the only way in which He can help you, though, is with a stick.

That is the time when you want help in a certain way and He gives it to you in another way.

Some children cry, and the only help which they ought to get is that which will, Susanna Wesley says, "make them cry softly."

She had nineteen children and when any of them started to cry, they had to cry softly.

She taught them that before they were a year old.

That can be taught even to a little child in one way only, and that is with a loving severity.

Prayer Not Always Answered as Asked.

Some of you have made a mistake in supposing that when you cry to God you are always to get what you cry for.

You must sometimes get something else.

That is one reason why you imagine that prayer has not been answered. You did not need the thing for which you asked.

You needed a stick and got it.

That was the answer.

Whenever we really need comfort and help for a broken, weary and disappointed heart, then God answers.

It is ridiculous to suppose anything else.

That is to say, if you fulfil conditions and pray in faith, you will get an answer.

If you do not pray in faith, you cannot expect anything.

Let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

You are a double-minded man when you are not praying in faith.

You are praying in words, with doubt and fear.

That is not faith at all.

I paused at the thought that the word "openly" is omitted in the Revision after the words "recompense thee."

I am glad that it is.

The sweetest recompense that I have ever had from my fellow man has been in secret.

The greatest recompenses that I have ever had from God, have been in secret; in the inmost room of my own spiritual being.

Do not ask open reward, but thank God for the beautiful promise that He will recompense us.

There may come a time when God sees that the recompense must not only be secret, but open.

In praying, use not vain repetitions.

There Are Some Repetitions That Are Not Vain.

There is misunderstanding here with some people who imagine that all repetitions are vain.

The Word says, "Use not vain repetitions."

There are some repetitions that are not vain.

There are some repetitions that are good.

For example, how many times does our Lord Jesus, the Christ, say Father, in the 17th chapter of John?

Voices—"Sixty-two times."

General Overseer—Is that a vain repetition?

Voices—"No, sir."

General Overseer—There are repetitions that are not vain; while there are others that are vain.

However, the word Father, when you apply it to God, is not vain.

You can say it sixty-two times in one prayer, and it is not vain.

I know that because the Christ said it sixty-two times in the Prayer we are still considering.

Some Vain Repetitions.

On the other hand it is a vain repetition to tell God a great many things about Himself.

It is a vain repetition to merely repeat words such as are oftentimes repeated to the Father, Son and Holy Spirit. It is repeated over and over and over until one gets sick of it.

If you have repented of sin, and asked God to have mercy upon you, believe that He has had mercy upon you and then trust Him.

Do not constantly talk about the sins which He has already forgiven you.

If you have brought forth fruits meet for repentance, and fully rest in the Atoning Sacrifice of the Christ, "the Lamb of God which taketh away the Sin of the World" you may say, "that is all taken away."

When I have forgiven a person, I do not want him to keep on asking me to forgive him the same old thing over and over and over again.

I say, "I want you to go away. I forgave you yesterday.

"I forgave all that twenty-four hours ago.

"I do not want to hear any more about that, I have something else to do. Stop that howling. Get away."

That miserable grind of an Episcopalian prayer is one of the most vain of all repetitions:

"Lord, have mercy upon us miserable sinners. We have left undone all the things we ought to have done, and have done all the things we ought not to have done, and there is no health in us."

It is like a Thibetan Prayer Wheel.

God Almighty is weary of that kind of thing.

If you have repented of a sin, forsaken it, turned to God and asked Him to forgive you, He has forgiven you and taken it all away.

What is the use of your bothering any more about it?

Go on, now, and do not fall into the same old sin.

That is the thing which God wants you to keep out of.

What is the use of your coming to Him and saying, "I am sorry," over and over again, for an old fault, when He forgave you long ago?

Do better.

Get to work and do some good and do not howl perpetually over that miserable old thing.

You can say Father, Father, Father, Father, a hundred times, and it will never be vain repetition, if you use it in the Spirit of Him who teaches all God's children the common cry of our common need—"Abba! Father!"

There may be more prayer in that one word Father, than in all the rest.

No Vain Repetition in the Word Father.

A little child who loves father and trots along by his side, will say continually, "father, father, father, father."

Did any of you fathers find that the child said it too often?

No, not at all.

It is very nice to hear the little child say father and mother.

The child has not a big vocabulary, but puts nearly all its little heart and meaning into the one little word, "father!"

Abba, Father!

Oh, how much there is in that.

That is not a vain repetition.

You can say it adoringly.

You can say it confidentially.

There are so many ways in which you can say it: "Father, I thank Thee."

You can say it tenderly: "Father, You are so good, and You told me so kindly and lovingly."

The little child comes, and it can say "father" in so many ways.

I can remember so many things of my dear, departed daughter Esther, which illustrate this.

One day I was sitting in my chair very quietly, and I found her arm around me, and she said, "Father!"

I said, "What is it, dear?"

"Oh nothing," she replied, "I only wanted to love you."

She had said only the one word "Father!" There was no need for more. It expressed so much that other added words would only have spoiled.

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.

God Knows Your Need Better Than You Do.

You can give God no information.

He sees your need more accurately than you see it yourself.

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You diagnose your own case so imperfectly that you believe that your necessity lies somewhere that it does not.

I have often been asked by people to pray for some particular part of their diseased body, and I have said, "No. I am going to pray for an entirely different part. That is where the trouble lies."

God knows us, and He loves us better than He knows us.

If He did not know just how poor, and weak and feeble by nature we are, and utterly unworthy of His Grace, what would be the consequences?

We would never be where we are, and we would never be anything at all in the Divine Life.

I have a few words to say this morning regarding the close of the 17th chapter of John.

I have been thinking especially of the Unspoken and Unrecorded Prayers of Jesus.

Prayer in Secret.

I desire to say just a few words about that, after I close my remarks concerning the 17th chapter.

Prayer is the spirit's sincere desire.
Uttered or unexpressed,
The motion of a hidden fire
Which trembles in the breast.

Prayer is not necessarily a matter of speech at all.

When the Father who sees in secret hears you, it will all be well.

Close the door when you enter into your closet.

Get into the inner chamber and close the door.

Sometimes it is a good thing to close the door of the eye so that things that are suggested by sight will not come into your mind.

I have seen sometimes that it is a very good thing to close the door of the ears, and not so much as listen to what any one else is saying.

Get right inside and close even the door of human touch.

Do not put out your hand to lean upon your dearest one.

There are times when that may help you, but sometimes you need to close the door of all the five senses, and commune in spirit, as spirit with spirit, with the Father of Spirits—our Father!

Get inside and talk to God in spirit, apart from all outward sensation.

Let the door be open only when some one is praying whom you can realize has an open door into heaven. Never attempt to join in prayer with a man or woman who is laboriously "composing a prayer," or with one who is shouting, without thought, a jumble of irreverent nonsense. Shut your ears and pray silently in spirit.

Making Up a Prayer.

When some people begin to pray, I want to close the door of my ears, because it is very offensive to me, and I know it must be to God.

I hear people making up prayers as they go along.

There is nothing honest about it.

It is a purely artificial concoction.

They are straining after some effect.

They are making a speech to God Almighty.

No, that is a mistake; they are making a speech to the audience; they are not talking to God at all.

I remember the first Fourth of July prayer that I heard.

I never wanted to hear another of that kind.

It was in Oakland, California, and a man stood up and told God Almighty all about what he supposed was the history of the United States of America.

He went over all the troubles in the time of George III., and thanked God Almighty for the people who tumbled the tea into the harbor.

I never took much stock in that business.

I believe that it would have been much better if they had taken possession of that tea, and paid an honest sum for it to its owners, without duty.

I think that it was a downright shame for such good tea to be wasted, even although the American colonists were determined not to pay unjustly imposed duties upon it.

The "Boston Tea Party," a Party of Thieves.

I have always thought that it was stealing to tumble that tea into the harbor.

It was not George III.'s tea.

George III. did not lose anything by the Bostonians destroying that tea. His interests were in the duty.

Then this man in Oakland went on and told God Almighty what a wonderful people the Pilgrim Fathers were, which was true in part; but the Pilgrim Fathers did many things that God never approved.

I thank God Almighty that I did not live in the Pilgrim Fathers' day.

They might have burned me for a wizard; and I would probably at the least have lost my ears and been put in the pillory: for I never could have agreed with much of their narrow theology.

He told God Almighty a great many other things that were even more doubtful.

Then he started in upon the War of the Revolution, and he praised God for His servant, George Washington.

I am not going to say that George Washington did not do great good, but he was not a man to brag to God about, so far as his personal religion was concerned.

If ever you read his private letters you will find that he was not above grumbling against the civil authorities because they did not pay his wine bill as generously as he desired.

George Washington bought and sold slaves, and God never approved him in doing that.

He was great in war, and also in peace, and spiritually good in spots.

Then he went on and told about the splendid revolutionary heroes whom he seemed inclined to inform God gave luster to heaven itself.

I know very well what war generates.

I have read much of the real story of the War of the Revolution—not the spread-eagle fictions, but the facts—and I know a great deal about it quite different from that which is usually told.

War is not conducive to the growth of saints: for "War is Hell," as General Sherman said.

Praising God for Political Thievery.

Then he went on and told God Almighty the physical geography of America.

He described rivers, hills and dales.

He praised God Almighty for the political party which was in power at that time, and that God had smashed the Democrats.

I happened to know that the political party which was in power at that time in San Francisco was simply an arrangement between the Democrats and the Republicans.

Boss Buckley and Boss Ryan were both saloonkeepers.

The one was a blind Democrat and the other a seeing Republican.

The government of the city was a matter of trade.

I happened to know that at the time, although I had been only a few days in this country.

When my stenographer heard me say that I was glad the Republicans were in power, he said: "I am a Republican, but I do not praise the Republicans.

"The other day the Republican boss sent for me, and I went to see him.

"He said: 'Now, Mr. Hawes, you have done very nicely for our party, and I can get you such and such a position.'

"'Why,' I said, 'that belongs to the Democrats.'

"He replied, 'I have a trade with the Democrats, and I can get that position for you. Boss Buckley and I have arranged that. It is worth so many thousand dollars a year, and I divide that with Boss Buckley. He gets so much and I get so much out of your salary, and you get the rest.'"

This fellow was thanking God Almighty for a party that was doing things like these and I got so disgusted that I said, "O God, let me pray."

I put my fingers in both my ears, and prayed for that wretched fellow who was standing there, and for the many millions of good and bad people in these States, and that they might acknowledge God as King, and I only knew when he had finished by the people rising about me.

There is one thing which you can always do.

You do not need to close the door of your inner chamber by going to an inner chamber in your house.

That is a good thing to do if you have one; but you can close the door of the inner chamber of your own being by shutting the five great gates of sensation at any time and place and communing with God there.

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That is the place in which to worship God; in the Temple of your Spirit.

Prayer was then offered by the General Overseer, after which he said:

Pray that the few words that I have to say shall be spoken helpfully.

Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me;

And I made known unto them Thy Name, and will make it known; that the Love wherewith Thou lovedst Me may be in them, and I in them.

The Power of God's Love in Our Spirits.

If this prayer were answered today what a tremendous power it would be—the Father's Love, and the Spirit of the Christ Himself within our spirits.

It ought to be answered in us all, because the Master prayed it, and still prays it.

Let me repeat it—He prays that the Love wherewith the Eternal Father loved Him should be in us, and that He, the Christ Himself, should be in us in Spirit today.

I remember one case that comes to me with tremendous power as I think of the power of the Christ Spirit in me to help God's children into immediate Deliverance from Sin and Sorrow and Sickness.

I never wanted to talk very much about my own personal experience, except in transforming it into action.

God's Love Within Used in Teaching and Healing.

The same summer that I arrived in this country, in 1888, a lady wrote to me something like this:

"Oh, I have been so desirous to get to your mission, Doctor; but the Devil seems to have struck me everywhere so as to make it quite impossible."

She had sprained her feet and shoulders as they thought at first, but it developed into something more serious.

She was completely disabled by a form of rheumatism that made her life utterly miserable. She was a very beautiful character; a lady between fifty and sixty years old.

When I first saw her face, framed as it was in beautiful white hair, it reminded me of the words: "Apples of gold in pictures of silver."

She had a beautiful face, and a lovely spirit looked out of the windows of her very expressive eyes.

That morning on which I went to see her, she had come down from her room in a most painful manner.

She could not let any one touch her.

She had crawled down upon her knees, and had managed to get on to a sofa and be propped up.

There she was, swathed in many bandages, her face very sweet and beautiful but suffering great pain.

I said to her, "Why is it that you do not get the healing?"

"I do not know," she said.

"I believe all you speak. My daughter has brought me shorthand reports of the entire meeting.

"I wondered that so many of God's children should get healing through Faith in Jesus in your mission, and I, who have known and loved the Lord all my life, can get nothing."

I sat for a minute quite still, and then I said to her: "If the Lord Jesus were here and said to you, 'Wilt thou be made whole,' what would you say?"

She replied: "I would say, 'I will, gladly.'"

I said, "He is here. Whom did you expect to come with me?"

She looked at me and a bright light shone in her face. I had asked God to make her see.

She said, "I asked you to come because I believe that the Christ is with you and in you."

Then I told her that the Christ in me said to her, "Wilt thou be made whole?"

She closed her eyes, and I sat quite still, I think it must have been for two minutes.

After what seemed a long silence, she said, "I say unto Thee, my Lord, I will."

"Will you do what I tell you?" I asked.

She said, "I will."

A Miracle of Healing.

"Then put out those feet."

She put them out, and I took, I do not know how many wrappings off the body and legs, until I got down to the swollen ankles. It was a terrible sight.

I threw off the wrappings from the swollen shoulders and prayed.

Then I said, "In the Name of the Lord Jesus Christ, rise!"

She rose and stood on both her feet.

Then she stretched out her arms, and put them over her head.

That was the woman who had crawled down-stairs on her knees only a few minutes before.

Now she walked up and down the room.

Her sister and brother did not know what to say.

They were going to rush to her.

I said, "do not do that; let her alone."

She passed through the kitchen, where a very amusing incident occurred with the Chinese cook.

On the Pacific Coast, they employ Chinese servants largely.

Their cook was a Christian, who loved them all very much.

We heard him chattering away, and presently he made a dash into the room where we were, and in great excitement said: "Don't you know misse walking?"

Then she went up-stairs, and was gone for some time.

"Now," I said, "let us all kneel here and thank God."

After a little time of prayer, I said, "Now it is time for me to go back."

Meanwhile her daughter had wanted to go up-stairs; but I said "No! You be still, Mary.

"Why can you not be still? You have been wanting to rest, and now you can. Be still. Be at rest."

A "Christian Alliance" Devil Cast Out.

"I want to see mother," she said.

I said, "You may in a short time, and meanwhile you may see me. I want to talk to you."

I wanted to talk to her, because I wanted to knock a little devil out of her.

It was a nasty little devil.

It was a "Christian Alliance" devil that the entire family had been afflicted with.

She had the notion that people were healed before they were healed, and that they had a right to say that they were healed when they did not have any healing at all.

She had been trying to instruct her mother in that kind of thing, and to get her to say *she was healed by faith*, when she knew such a statement to be false and contrary to fact.

I talked to Mary, and she listened very quietly.

At last she said, "Well, Doctor, you must be right, because God hears you."

Presently the carriage was brought around, and we heard footsteps on the stairs.

It was a frame house, and the lady's room was just above us.

There was the mother *walking down stairs without assistance.*

She had put on her own boots and had come down-stairs in them. They were not quite laced up, as it took a few hours for the swelling to go down.

However, she had her own boots on, and was fully dressed to go out.

"What are you going to do mother?" asked the astonished Mary.

"Why" her mother replied, "I am going into Oakland with the Doctor." (Laughter.)

She went into Oakland with me and testified in the First Presbyterian church that morning in the presence of hundreds.

Her testimony was published in *American First Fruits*—which was the *Record of Our First Year's Harvest in America*, and God blessed it.

I realized myself that day that the Christ was in me, and that I had a right to say so. I realize that fact at this moment.

If God, by His Spirit, is in you, then you can go in the Power of God with the Message of the Christ, and realize that the Love wherewith God loved Him is in you.

Then by the Eternal Spirit, the Christ will be in you, and you can go with the Message and say: "Peace be to this house."

Then the Christ will speak through you and many will be blessed in spirit, soul and in body, in this life and in the life to come. May God grant it.

BENEDICTION.

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

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MARCH 11th or 12th.

Pure Heartedness.

1. *Makes God real.*—Matthew 5:6-9.
   They see Him.
   They know Him.
   They feel Him.
2. *Makes faith simple.*—James 4:5-11.
   It staggers not.
   It grows exceedingly.
   It works by love.
3. *Makes heaven certain.*—Psalm 24:1-5.
   The light of heaven is seen.
   The joys of heaven are real.
   The hopes of heaven are bright.
4. *Makes service blessed.*—Isaiah 52:8-12.
   It is that bread that some know not of.
   It is that well of water springing into life.
   The labor of life is then not in vain.
5. *Makes life pleasant.*—Psalm 73:1-19.
   The goodness of God is realized.
   The mercy of God is experienced.
   The company of God is enjoyed.
6. *Makes persons sincere.*—1 Peter 2:21-23.
   You live in deeds.
   You live in self-denial.
   You live in self-surrender.
7. *Makes teaching clear.*—1 Timothy 5:3-7.
   The pure heart sees the truth
   The pure heart obeys the truth.
   The pure heart lives the truth.
8. *Makes prayer enjoyable.*—2 Timothy 2:20-22.
   Then the heart does not condemn one.
   Then the conscience does not upbraid.
   Then the will is wholly resigned.

The Lord our God is a Purity-demanding God.

SUNDAY BIBLE CLASS LESSON, MARCH 15th.

How to Attain Blessedness.

1. *Be dependent on God.*—Matthew 5:3.
   Take Him as your all in all.
   Trust Him for the life you breathe.
   Seek Him ever diligently.
2. *Be sorry for sin.*—Matthew 5:4.
   Mourn over the love of sin.
   Confess the acts of sin.
   Cry over the consequences of sin.
3. *Be calm in soul.*—Matthew 5:5.
   Do not be fretful in your lot.
   Do not murmur at your choice.
   Be tranquil and composed.
4. *Be anxious to know the right.*—Matthew 5:6.
   Find the way of God and do it.
   Seek to be right if not successful.
   Righteousness is a tree of life.
5. *Be kind to every one.*—Matthew 5:7.
   Pray for the unthankful.
   Do not crush any one, lift him up.
   Show mercy and you will obtain it.
6. *Be pure in thought.*—Matthew 5:8.
   Sin occurs first in the thought.
   Wrong desires are as sinful acts.
   To will to do evil God counts as evil deeds.
7. *Be peaceably disposed.*—Matthew 5:9.
   Never seek trouble with another.
   Follow peace if possible.
   When you cannot be peaceable let the ways part.
8. *Be happy under accusation.*—Matthew 5:10-12.
   You will be evil spoken against.
   Let it ever be for the Christ's sake.
   The holy are never understood.

God's Holy People are a Blessedness-seeking 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.

OBEYING GOD IN BAPTISM.

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

Fourteen Thousand Seven Hundred Forty-six Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Seven Hundred Forty-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 at Zion City by the General Overseer			583
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)			3155
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons		5419	
Total Baptized outside of Headquarters			6060
Total Baptized in five years and nine months			14,589

Baptized since December 14, 1902:

Baptized in Zion City by Elder Brasefield	33		
Baptized in Chicago by Elder Farr	23	56	
Baptized in Alabama by Deacon Gay	6		
Baptized in California by Elder Taylor	7		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Baptized in England by Evangelist Cantel	29		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Michigan by Elder Adams	10		
Baptized in Missouri by Deacon Robinson	5		
Baptized in Ohio by Deacon Yerger	10		
Baptized in Ohio by Elder Bouck	8		
Baptized in Pennsylvania by Elder Hammond	6		
Baptized in Washington by Elder Ernst	1	101	157
Total Baptized since March 14, 1897			14,746

The following-named thirty-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, February 15, 1903, by Elder H. D. Brasefield:

Berger, Bertha J.	Zion City, Illinois
Biddle, D. A.	Zion City, Illinois
Brander, Miss Catherine	Higginsville, Missouri
Brown, Mrs. W. M.	Zion City, Illinois
Clark, Charles E.	Zion City, Illinois
Collins, Miles	Zion City, Illinois
Duffey, John	Zion City, Illinois
Duffey, Mrs. Ida	Zion City, Illinois
Ferris, Mrs. Alvina	Zion City, Illinois
Finchin, J. C.	Zion City, Illinois
Griffith, E. S.	Zion City, Illinois
Hackett, Henry	Zion City, Illinois
Hall, Minnie	Zion City, Illinois
Hampel, Herman	Zion City, Illinois
Holmes, Mrs. Emily	Mitchell, Iowa
Howell, B. C.	Zion City, Illinois
Hunter, Mrs. Julia Langdon	Zion City, Illinois
Jones, Franklin P.	Zion City, Illinois
Mayhak, Mathilda	Zion City, Illinois
Meyer, Albert E.	Foss, Illinois
Natson, Telba	Zion City, Illinois
Nelson, Carl R.	Zion City, Illinois
Nowlan, Faith A.	Zion City, Illinois
Perington, Jacob	Zion City, Illinois
Rerma, Lucy	Zion City, Illinois
Ruby, C. M.	Zion City, Illinois
Stern, Charles	Zion City, Illinois
Stevens, Mrs. Charlotte	Maiden Rock, Wisconsin
Teeple, Mrs. J. W.	Zion City, Illinois
Thompson, Miss Elizabeth	Zion City, Illinois
Wommer, Mrs. Carrie	Mishawaka, Indiana
Yelton, Edwin	Zion City, Illinois
Young, Catherine	Bumerm, Wisconsin

The following-named six believers were baptized at Montgomery, Alabama, Lord's Day, February 8, 1903, by Deacon W. D. Gay:

Booker, Sydney Knight	Elmore, Alabama
Roberts, Mrs. Felden Missouri	Vesuvius, Montgomery, Alabama
Roberts, Frances Peter	Vesuvius, Montgomery, Alabama
Roberts, George	Vesuvius, Montgomery, Alabama
Roberts, John	Vesuvius, Montgomery, Alabama
Speak, Mrs. Angele	Vesuvius, Montgomery, Alabama

The following-named two believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, February 15, 1903, by Elder Gideon Hammond:

Allen, Miss Carrie	1925 Warnock street, Philadelphia, Pennsylvania
Brown, Mrs. Maggie	1528 Mervine street, Philadelphia, Pennsylvania

The following-named believer was baptized at San Francisco, California, Lord's Day, February 1, 1903, by Elder W. D. Taylor:

Coffman, Mrs. Danna Adeline	Fairfield, California

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MISSION OF ELIJAH THE RESTORER

and Zion Restoration Host in New York

By ELDER A. F. LEE, Recorder of Zion Restoration Host

THE great interest awakened by the announcement of the Mission of Elijah the Restorer and Zion Restoration Host in New York City, is manifesting itself on all sides.



REV. JOHN ALEX. DOWIE.

Large numbers of letters have already been received from members of Zion Restoration Host throughout the country expressing their desire to accompany the General Overseer and the Host on the Special Excursion Trains from Zion City on October 14th. One letter from Spokane, Washington, reads as follows:

"I very much desire to go to New York with the Restoration Host.

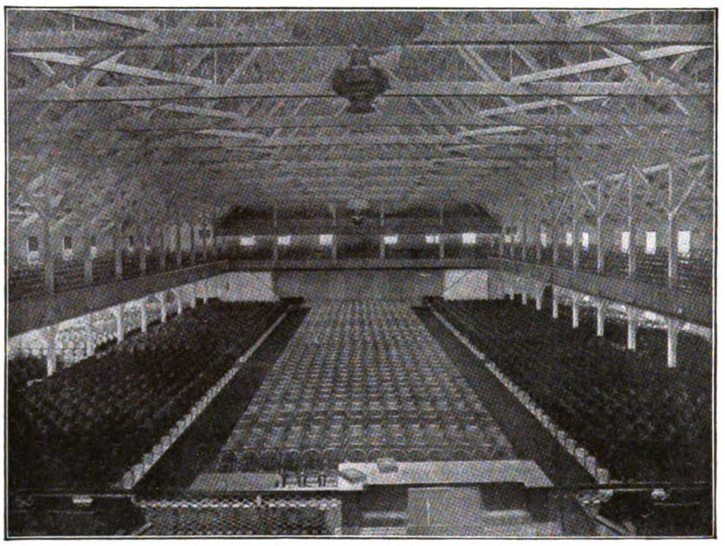
"We are praying that God will send us a buyer for our home here, so that we may locate in Zion City early in the summer.

"If we do this, we shall certainly, God willing, go with the Host to New York."

Another letter from San Francisco reads as follows:

"I desire to know if I may join the Host in the New York excursion, as I am at present a member of the Restoration Host and am now working under Elder Taylor in San Francisco."

Another letter from a point in Illinois says. "I want to join the Host next October for New York, if you will allow me to do so. As I will have to be very saving, I would like to know as soon as possible, so as to make preparations."



INTERIOR OF SHILOH TABERNACLE.

Another writes from Milwaukee, saying: "Is there room for me in the Restoration Host going to New York next October? Kindly answer at once."

Deacon Wright, of Detroit, in a recent letter, says: "There are two here who want very much to go to New York next October, one has sold and given the LEAVES away, etc. for seven years, and the other for six years past. This month has been a great month in our work, seven saved and two healed through the faithfulness of Zion Restoration Host in Detroit."



OVERSEER JANE DOWIE.

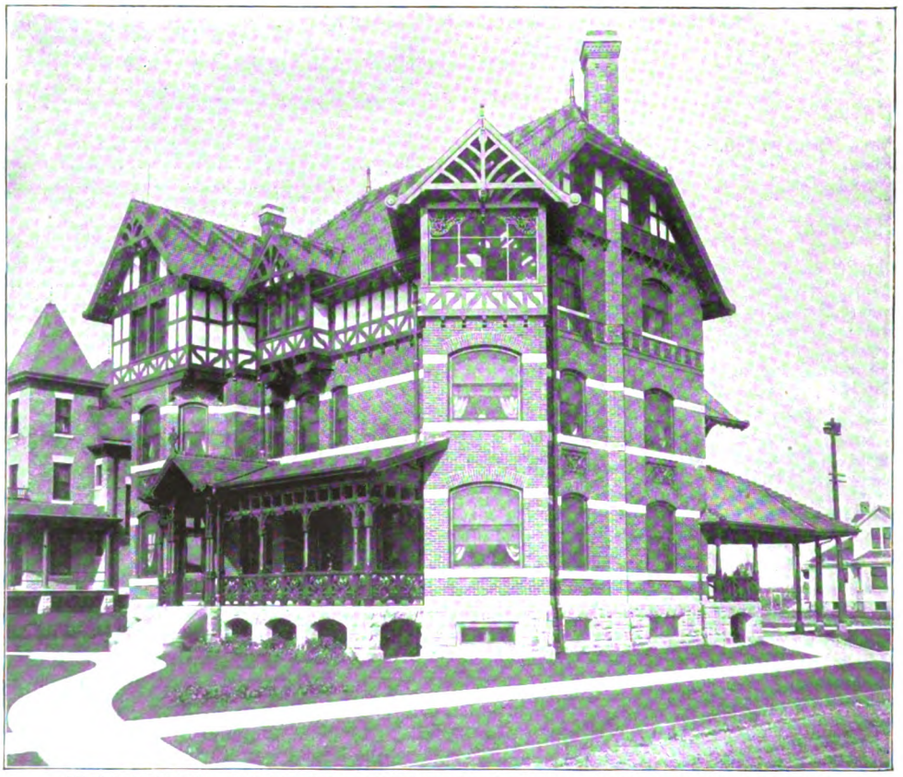
Another writes from Gaylord, Michigan, saying: "The General Overseer requests all Zion Restoration Host who desire to join the excursion to New York in October next to communicate with Elder Lee.

"I would very much like to join the Excursion, and will, God helping me, spend my whole time and talents in the service for which I am called.

"Please send me card for application."

And still another reads as follows:

"Noticing in LEAVES OF HEALING that all Zion Restoration Host that intend to go to New York next fall are to fill out cards which are to be obtained from you, I write you for a card, as I intend, the Lord willing, to go with the Host.



SHILOH HOUSE, PRESENT RESIDENCE OF GENERAL OVERSEER AND FAMILY.

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"I will set apart the money now, and expect to be in Zion City this year, and, if convenient, would like to take the training given the Restoration Host this summer."

We also give herewith a very lengthy and very interesting article which appeared recently in the *New York Herald*, introducing the signed statement of over seventeen hundred words of the General Overseer.

On the whole, it is a very favorable article.

There are many errors in it, as readers of LEAVES OF HEALING will immediately recognize, and it is quite a little overdrawn in some particulars. But we quote without correction simply to show the fair spirit of the very influential paper in which it appears. It is gratifying to note that the attitude of the Press throughout the East, thus far, has been very courteous. The accompanying cuts are given as they appeared in the New York *Herald*.

WITH HIS "RESTORATION HOST" QUARTERED IN LUXURIOUS PULLMAN CARS

DOWIE WILL LEAD SPECTACULAR RELIGIOUS INVASION OF NEW YORK

PLANS OF ZIONIST LEADER FOR CAMPAIGN HERE ARE CHARACTERISTIC AND DARING IN THE EXTREME.

He Is Preparing Charts of the City.

Will Subdivide Gotham Into Districts for Missionary Work.

House to House Visits.

Under the Direction of "Leaders of Seventies," Workers Will Distribute Tracts.

[Special Dispatch to the Herald.]

CHICAGO, ILLINOIS, Saturday.—John Alexander Dowie thinks in big figures. He is the Morgan of religion. The idea of "millions" is as concrete in his mind as units in that of the ordinary mind. View his creed as one may, smile at his pretensions, it remains that he is a most remarkable man. When he says he is going to conquer New York and bring the second city of the world under the dominion of the Christian Catholic Church in Zion, alias himself, he takes himself seriously.

The conquest of Gotham is a little thing compared with what Dowie has planned as an ultimate aim. It is considered only a step toward world dominion. That is his dream. He has preached it from his pulpit. He has proclaimed it in his papers. He has voiced it in his prayers.

Less than two years ago Dowie said he would found and build up a great city on the shore of Lake Michigan. It should be his capital until a grander and a greater should arise on the site of the old Jerusalem. This latter work was to be realized after the nations of the earth had acknowledged him as their deliverer.

HOW ZION CITY WAS BUILT.

Outsiders who heard his boast about Zion City scoffed. Even some of his closest confidants were skeptical, but that did not bother Dowie. He set about getting title to a site. He purchased a strip of land here and another there, until the former residents of the place awoke one day and discovered he had come into possession of 6,500 acres of land. Moreover, he had provided the money with which to pay for it. But this is an old story. The one thing always new about Zion City is its marvelous growth.

Something more than a year ago there were four hundred inhabitants in the town. Last April, when the story of the development of the place was told through the columns of the Sunday *Herald*, between four thousand and five thousand faithful Dowieites had settled in Zion City homes. The other day Elijah the Restorer announced from his pulpit and published in his paper that the population has grown to nearly ten thousand. Those who doubt his word have only to visit the place to convince themselves that Dowie is not a mere juggler with figures.

So great has become his flock that it is necessary to rebuild the present tabernacle into a larger structure, with accommodations for sixteen thousand worshipers. That work is to be undertaken the coming spring. Illustrating still further the largeness of his plans, Dowie reiterates that this new tabernacle is to be only a temporary affair, the forerunner of a magnificent marble temple which is some day to be reared as the crowning glory of the whole city.

All this is to show that the man who is to send his saving host to New York is capable of big things. His followers have banished their skepticism.

PILGRIMAGE TO BE PICTURESQUE.

This pilgrimage promises to to be the most picturesque affair of its kind since the days of Coxey and his army. It is to be an invasion of peace and good will, but dramatic features will mark it from beginning to end.

According to present expectations there will be five special trains of a dozen or more cars each. The start is to be made from Zion City station and no stop will be made in Chicago. This arrangement means that all the faithful in this part of the country who expect to make the trip must gather at Dowie's capital on the lake shore. Such a plan will insure the pilgrimage a certain prestige before it starts. The scene is expected to be the most interesting in the brief history of the town.

The trunk line over which the run is to be made will have the full complement of cars waiting at Zion City on side tracks. Many of these cars will be Pullmans, with all the comforts of the up-to-date service. Others will be tourist cars and the remainder day cars. From the engines will fly the pennants of the Christian Catholic Church. On the side of each car will be tacked a long banner bearing the words "The Restoration Host—On to New York."

Dowie says he has been offered a fifty thousand dollar private car for himself and Mrs. Dowie, but he has stated that he will probably use his own car for the trip. Anyhow, he will ride in state befitting the absolute ruler of Zion's domain.

The Zion band is already practicing faithfully for the pilgrimage. The regular staff of instrumental musicians will be augmented for the occasion. The musical director of Zion City has called for volunteers for this organization from among the residents of the capital. It is not unlikely that a band of fifty, or even a hundred, thoroughly rehearsed and drilled in the battle songs of the church, will make music en route and herald the arrival of the Host in New York.

GREAT CHOIR A FEATURE.

Overshadowing the band in numerical strength will be the surpliced choir of six hundred, which makes music at the Tabernacle meetings. This is the famous band of vocalists that has attracted thousands of outsiders to Dowie's big meetings at the Auditorium. In Madison Square Garden it will intone hymns and exultant choruses with the fervor of men and women moved by religious zeal. Choir and band will take part in the two mile street parade which is contemplated as a feature of the invasion.

Dowie will be at the head of the marching column, probably accompanied by Mrs. Dowie, a woman of refinement, culture and deep learning. The deacons and other leading officials of the church will have conspicuous places. The main body of the marchers will be constituted of the rank and file of communicants, who will attest their faith in song as they move along. Present plans contemplate a line of march at least two miles long.

The three big Sunday meetings at Madison Square Garden, of course, will be the main features of the religious work in New York. These meetings will follow the lines of those held in Zion City Tabernacle. Dowie will lead, the surpliced choir will sing, the orchestra will play, and the audience will roll out in mighty chorus the refrains of the hymns.

While these Sunday meetings will be the grand rallying points, it is expected and planned that the most effective work for the regeneration of New York and the upbuilding of the Christian Catholic Church in Zion shall be done at the street meetings. "Leaders of Seventies" and "Captains of Tens" will have charge of these meetings. It is the purpose to have services on nearly two thousand street corners during the investment of the city.

CITY WILL BE MAPPED.

Dowie and his lieutenants are not going into this feature of the work blindly. Great maps of New York are being printed for exhibition and instruction here. Detailed study will be made of the topography of the city, so that the leaders may be thoroughly familiar with the ground beforehand. With the aid of the maps the city will be subdivided into districts, and each Band of Seventy will have its own field to look after. Means of communication also will be closely scrutinized, so that the hosts may reach their respective districts with the greatest possible economy of time and not find themselves overlapping each other's territory.

Similar care will be taken that there shall be no confusion when the thousands of invaders reach the city. Military tactics will be followed in handling the army of marchers. Drills will be undertaken from time to time at Zion City the coming summer, and by the middle of October, when the invasion begins, the rank and file will know well what is expected of them.

It is understood the entire city is to be subdivided into sections of twelve blocks, with each single block in charge of a man to be designated therefor. A thorough house-to-house canvass will then be made, the Zionite ringing the bell, giving the accepted salutation, "Peace be to this house" and leaving tracts setting forth the belief of the Church and the testimony of members who claim to have been healed themselves or to have had relatives or friends recovered from sickness by the grace of Dowie's prayers. No attempt will be made to go into the houses or apartments unless a welcome is extended by the inmates thereof. If the caller should be greeted with imprecations he will make no other answer than the "Peace be with you," which is the "How do you do?" invariably said by the faithful in Zion City and elsewhere. The self-control of the Zionite will be found to be his strongest weapon of defense. He will not be provoked to any outward expression of anger, no matter to what test his patience may be put.

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NOTES FROM ZION'S HARVEST FIELD

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

Vancouver, British Columbia.

Zion Tabernacle, 144 Hastings street, West.

Elder-in-charge, Rev. R. M. Simmons, Grove Crescent, Vancouver.

Services—Sunday, 10 a. m., 2:30 and 7:30 p. m.; Tuesday 8 p. m.; Saturday 8 p. m.

CONSECRATION in Zion is a very practical thing.

It means not only that we sing in the words of the old hymn "Consecrate me now to Thy service, Lord, by the power of grace divine," but it means, better than all, that we live what we sing.

Consecration is the giving of one's self, one's time, one's talent, indeed all, to God.

We take pleasure in printing the following report of the All-Night with God in Vancouver.

We desire to call special attention to the practical consecration which was made at that service.

The result was that 100 new subscriptions to LEAVES OF HEALING were obtained.

When our readers sing the hymn mentioned above let them remember this practical consecration in Vancouver and prove their sincerity by increasing the subscription list to LEAVES OF HEALING.

MY DEAR ELDER:—Zion in Vancouver, British Columbia, began their fourth All-Night with God, with an informal reception in Zion Tabernacle from 9 o'clock to 10 o'clock, p. m., followed by a prayer and praise service from 10 o'clock to 10:30.

We then delivered a discourse on "God's Balances."

The public audience was dismissed at 11:45 p. m. and only Christians invited to remain.

The communion service was then begun.

Midnight found all on their knees before God, while the choir led in singing that grand hymn so dear to the General Overseer and all Zion, "Pray, Brethren, Pray."

The communion service was then resumed.

When all had been refreshed by this glorious service, a practical consecration service was held which resulted in increasing our weekly supply of LEAVES OF HEALING for Zion Restoration work from 300 to 400 copies.

At 1 o'clock we adjourned for refreshments, which were served in the Tabernacle.

At 2 o'clock a. m. of the new year, services were resumed and continued with increasing interest until nearly 7 o'clock, when the Benediction was pronounced.

All were agreed that this, the last and best attended of all the All-Night meetings yet held in Vancouver, was by far the best.

An incident of the meeting worthy of note was the healing of defective eyesight.

Alexander Speck, a member of the Christian Catholic Church in Zion, asked for prayer for his eyes, stating that he had what the doctors called astigmatism, and was compelled to wear special glasses.

When he reached home the next morning he found that his glasses no longer suited his eyes.

He took them off, and to his great joy, found that Zion's God had heard and healed.

It was learned afterward that a number of other healings took place at the same time.

Last Lord's Day between twenty and twenty-five Restorationists took an early car for New Westminster, twelve miles from Vancouver.

They visited nearly the entire city, distributing about 500 copies of LEAVES OF HEALING, and more than 1,000 Messages, and invited the people to a public service to be held in the Assembly Hall in the afternoon.

We joined the Host at 2 o'clock and went with them to the hall, where we were greeted by a good audience, who listened for two hours to the Gospel of Divine Healing, presented from the Scriptures and witnessed to by living witnesses who had been healed.

We all returned to Vancouver in time for the evening service, rejoicing as the Seventies of old.

We learn that we so stirred the city that one of the apostate preachers is going to deliver a lecture next Lord's Day evening on "The Lord Jesus, the Prophet Elijah and John the Baptist versus John Alexander Dowie, the self-asserted Elijah and Restorer."

The same man has, for two seasons past, disturbed our open-air meetings held in New Westminster during the Provincial Fair.

We have sent him the latest copy of the LEAVES, and also written him a courteous letter, warning him of his folly and asking him to consider Acts 5:34-39 and 2 Kings 14:9, 10.

We enter the New Year with deeper consecration, greater love to God, clearer conception of Zion's great work, and full purpose of heart to be true to our consecration, as expressed in Zion's consecration song, "I'll go where you want me to go, dear Lord," etc.

Praying God's continued blessing upon all of Zion, I remain,

Faithfully yours in Jesus, R. M. SIMMONS.

The following testimonies were given at the above meeting:

REV. R. M. SIMMONS, Grove Crescent.—"I desire to record my gratitude to God, this morning, for His keeping power during the last year; for the many blessings we have received in our home; for the joy I have of being an Elder in the Christian Catholic Church in Zion; for the joy of having a wife who is in full sympathy with the work in all its branches; for the joy we had of attending the Feast of Tabernacles in Zion City last summer and for the joy of being able to witness the baptism of our two eldest boys, and their acceptance as members in the Christian Catholic Church in Zion.

"I also thank God for wonderful deliverance from a very severe attack of rheumatism.

"Perhaps every day, for many weeks, even extending into months, I would feel the effects more or less, until at last it developed into an acute attack, and my left arm and shoulder became helpless.

"I suffered most excruciating pain.

"However, in the midst of one of the heaviest rain storms we have had in this country, God gave me complete deliverance.

"I am grateful to God for the wonderful spiritual blessings I have received since that time; for being able to see the mission of Zion, and the mission of Zion's General Overseer, Elijah the Restorer, as never before.

"I never saw it with such clearness, force and power as now.

"I feel that I enter upon this new year in a better position spiritually and physically than ever before.

"I look forward in joyous expectation to great victories during the year.

"The year just closed has been a year of many trials.

"Nevertheless with it all there has been great joy, and I rejoice in God.

"I rejoice in the organization of Zion Restoration Host, and the hope I have of future work in Vancouver and throughout the world.

"I ask that all Zion in Vancouver join with me in an active, progressive, forward movement to put Zion Literature not once nor twice, but repeatedly into every home in this city, and continue to work until we see scores of people brought into the Kingdom of God."

GEORGE MCLEAN, 1935 Seventh avenue, Fairview.—"I thank God for what He has done for me.

"I was suffering from stomach trouble when a copy of LEAVES OF HEALING was handed to me.

"I took it home and read it.

"At first I thought it was not truthful.

"However I kept on reading, and God wonderfully blessed me.

"I had read the Bible a little.

"Now I took my Bible and LEAVES OF HEALING and read them together, and, thank God, He opened my eyes and I am well and happy today."

MISS GERTRUDE ELWIN, 567 Barnard street—"I desire to add my testimony to God's wonderful mercy.

"I thank Him for the light I have received from the teachings of Zion, and for His many blessings.

"I thank Him for three wonderful deliverances from illness during the past year.

"On April 3d, I was delivered from a very severe attack of pain in my left side.

"I suffered for three days, and it seemed that I could not get the victory.

"I thank God that in answer to the General Overseer's prayer, the victory came and I was perfectly delivered.

"Again on May 24th, I was delivered from a severe attack of tonsilitis, in answer to the prayer of our beloved Elder.

"Also, on December 19th, I was delivered from an attack of pain in my right side.

"These blessings have not come because of my worthiness, but all through the mercy of God.

"I thank God that His way grows brighter all the time.

"I desire to serve Him better in the future than I have in the past."

WILLIAM ATKINSON, 613 Cambie street.—"I thank God this morning for His goodness and mercy to me.

"The past year has been the best year of my life, spiritually and physically as well as financially.

"I have learned to obey God fully in tithing, and He has greatly blessed me.

"I thank God for the very remarkable healings we have had in our family.

"My wife was healed on two occasions of very severe attacks of illness.

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"I also thank God for healing our baby.

"She caught a very severe cold.

"We prayed for her but did not get an immediate victory on account of opposition in our home.

"I thank God that when we made wrongs right He immediately delivered her.

"I met with a very severe accident last summer.

"I was knocked down and almost fainted.

"People near by rushed to my assistance, but I prayed and was enabled to go to work and worked all afternoon.

"When I returned home at night my leg was badly swollen, and in the morning I almost fainted because of the pain.

"I thank God that when my wife prayed I was delivered."

MRS. TUFTS, 789 Seymour street.—"I thank God for the great spiritual blessings which I have received during the past year.

"Since coming into Zion I understand the Word of God as never before.

"I receive great blessings from all the services, and new thoughts are presented which were never brought to my mind before.

"I also thank God for His wonderful healing power.

"He healed me of a very sore back.

"I was perfectly delivered in answer to prayer, and the pain has never returned.

"My little boy has been wonderfully blessed and healed through the prayers of Zion.

He was perfectly delivered, through the prayer of Elder Simmons, from a very sore arm caused from vaccination.

"From a human point of view it looked as though he would lose his arm.

"Had I not accepted this teaching I think he would have lost it.

"I thank God that when I asked Elder Simmons to pray for him I got perfect assurance that God was going to protect and deliver.

"I thank God for the blessings I have received spiritually, and also for blessing my family.

"I am here tonight without any opposition, for which I thank God.

"I thank God for the teaching of Zion, and I desire to be more faithful in the future than ever before.

"I go out in saloon Seventy work and God greatly blesses me.

"By His grace I will go forward."

SHIRL BUZZELLE—"I am glad that I can testify to God's blessings, spiritually, physically and financially.

"We have had a great many marked healings in our family during the past year.

"We have also had a great many blessings through obedience to God and to those who have the rule over us.

"I have found that it pays to obey those who have the rule over us, and that when we confess our sins we get forgiveness.

"I thank God for Zion teaching more and more every day.

"I thank God especially for the last issue of LEAVES OF HEALING, wherein the General Overseer says, 'The man who builds his house on a rock digs deep.'

"I never realized what that meant before.

"It means giving up sin, giving up tobacco, giving up whisky and many other things which I have had to abandon.

"It also means that we have to clean up and pay our debts.

"I thought that I never could work with Zion Restoration Host.

"Now, it is no cross to rap at the doors and say, loud enough to be heard, 'Peace be to this house.'

"I used to say it in a whisper.

"I thank God that we are privileged to visit the homes of its people and distribute the literature, and thus help in the extension of the Kingdom of God.

"There are very few who refuse to take the LEAVES.

"I have learned that when we go into Restoration work we have to crucify self.

"God has blessed us in many ways in our home.

"On the 4th of March last there was a baby born to us without the aid of a doctor.

"The baby before the last died at childbirth, and my wife lingered between life and death for five or six days, under the care of a doctor.

"We did not know how to trust God for healing then.

"Some thought that we were going to have the same trouble this time, but we put ourselves in God's hands and trusted entirely in Him, and He delivered.

"I thank God for Zion."

WILLIAM WARWICK—"I have much for which to praise and thank God.

"I was a hard old sinner for a number of years.

"Now I thank God that He took away from me the appetite for both chewing and smoking tobacco, also the appetite for liquor, and He delivered me from secret societies when I obeyed Him in repentance and obedience.

"I was a Freemason and attended a great many lodges and banquets.

"I thank God that He has delivered me from the desire for those things.

"I also thank Him for the wonderful blessings which I have received spiritually.

"By His help I am going forward.

"Jesus is the Rock on which I stand, a shelter in the time of storm.

"You have only to say that you belong to Zion if you want a fight, for 'all that would live godly in Christ Jesus shall suffer persecution.'

"I intend, by the help of God, to continue to go forward, for it says in the Scripture that the man who takes hold of the plow and looks back is not fit for the Kingdom of Heaven.

"I desire to hold fast to my crown, that no one takes it away."

Elder Simmons—You were a member of the Church of England?

Witness—"Yes."

Elder Simmons—You were sprinkled when a baby?

Witness—"Yes."

Elder Simmons—You were confirmed in your sins?

Witness—"Yes."

Elder Simmons—You stayed in them?

Witness—"Yes."

Elder Simmons—You were a member of the Freemasons and drank wine and whisky, smoked and was a bad fellow in general?

Witness—"Yes."

Elder Simmons—Is that your apron on the wall which you gave up when you gave yourself to God?

Witness—"Yes, when I came into Zion I could hardly walk, now I can run."

ALEX. SPECK, New Westminster, British Columbia.—"I thank God that He gave me strength to be here to add my testimony with those of our brothers and sisters.

"I am very thankful to God that He has lifted me from the depth where I had been sinning against God and against myself.

"I used tobacco for over twenty-five years and God instantly delivered me from the evil habit.

"I have never had the least desire for using it since.

"We had a son born in our home on August 14th without the aid of a doctor.

"I thank God for the many blessings which we have received.

"I feel that I ought to repent for not doing as much as I should have done to extend the Kingdom of God through distributing LEAVES OF HEALING.

"I have made up my mind to do what I can from this time forward.

"I have the LEAVES in my store window in New Westminster and give quite a number of them away."

MRS. W. J. WATERS, 626 Westminster avenue.—"I have so much to thank God for.

"It is impossible for me to tell one-quarter of what God has done for me.

"Nine and a half years ago, in Sydney, Australia, I first heard of Jesus as the Savior and Healer.

"We heard how wonderfully the people had been saved and healed through the teaching of Dr. Dowie.

"My mother was healed of cancer when the doctors had given her only three weeks more to live.

"At the same time my husband was striving to get deliverance from the whisky and tobacco habits.

"He tried in his own strength and failed.

"He did not know God, but was told that if he would repent and put his trust in God, He would help him to overcome these habits.

"I thank God that when he trusted in Him he got the victory.

"I, myself, was in a very delicate state of health.

"I was suffering from diseases too numerous to mention.

"I had scarcely enough strength to walk across a room, but when I put my trust in God, He most wonderfully strengthened me.

"I did not get instantaneous healing, it came gradually.

"God has blessed us with four strong, healthy children since then, all born without the aid of a doctor.

"This last year has been a most wonderful year to us.

"It has been a year of trials and troubles, but, thank God, through Jesus we have had the victory.

"Last spring I was taken very ill, but when we confessed our sins and promised to do right, I thank God that through the prayer of Elder Simmons I was wonderfully raised up.

"Three months ago I was taken very ill again.

"I sinned against my body by overwork.

"When Mrs. Simmons came to see me I was suffering great pain.

"When she laid hands on me and prayed, in about three hours the pain was gone.

"I thank God also for healing our little girl.

"Some five weeks ago she fell down-stairs and dislocated her arm at the elbow.

"It was the first experience which we had had of that kind, and we hardly knew what to do.

"Elder Simmons came and prayed with her, but there seemed to be no results, and we decided to wire to the General Overseer.

"In about an hour, the arm was in place.

"It is all right now, only a little bruised.

"I thank God that I have a husband who is in Zion.

"I intend to do all I can for the Extension of the Kingdom of God."

Wichita, Kansas.

Zion Tabernacle, 213 South Water street.

Elder-in-charge, Rev. David A. Reed, 234 South Water street.

Services, Sunday 3 and 7:30 p. m.; Tuesday, 3 and 7.30 p. m; Friday, 7:30 p. m.

As the work of the Christian Catholic Church in Zion is to bring all men into

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MISSION OF ELIJAH THE RESTORER

and Zion Restoration Host in New York

By ELDER A. F. LEE, Recorder of Zion Restoration Host

THE great interest awakened by the announcement of the Mission of Elijah the Restorer and Zion Restoration Host in New York City, is manifesting itself on all sides.



REV. JOHN ALEX. DOWIE.

Large numbers of letters have already been received from members of Zion Restoration Host throughout the country expressing their desire to accompany the General Overseer and the Host on the Special Excursion Trains from Zion City on October 14th. One letter from Spokane, Washington, reads as follows:

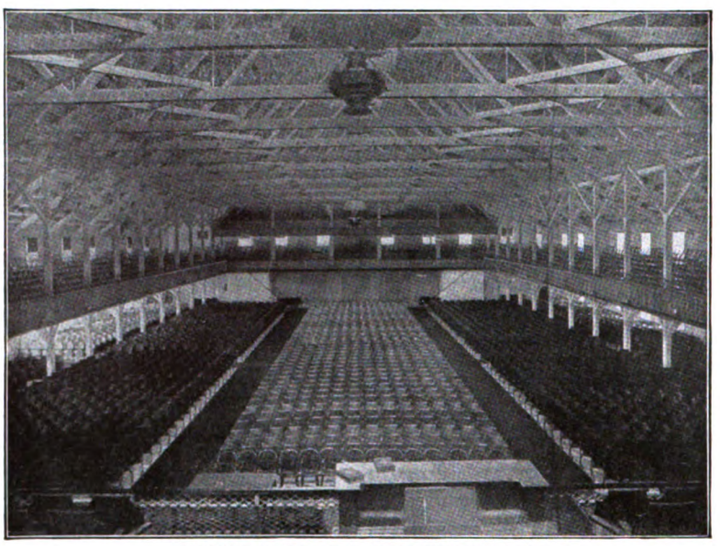
"I very much desire to go to New York with the Restoration Host.

"We are praying that God will send us a buyer for our home here, so that we may locate in Zion City early in the summer.

"If we do this, we shall certainly, God willing, go with the Host to New York."

Another letter from San Francisco reads as follows:

"I desire to know if I may join the Host in the New York excursion, as I am at present a member of the Restoration Host and am now working under Elder Taylor in San Francisco."



INTERIOR OF SHILOH TABERNACLE.

Another letter from a point in Illinois says. "I want to join the Host next October for New York, if you will allow me to do so. As I will have to be very saving, I would like to know as soon as possible, so as to make preparations."

Another writes from Milwaukee, saying:

"Is there room for me in the Restoration Host going to New York next October? Kindly answer at once."



SHILOH HOUSE, PRESENT RESIDENCE OF GENERAL OVERSEER AND FAMILY.

Deacon Wright, of Detroit, in a recent letter, says: "There are two here who want very much to go to New York next October, one has sold and given the LEAVES away, etc. for seven years, and the other for six years past. This month has been a great month in our work, seven saved and two healed through the faithfulness of Zion Restoration Host in Detroit."



OVERSEER JANE DOWIE.

Another writes from Gaylord, Michigan, saying: "The General Overseer requests all Zion Restoration Host who desire to join the excursion to New York in October next to communicate with Elder Lee.

"I would very much like to join the Excursion, and will, God helping me, spend my whole time and talents in the service for which I am called.

"Please send me card for application."

And still another reads as follows:

"Noticing in LEAVES OF HEALING that all Zion Restoration Host that intend to go to New York next fall are to fill out cards which are to be obtained from you, I write you for a card, as I intend, the Lord willing, to go with the Host.

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"I will set apart the money now, and expect to be in Zion City this year, and, if convenient, would like to take the training given the Restoration Host this summer."

We also give herewith a very lengthy and very interesting article which appeared recently in the *New York Herald*, introducing the signed statement of over seventeen hundred words of the General Overseer.

On the whole, it is a very favorable article.

There are many errors in it, as readers of LEAVES OF HEALING will immediately recognize, and it is quite a little overdrawn in some particulars. But we quote without correction simply to show the fair spirit of the very influential paper in which it appears. It is gratifying to note that the attitude of the Press throughout the East, thus far, has been very courteous. The accompanying cuts are given as they appeared in the New York *Herald*.

WITH HIS "RESTORATION HOST" QUARTERED IN LUXURIOUS PULLMAN CARS

DOWIE WILL LEAD SPECTACULAR RELIGIOUS INVASION OF NEW YORK

PLANS OF ZIONIST LEADER FOR CAMPAIGN HERE ARE CHARACTERISTIC AND DARING IN THE EXTREME.

He Is Preparing Charts of the City.

Will Subdivide Gotham Into Districts for Missionary Work.

House to House Visits.

Under the Direction of "Leaders of Seventies," Workers Will Distribute Tracts.

[Special Dispatch to the Herald.]

CHICAGO, ILLINOIS, Saturday.—John Alexander Dowie thinks in big figures. He is the Morgan of religion. The idea of "millions" is as concrete in his mind as units in that of the ordinary mind. View his creed as one may, smile at his pretensions, it remains that he is a most remarkable man. When he says he is going to conquer New York and bring the second city of the world under the dominion of the Christian Catholic Church in Zion, alias himself, he takes himself seriously.

The conquest of Gotham is a little thing compared with what Dowie has planned as an ultimate aim. It is considered only a step toward world dominion. That is his dream. He has preached it from his pulpit. He has proclaimed it in his papers. He has voiced it in his prayers.

Less than two years ago Dowie said he would found and build up a great city on the shore of Lake Michigan. It should be his capital until a grander and a greater should arise on the site of the old Jerusalem. This latter work was to be realized after the nations of the earth had acknowledged him as their deliverer.

HOW ZION CITY WAS BUILT.

Outsiders who heard his boast about Zion City scoffed. Even some of his closest confidants were skeptical, but that did not bother Dowie. He set about getting title to a site. He purchased a strip of land here and another there, until the former residents of the place awoke one day and discovered he had come into possession of 6,500 acres of land. Moreover, he had provided the money with which to pay for it. But this is an old story. The one thing always new about Zion City is its marvelous growth.

Something more than a year ago there were four hundred inhabitants in the town. Last April, when the story of the development of the place was told through the columns of the Sunday *Herald*, between four thousand and five thousand faithful Dowieites had settled in Zion City homes. The other day Elijah the Restorer announced from his pulpit and published in his paper that the population has grown to nearly ten thousand. Those who doubt his word have only to visit the place to convince themselves that Dowie is not a mere juggler with figures.

So great has become his flock that it is necessary to rebuild the present tabernacle into a larger structure, with accommodations for sixteen thousand worshipers. That work is to be undertaken the coming spring. Illustrating still further the largeness of his plans, Dowie reiterates that this new tabernacle is to be only a temporary affair, the forerunner of a magnificent marble temple which is some day to be reared as the crowning glory of the whole city.

All this is to show that the man who is to send his saving host to New York is capable of big things. His followers have banished their skepticism.

PILGRIMAGE TO BE PICTURESQUE.

This pilgrimage promises to to be the most picturesque affair of its kind since the days of Coxey and his army. It is to be an invasion of peace and good will, but dramatic features will mark it from beginning to end.

According to present expectations there will be five special trains of a dozen or more cars each. The start is to be made from Zion City station and no stop will be made in Chicago. This arrangement means that all the faithful in this part of the country who expect to make the trip must gather at Dowie's capital on the lake shore. Such a plan will insure the pilgrimage a certain prestige before it starts. The scene is expected to be the most interesting in the brief history of the town.

The trunk line over which the run is to be made will have the full complement of cars waiting at Zion City on side tracks. Many of these cars will be Pullmans, with all the comforts of the up-to-date service. Others will be tourist cars and the remainder day cars. From the engines will fly the pennants of the Christian Catholic Church. On the side of each car will be tacked a long banner bearing the words "The Restoration Host—On to New York."

Dowie says he has been offered a fifty thousand dollar private car for himself and Mrs. Dowie, but he has stated that he will probably use his own car for the trip. Anyhow, he will ride in state befitting the absolute ruler of Zion's domain.

The Zion band is already practicing faithfully for the pilgrimage. The regular staff of instrumental musicians will be augmented for the occasion. The musical director of Zion City has called for volunteers for this organization from among the residents of the capital. It is not unlikely that a band of fifty, or even a hundred, thoroughly rehearsed and drilled in the battle songs of the church, will make music en route and herald the arrival of the Host in New York.

GREAT CHOIR A FEATURE.

Overshadowing the band in numerical strength will be the surpliced choir of six hundred, which makes music at the Tabernacle meetings. This is the famous band of vocalists that has attracted thousands of outsiders to Dowie's big meetings at the Auditorium. In Madison Square Garden it will intone hymns and exultant choruses with the fervor of men and women moved by religious zeal. Choir and band will take part in the two mile street parade which is contemplated as a feature of the invasion.

Dowie will be at the head of the marching column, probably accompanied by Mrs. Dowie, a woman of refinement, culture and deep learning. The deacons and other leading officials of the church will have conspicuous places. The main body of the marchers will be constituted of the rank and file of communicants, who will attest their faith in song as they move along. Present plans contemplate a line of march at least two miles long.

The three big Sunday meetings at Madison Square Garden, of course, will be the main features of the religious work in New York. These meetings will follow the lines of those held in Zion City Tabernacle. Dowie will lead, the surpliced choir will sing, the orchestra will play, and the audience will roll out in mighty chorus the refrains of the hymns.

While these Sunday meetings will be the grand rallying points, it is expected and planned that the most effective work for the regeneration of New York and the upbuilding of the Christian Catholic Church in Zion shall be done at the street meetings. "Leaders of Seventies" and "Captains of Tens" will have charge of these meetings. It is the purpose to have services on nearly two thousand street corners during the investment of the city.

CITY WILL BE MAPPED.

Dowie and his lieutenants are not going into this feature of the work blindly. Great maps of New York are being printed for exhibition and instruction here. Detailed study will be made of the topography of the city, so that the leaders may be thoroughly familiar with the ground beforehand. With the aid of the maps the city will be subdivided into districts, and each Band of Seventy will have its own field to look after. Means of communication also will be closely scrutinized, so that the hosts may reach their respective districts with the greatest possible economy of time and not find themselves overlapping each other's territory.

Similar care will be taken that there shall be no confusion when the thousands of invaders reach the city. Military tactics will be followed in handling the army of marchers. Drills will be undertaken from time to time at Zion City the coming summer, and by the middle of October, when the invasion begins, the rank and file will know well what is expected of them.

It is understood the entire city is to be subdivided into sections of twelve blocks, with each single block in charge of a man to be designated therefor. A thorough house-to-house canvass will then be made, the Zionite ringing the bell, giving the accepted salutation, "Peace be to this house" and leaving tracts setting forth the belief of the Church and the testimony of members who claim to have been healed themselves or to have had relatives or friends recovered from sickness by the grace of Dowie's prayers. No attempt will be made to go into the houses or apartments unless a welcome is extended by the inmates thereof. If the caller should be greeted with imprecations he will make no other answer than the "Peace be with you," which is the "How do you do?" invariably said by the faithful in Zion City and elsewhere. The self-control of the Zionite will be found to be his strongest weapon of defense. He will not be provoked to any outward expression of anger, no matter to what test his patience may be put.

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NOTES FROM ZION'S HARVEST FIELD

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

Vancouver, British Columbia.

Zion Tabernacle, 144 Hastings street, West.

Elder-in-charge, Rev. R. M. Simmons, Grove Crescent, Vancouver.

Services—Sunday, 10 a. m., 2:30 and 7:30 p. m.; Tuesday 8 p. m.; Saturday 8 p. m.

CONSECRATION in Zion is a very practical thing.

It means not only that we sing in the words of the old hymn "Consecrate me now to Thy service, Lord, by the power of grace divine," but it means, better than all, that we live what we sing.

Consecration is the giving of one's self, one's time, one's talent, indeed all, to God.

We take pleasure in printing the following report of the All-Night with God in Vancouver.

We desire to call special attention to the practical consecration which was made at that service.

The result was that 100 new subscriptions to LEAVES OF HEALING were obtained.

When our readers sing the hymn mentioned above let them remember this practical consecration in Vancouver and prove their sincerity by increasing the subscription list to LEAVES OF HEALING.

MY DEAR ELDER:—Zion in Vancouver, British Columbia, began their fourth All-Night with God, with an informal reception in Zion Tabernacle from 9 o'clock to 10 o'clock, p. m., followed by a prayer and praise service from 10 o'clock to 10:30.

We then delivered a discourse on "God's Balances."

The public audience was dismissed at 11:45 p. m. and only Christians invited to remain.

The communion service was then begun.

Midnight found all on their knees before God, while the choir led in singing that grand hymn so dear to the General Overseer and all Zion, "Pray, Brethren, Pray."

The communion service was then resumed.

When all had been refreshed by this glorious service, a practical consecration service was held which resulted in increasing our weekly supply of LEAVES OF HEALING for Zion Restoration work from 300 to 400 copies.

At 1 o'clock we adjourned for refreshments, which were served in the Tabernacle.

At 2 o'clock a. m. of the new year, services were resumed and continued with increasing interest until nearly 7 o'clock, when the Benediction was pronounced.

All were agreed that this, the last and best attended of all the All-Night meetings yet held in Vancouver, was by far the best.

An incident of the meeting worthy of note was the healing of defective eyesight.

Alexander Speck, a member of the Christian Catholic Church in Zion, asked for prayer for his eyes, stating that he had what the doctors called astigmatism, and was compelled to wear special glasses.

When he reached home the next morning he found that his glasses no longer suited his eyes.

He took them off, and to his great joy, found that Zion's God had heard and healed.

It was learned afterward that a number of other healings took place at the same time.

Last Lord's Day between twenty and twenty-five Restorationists took an early car for New Westminster, twelve miles from Vancouver.

They visited nearly the entire city, distributing about 500 copies of LEAVES OF HEALING, and more than 1,000 Messages, and invited the people to a public service to be held in the Assembly Hall in the afternoon.

We joined the Host at 2 o'clock and went with them to the hall, where we were greeted by a good audience, who listened for two hours to the Gospel of Divine Healing, presented from the Scriptures and witnessed to by living witnesses who had been healed.

We all returned to Vancouver in time for the evening service, rejoicing as the Seventies of old.

We learn that we so stirred the city that one of the apostate preachers is going to deliver a lecture next Lord's Day evening on "The Lord Jesus, the Prophet Elijah and John the Baptist versus John Alexander Dowie, the self-asserted Elijah and Restorer."

The same man has, for two seasons past, disturbed our open-air meetings held in New Westminster during the Provincial Fair.

We have sent him the latest copy of the LEAVES, and also written him a courteous letter, warning him of his folly and asking him to consider Acts 5:34-39 and 2 Kings 14:9, 10.

We enter the New Year with deeper consecration, greater love to God, clearer conception of Zion's great work, and full purpose of heart to be true to our consecration, as expressed in Zion's consecration song, "I'll go where you want me to go, dear Lord," etc.

Praying God's continued blessing upon all of Zion, I remain,

Faithfully yours in Jesus, R. M. SIMMONS.

The following testimonies were given at the above meeting:

REV. R. M. SIMMONS, Grove Crescent.—"I desire to record my gratitude to God, this morning, for His keeping power during the last year; for the many blessings we have received in our home; for the joy I have of being an Elder in the Christian Catholic Church in Zion; for the joy of having a wife who is in full sympathy with the work in all its branches; for the joy we had of attending the Feast of Tabernacles in Zion City last summer and for the joy of being able to witness the baptism of our two eldest boys, and their acceptance as members in the Christian Catholic Church in Zion.

"I also thank God for wonderful deliverance from a very severe attack of rheumatism.

"Perhaps every day, for many weeks, even extending into months, I would feel the effects more or less, until at last it developed into an acute attack, and my left arm and shoulder became helpless.

"I suffered most excruciating pain.

"However, in the midst of one of the heaviest rain storms we have had in this country, God gave me complete deliverance.

"I am grateful to God for the wonderful spiritual blessings I have received since that time; for being able to see the mission of Zion, and the mission of Zion's General Overseer, Elijah the Restorer, as never before.

"I never saw it with such clearness, force and power as now.

"I feel that I enter upon this new year in a better position spiritually and physically than ever before.

"I look forward in joyous expectation to great victories during the year.

"The year just closed has been a year of many trials.

"Nevertheless with it all there has been great joy, and I rejoice in God.

"I rejoice in the organization of Zion Restoration Host, and the hope I have of future work in Vancouver and throughout the world.

"I ask that all Zion in Vancouver join with me in an active, progressive, forward movement to put Zion Literature not once nor twice, but repeatedly into every home in this city, and continue to work until we see scores of people brought into the Kingdom of God."

GEORGE MCLEAN, 1935 Seventh avenue, Fairview.—"I thank God for what He has done for me.

"I was suffering from stomach trouble when a copy of LEAVES OF HEALING was handed to me.

"I took it home and read it.

"At first I thought it was not truthful.

"However I kept on reading, and God wonderfully blessed me.

"I had read the Bible a little.

"Now I took my Bible and LEAVES OF HEALING and read them together, and, thank God, He opened my eyes and I am well and happy today."

MISS GERTRUDE ELWIN, 567 Barnard street—"I desire to add my testimony to God's wonderful mercy.

"I thank Him for the light I have received from the teachings of Zion, and for His many blessings.

"I thank Him for three wonderful deliverances from illness during the past year.

"On April 3d, I was delivered from a very severe attack of pain in my left side.

"I suffered for three days, and it seemed that I could not get the victory.

"I thank God that in answer to the General Overseer's prayer, the victory came and I was perfectly delivered.

"Again on May 24th, I was delivered from a severe attack of tonsilitis, in answer to the prayer of our beloved Elder.

"Also, on December 19th, I was delivered from an attack of pain in my right side.

"These blessings have not come because of my worthiness, but all through the mercy of God.

"I thank God that His way grows brighter all the time.

"I desire to serve Him better in the future than I have in the past."

WILLIAM ATKINSON, 613 Cambie street.—"I thank God this morning for His goodness and mercy to me.

"The past year has been the best year of my life, spiritually and physically as well as financially.

"I have learned to obey God fully in tithing, and He has greatly blessed me.

"I thank God for the very remarkable healings we have had in our family.

"My wife was healed on two occasions of very severe attacks of illness.

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"I also thank God for healing our baby.

"She caught a very severe cold.

"We prayed for her but did not get an immediate victory on account of opposition in our home.

"I thank God that when we made wrongs right He immediately delivered her.

"I met with a very severe accident last summer.

"I was knocked down and almost fainted.

"People near by rushed to my assistance, but I prayed and was enabled to go to work and worked all afternoon.

"When I returned home at night my leg was badly swollen, and in the morning I almost fainted because of the pain.

"I thank God that when my wife prayed I was delivered."

MRS. TUFTS, 789 Seymour street.—"I thank God for the great spiritual blessings which I have received during the past year.

"Since coming into Zion I understand the Word of God as never before.

"I receive great blessings from all the services, and new thoughts are presented which were never brought to my mind before.

"I also thank God for His wonderful healing power.

"He healed me of a very sore back.

"I was perfectly delivered in answer to prayer, and the pain has never returned.

"My little boy has been wonderfully blessed and healed through the prayers of Zion.

He was perfectly delivered, through the prayer of Elder Simmons, from a very sore arm caused from vaccination.

"From a human point of view it looked as though he would lose his arm.

"Had I not accepted this teaching I think he would have lost it.

"I thank God that when I asked Elder Simmons to pray for him I got perfect assurance that God was going to protect and deliver.

"I thank God for the blessings I have received spiritually, and also for blessing my family.

"I am here tonight without any opposition, for which I thank God.

"I thank God for the teaching of Zion, and I desire to be more faithful in the future than ever before.

"I go out in saloon Seventy work and God greatly blesses me.

"By His grace I will go forward."

SHIRL BUZZELLE—"I am glad that I can testify to God's blessings, spiritually, physically and financially.

"We have had a great many marked healings in our family during the past year.

"We have also had a great many blessings through obedience to God and to those who have the rule over us.

"I have found that it pays to obey those who have the rule over us, and that when we confess our sins we get forgiveness.

"I thank God for Zion teaching more and more every day.

"I thank God especially for the last issue of LEAVES OF HEALING, wherein the General Overseer says, 'The man who builds his house on a rock digs deep.'

"I never realized what that meant before.

"It means giving up sin, giving up tobacco, giving up whisky and many other things which I have had to abandon.

"It also means that we have to clean up and pay our debts.

"I thought that I never could work with Zion Restoration Host.

"Now, it is no cross to rap at the doors and say, loud enough to be heard, 'Peace be to this house.'

"I used to say it in a whisper.

"I thank God that we are privileged to visit the homes of its people and distribute the literature, and thus help in the extension of the Kingdom of God.

"There are very few who refuse to take the LEAVES.

"I have learned that when we go into Restoration work we have to crucify self.

"God has blessed us in many ways in our home.

"On the 4th of March last there was a baby born to us without the aid of a doctor.

"The baby before the last died at childbirth, and my wife lingered between life and death for five or six days, under the care of a doctor.

"We did not know how to trust God for healing then.

"Some thought that we were going to have the same trouble this time, but we put ourselves in God's hands and trusted entirely in Him, and He delivered.

"I thank God for Zion."

WILLIAM WARWICK—"I have much for which to praise and thank God.

"I was a hard old sinner for a number of years.

"Now I thank God that He took away from me the appetite for both chewing and smoking tobacco, also the appetite for liquor, and He delivered me from secret societies when I obeyed Him in repentance and obedience.

"I was a Freemason and attended a great many lodges and banquets.

"I thank God that He has delivered me from the desire for those things.

"I also thank Him for the wonderful blessings which I have received spiritually.

"By His help I am going forward.

"Jesus is the Rock on which I stand, a shelter in the time of storm.

"You have only to say that you belong to Zion if you want a fight, for 'all that would live godly in Christ Jesus shall suffer persecution.'

"I intend, by the help of God, to continue to go forward, for it says in the Scripture that the man who takes hold of the plow and looks back is not fit for the Kingdom of Heaven.

"I desire to hold fast to my crown, that no one takes it away."

Elder Simmons—You were a member of the Church of England?

Witness—"Yes."

Elder Simmons—You were sprinkled when a baby?

Witness—"Yes."

Elder Simmons—You were confirmed in your sins?

Witness—"Yes."

Elder Simmons—You stayed in them?

Witness—"Yes."

Elder Simmons—You were a member of the Freemasons and drank wine and whisky, smoked and was a bad fellow in general?

Witness—"Yes."

Elder Simmons—Is that your apron on the wall which you gave up when you gave yourself to God?

Witness—"Yes, when I came into Zion I could hardly walk, now I can run."

ALEX. SPECK, New Westminster, British Columbia.—"I thank God that He gave me strength to be here to add my testimony with those of our brothers and sisters.

"I am very thankful to God that He has lifted me from the depth where I had been sinning against God and against myself.

"I used tobacco for over twenty-five years and God instantly delivered me from the evil habit.

"I have never had the least desire for using it since.

"We had a son born in our home on August 14th without the aid of a doctor.

"I thank God for the many blessings which we have received.

"I feel that I ought to repent for not doing as much as I should have done to extend the Kingdom of God through distributing LEAVES OF HEALING.

"I have made up my mind to do what I can from this time forward.

"I have the LEAVES in my store window in New Westminster and give quite a number of them away."

MRS. W. J. WATERS, 626 Westminster avenue.—"I have so much to thank God for.

"It is impossible for me to tell one-quarter of what God has done for me.

"Nine and a half years ago, in Sydney, Australia, I first heard of Jesus as the Savior and Healer.

"We heard how wonderfully the people had been saved and healed through the teaching of Dr. Dowie.

"My mother was healed of cancer when the doctors had given her only three weeks more to live.

"At the same time my husband was striving to get deliverance from the whisky and tobacco habits.

"He tried in his own strength and failed.

"He did not know God, but was told that if he would repent and put his trust in God, He would help him to overcome these habits.

"I thank God that when he trusted in Him he got the victory.

"I, myself, was in a very delicate state of health.

"I was suffering from diseases too numerous to mention.

"I had scarcely enough strength to walk across a room, but when I put my trust in God, He most wonderfully strengthened me.

"I did not get instantaneous healing, it came gradually.

"God has blessed us with four strong, healthy children since then, all born without the aid of a doctor.

"This last year has been a most wonderful year to us.

"It has been a year of trials and troubles, but, thank God, through Jesus we have had the victory.

"Last spring I was taken very ill, but when we confessed our sins and promised to do right, I thank God that through the prayer of Elder Simmons I was wonderfully raised up.

"Three months ago I was taken very ill again.

"I sinned against my body by overwork.

"When Mrs. Simmons came to see me I was suffering great pain.

"When she laid hands on me and prayed, in about three hours the pain was gone.

"I thank God also for healing our little girl.

"Some five weeks ago she fell down-stairs and dislocated her arm at the elbow.

"It was the first experience which we had had of that kind, and we hardly knew what to do.

"Elder Simmons came and prayed with her, but there seemed to be no results, and we decided to wire to the General Overseer.

"In about an hour, the arm was in place.

"It is all right now, only a little bruised.

"I thank God that I have a husband who is in Zion.

"I intend to do all I can for the Extension of the Kingdom of God."

Wichita, Kansas.

Zion Tabernacle, 213 South Water street.

Elder-in-charge, Rev. David A. Reed, 234 South Water street.

Services, Sunday 3 and 7:30 p. m.; Tuesday, 3 and 7.30 p. m; Friday, 7:30 p. m.

As the work of the Christian Catholic Church in Zion is to bring all men into

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harmony with God and thus bring them into the Kingdom of God, the work must prosper among all classes of people.

We rejoice in the fact that the rich and the poor, the intelligent and the ignorant, the high and the low are being brought back to God through the faithful preaching of the gospel truths of Zion.

We rejoice in the blessings which God is giving to the faithful labors of Elder and Evangelist Reed.

We have received the following from them:

DEAR ELDER:—We are glad to report to you some of the blessings which attend the work of Zion in this place.

Our All-Night meeting was well attended and greatly blessed of God.

God is giving great blessing to those who are doing Zion Restoration work in salvation, healing and cleansing of the people.

Two Restorationists found a sick man on South Washington street; they taught him the way of repentance and faith, and then prayed.

The next week he was out at work and left for them two subscriptions for LEAVES OF HEALING.

Some who were very angry before they received the Messages are now receiving LEAVES OF HEALING every week.

Every afternoon we go from house to house with the Message of Peace, often leaving a sample copy of LEAVES.

One old gentleman past ninety-six years of age, since reading Zion Literature, has been delivered from tobacco after using it since he was twenty-five years old.

He was a member of the Methodist Episcopal church all that time.

Another man past seventy years, a Methodist since he was a young man, never heard a sermon on Divine Healing until he heard it taught in a Zion street-meeting.

After reading a copy of the LEAVES, he came to get the book on Methodist Apostasy.

Since reading that he has taken off his Masonic badge, attends Zion meetings and God is healing his body.

He says that he loves the General Overseer for his courage.

A man who has been reading Zion Literature for over a year, but continued eating swine's flesh, was taken very sick with erysipelas.

He sent for a doctor, who told him that it was caused from eating swine's flesh.

He was taken to the Roman Catholic hospital, but continued to grow worse.

He was brought home.

He turned to God and put away medicine.

We brought him to our home and kept him for two days.

He promised that he would confess his faults and is now well and at work.

The Full Gospel in Zion proves to be a savior of life unto life or death unto death.

A young man who had heard the General Overseer in Zion Tabernacle, Chicago, and was out of work, came to our home and wanted us to find him work.

We taught him that if he would repent of his sins, turn to God and put away tobacco, he would soon find work.

He came back in a few days and told us that he had given himself to God, had been delivered from tobacco and had found work.

A saloonkeeper's little daughter has attended the junior meeting three times.

She tells her parents that she will never eat any more pig.

She is only eight years old, and says that she loves to hear us preach this Gospel.

We have captured from the Devil and hung on the walls of the Tabernacle since September, 1902, two revolvers, three pipes, one bottle of beer, over twenty boxes of pills and nearly fifty bottles of drugs.

We know of no one who has read Zion's protest against swine's flesh who has not given up the use of swine.

The following are some of the testimonies given during last December:

ORAL BROWN, 415 South Water street, Wichita. "I have attended the apostate churches for five years, was converted and joined the Evangelical church.

"All the time I had a bad habit of which I could not rid myself.

"I had no one to help me.

"My father and mother died when I was a small boy.

"Since I have heard Zion teaching on the Full Gospel and learning how to pray, I have been delivered from that habit.

"I first heard Elder and Evangelist Reed when they were teaching in a street-meeting.

"I became convinced in a meeting in the Tabernacle that I should not work in the packing-house and handle pork.

"Evangelist Reed prayed that I might find work elsewhere.

"The next day I found other work.

"My hands were very sore and swollen from husking corn.

"After Elder Reed prayed for them they were not sore any more.

"I have been healed through prayer of a bruised foot.

"At the All-Night meeting, when I prayed Zion's Prayer of Consecration, I was healed of a hard pain in my head.

"I thank God for the teaching I have received through Zion."

A young man in the Salvation Army had heard Zion teaching, but was persuaded to turn away from it.

He was taken sick and could not get prayer answered.

He went back to medicine.

Prayer was offered for him in Zion, that he would repent and put away medicine.

The next week he came to our home and confessed his sin, gave up his medicine, and promised to obey God.

We prayed the Prayer of Faith and God healed him.

He told us that he had not been well a day since he turned away from Zion.

When people go to the Devil they get the Devil's pay.

MRS. BARRETT, Oak street, Wichita.—"I was a sinner when Zion found me, sick and needy.

"I repented, and Evangelist Reed prayed for me.

"I did fourteen washings the next week, and did not feel tired.

"I had no fire, and I took cold, and the asthma came back.

"I could scarcely breathe.

"I called on Evangelist Reed to pray, and I was helped immediately.

"I walked over twenty blocks the same night.

"I am so thankful for the Light which has come to me through Zion teaching."

One who attends the Salvation Army meetings testified as follows:—"I have felt such a desire in my heart to partake of the Lord's Supper, and we do not have this blessing in the Salvation Army.

"This was the Last Supper of the Christ with His disciples, and He told them as often as they did this to remember His death till He come.

"The Lord knew what I desired, for I did not know that they were going to have Communion here today, and I am thankful I am here."

MRS. CHAMBERS, 516 South Main street, Wichita.—"I came to Elder Reed's home one night, at their request.

"I was without home and had but few friends.

"My body was diseased, and the doctors told me that I would never be healed until I was operated on.

"I had a large lump on my eye.

"I promised Elder and Evangelist Reed that I would obey them.

"They took me in and taught me repentance.

"I confessed my sins, and God forgave me.

"I then wrote to the General Overseer to pray for me.

"Now the lump on my eye has entirely gone.

"Now I am married and have a home.

"I thank God for leading me to Zion people.

"I thank Elder and Evangelist Reed and their children for all that they have done.

"Mrs. Reed has been like a mother to me."

NELLIE DOMME, West Side, Wichita.—"I was a captain of the Salvation Army for six years.

"One time my people wrote me a letter and enclosed a stamp.

"I bought something to eat with it.

"I often went hungry.

"I did not always have the assurance that I was saved, yet I worked to have others saved.

"I fell away into sin and lost my health.

"Since I have come to Zion I have found the Gospel which takes in the body as well as the spirit.

"I cannot get along without meeting with Zion people.

"It strengthens me for the battles of the week.

"I was all broken down in my body when I came to Elder Reed's home for help.

"Since obeying Zion teaching as far as I have light, God has healed me.

"My little girl was very sick.

"Her temperature was 104½.

"When I repented and confessed my sin, God healed her.

"May God bless this teaching to others as He has to me."

ALBERTA R. REED, 234 South Water street, Wichita.—"I praise the Lord for healing me of diphtheria when we were living in Chicago.

"I stayed from school only two weeks.

"Since then we came to Kansas.

"When we returned from the Feast of Tabernacles in 1901, the Devil gave me a hard cold and I couldn't get the victory.

"I coughed and raised phlegm for about two months, getting weaker all the time.

"The Devil said: 'You have consumption.'

"We wouldn't listen to him.

"We knew the Lord would heal any disease if we trusted him.

"I was so weak that I could hardly walk and I could eat but little food.

"Papa was away and we couldn't find out why we didn't get the victory, only I was cross.

"I wrote to Overseer Jane Dowie.

"She wrote me such a sweet letter.

"It made me cry.

"I wanted so much to be good, and I knew God would keep me when she prayed, and He did.

"She prayed at 11 o'clock on Lord's Day, and God kept me good; but I had to resist the Devil all the time, and praise the Lord.

"When the Devil wanted me to cough, I would say I wouldn't do it, and I would say, 'Praise the Lord.'

"The Devil left me and I was well.

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"The Lord keeps me so that I have not lost one day at school."

WILLIE REED, 234 South Water street.—"I thank the Lord for keeping me from being killed.

"I was riding horseback and my saddle broke.

"I fell under the horse and I asked God not to let him step on me.

"I got loose.

"I was all bruised up and had a chill.

"My leg was hurt badly and I was lame.

"God saved my life and made me well, and keeps me well.

"I have never tasted any medicine in my life and am never going to.

"I like to sell LEAVES OF HEALING every Saturday from house to house.

"I am all for God and Zion, even if I am a little boy."

Danville, Kentucky.

Deacon-in-charge, William B. Holmes, 247 Maple avenue.

It was with pleasure that we read the following report from Deacon Holmes.

We are glad that Zion is getting a foothold in Kentucky, the state which has been so cursed, and has been such a terrible curse to the whole world, because of the manufacture of Liquid Fire and Distilled Damnation.

We read with pleasure the following statement, that Danville has had "no licensed saloons for more than twenty-five years."

We call attention to the fact that Zion City has *no* saloons, either licensed or otherwise, and not only this, but there is no liquor allowed within the city.

We have no drunkards, no people who defile themselves with tobacco or unclean foods, no theaters, no gambling places, no brothels and no secret society lodges.

When the gospel of the Kingdom of God as taught in Zion is believed and obeyed in Kentucky the entire state will not only be freed from the liquor curse, but from all the above-mentioned sins which are defiling humanity and undermining the principles of good government.

May God hasten the day!

MY DEAR ELDER:—As requested I send you a report from Zion in Danville, Kentucky.

Zion literature has been circulated in Danville since the first of 1898.

However, the fruit from the seed-sowing has not been large, and yet to the praise of God we can report that twenty-seven names have been enrolled on our list as members of the Christian Catholic Church in Zion.

We have had some wonderful healings and God has blessed us in many ways.

Most of our number can gladly report blessings received through giving tithes and offerings.

George West, now of Zion City, was at home a month including Christmas holidays, and helped us much.

He gave us faithful teaching of the Word of God, and most inspiring reports of the wonderful condition of things in Zion City.

He went to Stanford, ten miles away and held three services, and also to Maywood, four miles farther, and held one service.

We have services regularly, Lord's Day morning at 10 o'clock and in the afternoon and on Thursday night.

Danville is about the prettiest place in the state.

It has a great deal of wealth and is proud of its morality.

It has had no licensed saloons for more than twenty-five years.

It is a college town, full of churches and most every one attends.

We find it one of the hardest of fields for reaping a harvest for God, and yet one of the most inspiring, for it is surely a city set on a hill.

When the Christian Catholic Church in Zion gets its own building here and gets strong enough to have an Elder, its light will shine forth far and wide.

May God hasten the day.

Will not all Zion pray for us that we may be faithful, watching, waiting and working "Till He come?"

Yours in the Christ, W. B. HOLMES.

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.

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
February 22, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Seventh Anniversary
of the Christian Catholic Church in Zion

Subject:
God's Work in Zion for Seven Years.

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $110 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, ILLINOIS

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"What Is that In Thine Hand?"

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thine hand?"

God has laid a solemn responsibility upon His people in Zion in these Latter Days—these Times of the Restoration of All Things.

"And to whomsoever much is given, of him shall much be required."

God has given His people untold blessings in Zion.

He has given them the truth of the Everlasting Gospel, the Messages of Elijah the Restorer.

He will require much at their hands.

They must do their part to warn the wicked of the Great and Terrible Day of the Lord, or the blood of those who might have been saved will be upon their heads.

To those who would excuse themselves, saying that none will harken, God says, "WHAT IS THAT IN THINE HAND?"

God has placed LEAVES OF HEALING in the hands of His people in these times.

He is making it a mightier instrument in warning the erring and sinful and turning them to Him, than those who send it forth will ever know.

Let them use what He has placed in their hands and leave the results with Him.

Pray, work, and plan to increase the circulation of LEAVES OF HEALING, so that the Watchword of Zion Printing and Publishing House for 1903 may be attained.

The Watchword of Zion Printing and Publishing House for 1903 is ONE HUNDRED THOUSAND Yearly Subscribers to "Leaves of Healing"

EVERY one of the following persons received the wonderful blessings described, through reading LEAVES OF HEALING. Their stories can be found in the Volume and Number of LEAVES OF HEALING indicated. This is but a very small part of the list, which would fill every page of this paper many times.

Oberholtzer, Samuel—
Instantly healed of Morphine Habit, Cramps, Spasms and Pneumonia. Volume VII, Number 15.

Leonard, Elder Isaac—
Healed of Cancer, instantly healed of Complication of Diseases and Sciatica. Volume X, Number 1.

Leonard, Mrs. Charlotte—
Healed of Malarial Fever and Grip. Volume X, Number 1.

Thompson, Mrs. B. C.
Healed of Female Trouble, Spinal Trouble, Paralyzed Bowels and Stomach Trouble. Volume X, Number 2.

Barney, Mrs. Emeline O.—
Healed of Catarrh of Head, Throat and Lungs, Rheumatism and Constipation. Volume X, Number 4.

Thompson, B. C.—
Healed of Brain Fever and Nervous Troubles. Volume X, Number 2.

Disbrow, Wm. H.—
Healed of Weak Stomach, Ulcerated Tooth, instantly healed of Abscess and Grip. Volume X, Number 5.

Disbrow, Mrs. Eva O.—
Instantly healed of Kidney Disease, Uric Blood Poisoning, Heart Trouble, Rheumatism and Dropsy. Volume X, Number 5.

Wheeler, Mrs. Eliza—
Healed of Liver, Heart and Kidney Troubles, Neuralgia and Injured Ankle. Volume X, Number 7.

Austin, C. E.—
Healed of Chronic Diarrhea, Liver Complaint, Indigestion and Peritonitis. Volume X, Numbr 9.

Kelsey, Mrs. Mae Belle—
Healed of Internal Trouble. Volume X, Number 6.

Austin, Mrs. C. E.—
Instantly healed of Female Trouble and Heart Trouble. Volume X, Number 9.

Kutz, Mr. Samuel—
Healed of Catarrh of Head and Stomach, Partial Blindness and Bowel Complaint. Volume X, Number 15.

Hansen, Miss Pothea—
Healed of almost Total Blindness, Indigestion, Injured Spine, Internal Trouble, Misplacement of Uterus, Hemorrhage, Instantly healed of Burned Hand. Volume X, Number 17.

Refsnider, Mrs. M. E.—
Healed of Cancerous Tumor and Ulcers in Throat. Volume X, Number 21.

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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.

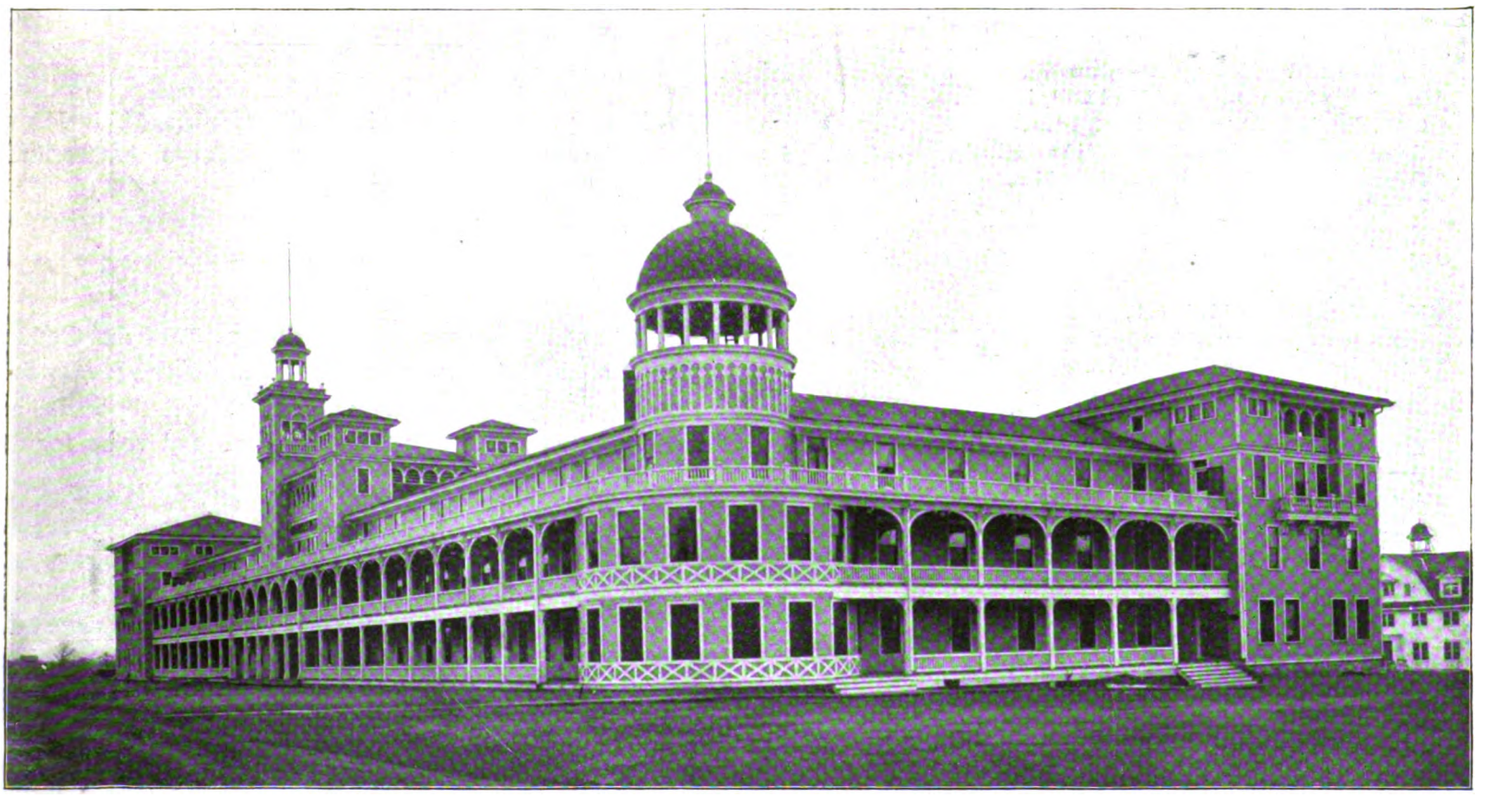
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME XII. NUMBER 19. CHICAGO, FEBRUARY 28, 1903. PRICE FIVE CENTS.

ELIJAH HOSPICE

ELIJAH AVENUE, ZION CITY, ILLINOIS, U. S. A.



ERECTED DURING THE EARLY SUMMER OF 1902, AND OCCUPIED FOR THE FIRST TIME DURING ZION'S SECOND FEAST OF TABERNACLES, JULY 12 TO 22, 1902. HAS ELECTRIC LIGHTS, HOT AND COLD WATER, AND OTHER MODERN CONVENIENCES, IS BEAUTIFULLY FURNISHED, AND CAN ACCOMMODATE 1000 GUESTS AT ONE MEAL

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CHICAGO, ILLINOIS, SATURDAY, FEBRUARY 28, 1903.

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EDITORIAL NOTES.

"JEHOVAH HATH BROUGHT FORTH OUR RIGHTEOUSNESS:
COME, AND LET US DECLARE IN ZION THE WORK OF JEHOVAH OUR GOD."

ANNIVERSARY WEEK, although it comes in the middle of our severe American Winter, is ever a Time of Blessing in Zion.

THE GREAT GATHERINGS in the Chicago Auditorium and in Shiloh Tabernacle, during *the first four days of the week*, aggregated an attendance of about 19,000.

THAT ONE FACT will show the zeal and devotion of the people; for many of these attendants were the same persons who came out again and again.

A FULL REPORT appears in this issue, pages 583 to 592, of the Anniversary Sermon in the Chicago Auditorium: "WHAT HATH GOD WROUGHT!"

THERE IS ALSO a report on pages 593 to 597 of the Gathering in Shiloh Tabernacle on the following morning, Monday, February 23d, when more than four thousand persons assembled to praise God with united heart and voice for the Wonders He has wrought in these Seven Years.

IN ADDITION to these assemblies other gatherings were held which many thousands attended, as on the Lord's Day Morning at 6:30, and at the various regular meetings of that day, especially when Overseer Jane Dowie officiated at the Afternoon Gathering of over two thousand five hundred.

IF WE PUT the entire Gatherings of all the Anniversary Week together in these two places—Shiloh Tabernacle and the Chicago Auditorium—it is probable that the attendances would reach over twenty thousand.

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IN ADDITION to this, it must be remembered that regular meetings are held in all the Zion Tabernacles in and around Chicago; and Sectional Gatherings of Zion Restoration Host, under their respective Seventy leaders; and large numbers of prayer meetings are held in many places in Zion City, and also in Chicago.

SO GREAT and numerous are the activities of Zion at Headquarters and its surroundings, that it would be easier to under-estimate than to over-estimate the Zeal, and Love, and Patience, and Perseverance of Zion's workers, not least of these being the more than 600 Zion Dorcas workers, Maternity Deaconesses, etc., in and around Chicago.

WE TRUST that the records of the Meetings held during the week will be blessed to the readers of this paper.

They have cost us much toil to prepare for publication as well as to do our part of the work therein reported.

OWING TO THIS FACT and the many other pressing duties of the week we have been compelled to delay the first issue of the First Part of the Story of Zion, although we have made very many preparations for it.

When we came to review the last published Story of Zion in February, 1900, we found that so many changes had been made, and that the whole field of Zion's Operations had so widened from 1900 to 1903, that we found it would be necessary to rewrite and rearrange the whole of what had been published.

We also find that the work of preparing the detailed information from Zion's many Departments and distant Branches will take much time.

Therefore, as we wish to illustrate the Story with numerous photoengravings, both of persons and places, and interiors and exteriors of Tabernacles, factories, stores, offices, etc., we think it best not to begin the publication of this work until early in April.

This will, we trust, give us good time to present the Story of Zion in a more perfect form, and enable us to gather it all together when finished, into a Permanent Volume, for which there has long been a demand.

ONE OF THE Great Features of the present issue is the presentation to Zion throughout the world of "GOD'S PLAN IN BUILDING ZION CITY."

THE GATHERING in Shiloh Tabernacle last Wednesday night, at which this Discourse was delivered, was indeed a Wonderful Assembly.

More than Four Thousand persons followed the proceedings with intense interest, which lasted from 8 o'clock, p. m., until nearly midnight, our Chicago friends leaving on their return train at 12:15 a. m.

NEVER IN ALL our experience have we seen an Assembly of so many thousands listen with such intelligent interest to the reading of such a long legal document as that which appears in this issue on pages 606 to 607, containing the Articles of Agreement of the Zion Building and Manufacturing Association, which comes into existence on Monday, March 2d.

To follow that reading with our long Address seemed a most daring act.

But the people were equal to it, and we were greatly cheered by the overflowing enthusiasm and appreciation with which our remarks were greeted from first to last.

NEVER DID LEADER have a more splendid and loyal following than we have in the City of Zion, and indeed in Zion all over the world, at this hour!

OUR LOVE for the noble people, which has grown throughout all the years, who have so faithfully served God under our direction, was deepened and increased in no ordinary degree by their determination to carry out what we showed them to be God's Plan.

Zion sees God's Plan, not only in the Building of this City, but in preparing for the Building of other Zion Cities, and for a World-wide Commerce under the Flag of Zion, which will eventually bring the Zion Communities in every Continent into a closer Business as well as Ecclesiastical relationship.

WE THINK that our enemies will be somewhat slow to attack the Plan as Utopian or visionary, in view of what has already been done, and what is being done daily in Zion.

WE SHOULD THINK it folly, did we not know the Plan is all of God, and is in perfect accordance with His Revealed Word and with the Demands of our Office as Elijah the Restorer in these glorious Beginnings of the Times of Restoration of All Things.

WE BESPEAK for the Articles of Agreement and for the Discourse the earnest consideration of all the members of the Christian Catholic Church in Zion throughout America, and every Continent and Island where the Banner of Zion has been planted.

NO OTHER PLAN will ever effectually carry out the Divine Purposes, or even Provide a Way by which God can fulfil

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His loving intentions towards His people than the Union this Plan demands.

Unity, perfect, continuous and complete is an essential prerequisite to Divine Blessing, and that Unity must extend to every detail of life.

THROUGH THE loving kindness of our God, we were able to announce our ability, with our dear wife and son, to subscribe for one-tenth of the entire amount necessary to launch the New Association, for which we have called.

WE ARE ALSO DELIGHTED to know that money has been coming to Zion City for weeks, and is now on deposit in Zion City Bank, awaiting the issue of the Articles of Agreement and the share certificates.

WE SHALL HAVE the pleasure of paying, on Monday, the second day of March, the Fifty Thousand Dollars ($50,000) subscribed.

All intending shareholders are reminded that the Cash must accompany their Applications for Shares, as it is needed at once for the extension of our Lumber-yards, Planing Mill, Power, Plumbing, Lighting and Heating Supply House, Brick-yards, etc.

In short, it is absolutely necessary that the month of March should see immense supplies of building material on the ground in Zion City.

Our supply, although large, is small compared to what it should be when building operations begin upon the large scale that they undoubtedly will whenever "the frost is out of the ground."

This, as our readers know, may possibly take place before the first of April.

WE HAVE NO DOUBT whatever that the Half Million Dollars called for will be supplied very rapidly, and we again say that we should love to see these shares of twenty dollars each taken up to a very large extent by our own workmen in Zion.

They would then not only get the seven per cent. interest on the investment itself, with the contingent interest of one per cent. per annum for three years, until it reaches a permanency of ten per cent. per annum; but they would also be entitled as shareholders and workmen to no less than ninety per cent. of the Surplus Profits, the other ten going to God's Storehouse in the Christian Catholic Church in Zion.

ALL SHAREHOLDERS, including those who are not members of the Church, will be entitled to the interest we have spoken of, and the twenty per cent. of the Surplus Profits.

WORKMEN WHO are not shareholders at all will get good wages, and be entitled, in common with all their fellow workmen who are "in good standing" as members of the Christian Catholic Church in Zion, to Seventy per cent. of the Surplus Profits.

OUR INTENSE desire has been to make this, first of all, an attractive and permanently profitable Association for our own immediate workers in Zion City.

But it is also one of very great value to Investors who are interested in Zion, whether members of the Christian Catholic Church in Zion or not.

Their applications will be received, and in all probability accepted.

But we again say that those who wish to make these applications should act promptly.

AS OUR READERS will remember, we have been giving them information from week to week concerning the Subscription of One Million Dollars to Shares in Zion's present Industries and Institutions, for which we called before the end of February.

AS THIS ISSUE of the LEAVES OF HEALING is published upon the last day of February, and these Notes are also prepared on the morning of the last day, we think it well to inform our readers that the Subscriptions still continue and that they amount, up to date, to One Million Eighty Thousand Dollars ($1,080,000).

They will probably reach One Million Three Hundred Thousand Dollars ($1,300,000) within the next few days, as stated by our General Financial Manager in the following very satisfactory letter:

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, February 27, 1903.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Administration Building, Zion City, Illinois.

Beloved General Overseer:—

Since my letter of February 20th, the subscriptions to shares in Zion's various Industries and Institutions have been increased to $1,080,000; $25,500 of this amount having been subscribed for within the last two days; and if certain parties could have sold valuable properties, the subscription list would have been increased to $1,300,000.

Several g 'emen, whose subscriptions are not included in the above amount, and who are endeavoring to realize on their properties, intend to invest large amounts in Zion's Shares between this and June 1st.

Many farmers who realize only a small percentage on their investments,

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are endeavoring to sell their farms, with a view of locating in Zion City, and purchasing shares.

We have received many inquiries regarding the Building and Manufacturing Association, and many persons are anxiously waiting for the opportunity of subscribing for shares in that Association.

We all rejoice in the fact that you have more than realized your expectations in the million-dollar subscription fund.

May God continue to bless you in all of your undertakings.

With hearty Christian love, I am,

Faithfully yours in the Christ's service,

CHARLES J. BARNARD,

General Financial Manager.

AND NOW rejoicing in the Spiritual and Material Blessings with which God has so graciously Crowned our Seven Years of Labor for Him in the Christian Catholic Church in Zion, we enter upon our Eighth Year with a grateful heart and a determined purpose to carry forward His work, and to do His will come what may, being ever conscious that All Power must come from Him, and that All the Glory of the Past and of the Future is due to Him Alone.

PLANS AND ARRANGEMENTS for the Great Mission in the Madison Square Garden, New York, next October, are going quietly forward, and Deacon J. F. Peters has just returned from New York with very satisfactory information concerning many important matters, which we do not think it well to yet make publicly known.

It is clear, now that the first excitement of the announcement has passed away, and that tens of thousands of the Citizens of New York will attend the Mission; and that even the Secular Press anticipates great public interest and even great results.

ONE RECENT CARTOON in the New York *World*, which is no less than fifteen inches wide, has a very graphic representation of Zion Restoration Host routing Hosts of Demons, who are in full Retreat, have abandoned their Artillery, and have left on the Battle Ground their Cards, Dice, Whisky Bottles and Gambling Machinery generally.

May this imaginative Artist be a true Prophet.

FOLLOWING UP our warning to Chicago of last Lord's Day in the Auditorium, we have determined to speak tomorrow on "Chicago: its Sins and Sorrows."

MORE AND MORE terrible are the depths to which multitudes in Chicago are sinking, and the needs of the hour demand more and more Sympathetic and Earnest Effort to carry the Gospel of the Kingdom of God continually to that vast and greatly neglected Population.

TENS, AND SOMETIMES even Hundreds, of Thousands are reached by the Immense Numbers of Zion Restoration Host, who Two by Two and in Well Organized Seventies visit large Sections of the City from Street to Street and from House to House every Lord's Day with Christ's Message—"Peace Be to This House!"

WE TRUST that the words that we may be permitted to speak tomorrow shall be especially accompanied with Divine Power.

OPENING THE Eighth Year of our Ministry as General Overseer of the Christian Catholic Church in Zion, and in the third year of our Ministry as Elijah the Restorer, we cry aloud to Zion in all the Earth, and to all who love God and seek the welfare of men,

BRETHREN, PRAY FOR US.

WHAT DO YOU DO WITH MONEY?

Do you put it in a bank, mortgage, bonds or even stock paying only three, four, five and six per cent?

Why not let it earn eight or nine per cent.

THE ACKNOWLEDGED UNPRECEDENTED SUCCESS OF ZION CITY warrants us in advising you to increase your holdings in Zion Securities, or become an investor in the excellent interest-earning and dividend-paying shares in Zion's Institutions and Industries.

Offered during January at the par value of $100 each, but applications received after February 1st will require a premium of $10 (or $1 10 per share) on all shares which have reached the 9 per cent. earning period.

Some such shares now pay nine per cent., but Lace Shares will soon increase to an earning power of twelve per cent. per annum. These will be at a premium after the date mentioned.

Applications should be made before February 1st and remittance can be sent, or payment made, on or before March 1, 1903.

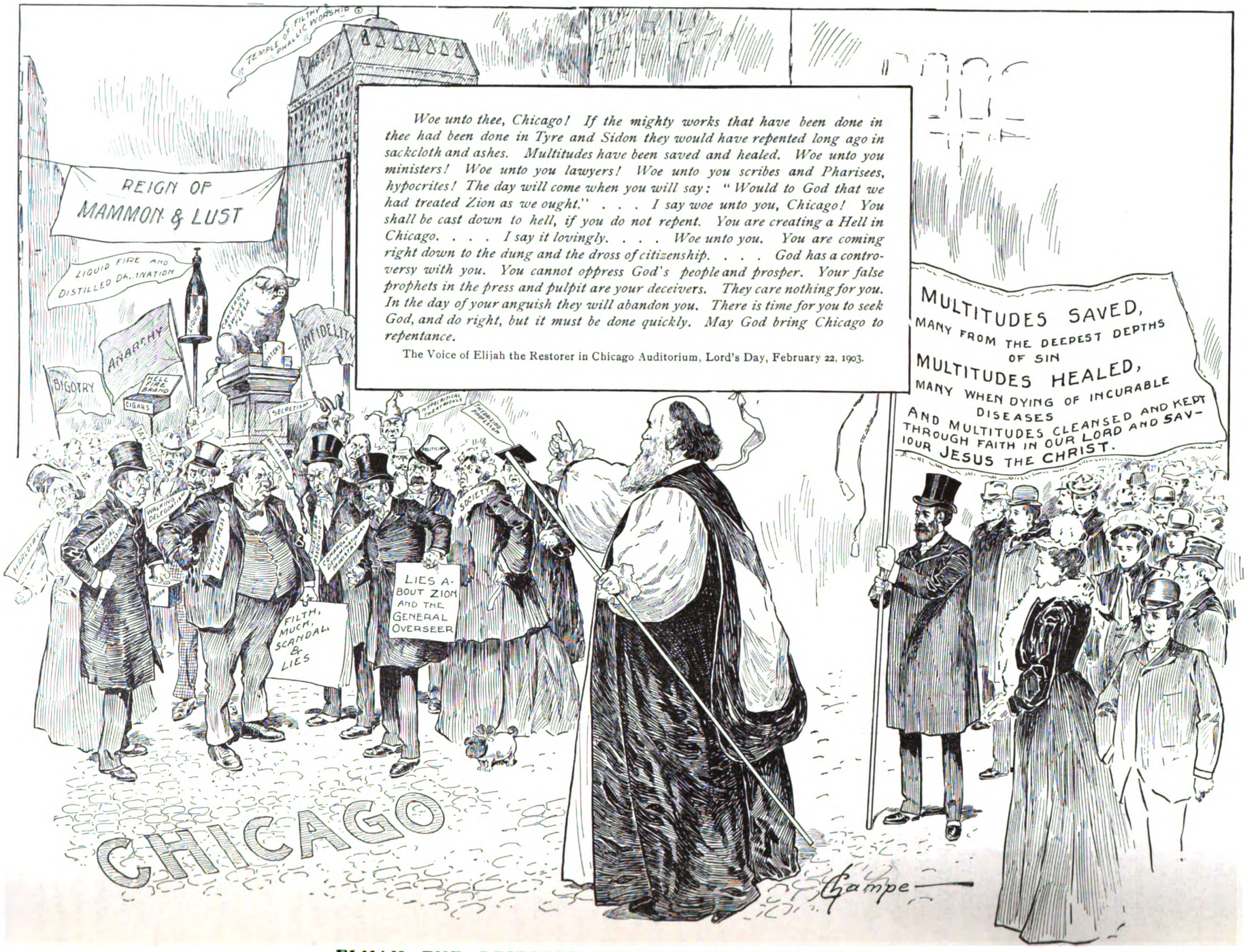
One can readily see that these Securities pay

BETTER THAN farm or town property.
BETTER THAN notes or mortgages.
BETTER THAN stocks or bonds.
BETTER THAN bank or savings accounts

Send applications at once, or write for particulars, to

DEACON DANIEL SLOAN, Manager,
ZION SECURITIES AND INVESTMENTS,
Zion Administration Building. ZION CITY, ILLINOIS

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Woe unto thee, Chicago! If the mighty works that have been done in thee had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. Multitudes have been saved and healed. Woe unto you ministers! Woe unto you lawyers! Woe unto you scribes and Pharisees, hypocrites! The day will come when you will say: "Would to God that we had treated Zion as we ought." . . . I say woe unto you, Chicago! You shall be cast down to hell, if you do not repent. You are creating a Hell in Chicago. . . . I say it lovingly. . . . Woe unto you. You are coming right down to the dung and the dross of citizenship. . . . God has a controversy with you. You cannot oppress God's people and prosper. Your false prophets in the press and pulpit are your deceivers. They care nothing for you. In the day of your anguish they will abandon you. There is time for you to seek God, and do right, but it must be done quickly. May God bring Chicago to repentance.

The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, February 22, 1903.

ELIJAH THE RESTORER GIVES WARNING TO CHICAGO.

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"WOE UNTO YOU, CHICAGO!"

It was the Voice of the Prophet of God.

It was the Voice of him who for nearly six years as a lone champion of God and Truth, and for Seven Years as General Overseer of the Christian Catholic Church in Zion, had been calling the people of that great and wicked city to repentance.

It was the Voice of him whom press and pulpit and thousands of other bitter enemies had tried in vain, for nearly thirteen years, to drive out of the city, ruin or kill.

It was the Voice of the Prophet Foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, that Strong Messenger of the Times of the End, who has proclaimed his great prophetic mission amidst the hisses, the jeers, the sneers and the derision of that city.

It was a Voice whose inspired utterance had stilled the jeers of derision, and forced the city to hear, respectfully, if fearfully, the Message of God.

"Woe unto you, Chicago!"

It was the Voice of him who, at the close of the first Seven Years' work of the Christian Catholic Church in Zion, spoke, as its General Overseer, to the city in which it had its birth.

It was the Voice of him who, pausing for a moment to look back over the past, could see Seven Years of the mightiest works of God since the early Apostolic times, and, in some respects, since the world began, wrought very largely in the very midst of the city of Chicago.

It was with these works in mind, and the indifference, hostility and persecution with which they were received by Chicago that the Prophet of God uttered the solemn and significant warning: "Woe unto you, Chicago!"

The Message, of which this warning was a part, was delivered in the Chicago Auditorium Lord's Day afternoon, February 22, 1903, on the occasion of the Seventh Anniversary of the Christian Catholic Church in Zion.

It was a Message also of Thanksgiving to God for the wonders He had wrought; of a very brief account of the growth of the Church, and of most joyous prospect, as the Messenger of God looked, with prophetic eye, into the future of the Church which God had founded through his ministry.

About four thousand people in that great building, even more in Shiloh Tabernacle, at Zion City, and tens upon tens of thousands throughout the world rejoiced with their General Overseer on this Seventh Anniversary of the natal day of the Church which had meant to them Salvation from sin, Healing of disease, Cleansing from impurity of every kind, Keeping from evil, sickness and death, and Blessings innumerable for the individual, for the home, for the business, and for whole communities.

The Spirit of that great work was present in that gathering, and made Himself deeply felt in the spirits of all.

In making the announcements, before the Message, the General Overseer spoke concerning the mayoralty contest now being waged in the city of Chicago.

His words, although few, have already made their power felt in the camps of the municipal politicians.

The General Overseer declared himself and Zion unalterably and unequivocally opposed to the candidacy of Mr. Darrow, told how Zion had kept the Republican party out of power in Chicago for a number of years, and intimated that if the Republicans would cut loose from Lorimer and nominate John M. Harlan, Zion might cast her 15,000 votes for him.

Since he spoke Mr. Darrow has retired from the contest.

The words of the man of God were received with great enthusiasm, even by strangers, who were present in large numbers at this meeting.

Chicago Auditorium, Lord's Day Afternoon, February 22, 1903.

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

PROCESSIONAL.

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.
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 Son so longed for,
O'er this benighted sphere.

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With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
That brings us unto Thee.

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. 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.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns,
The prisoner leaps to loose His chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King:
Angels descend with songs again,
And earth repeat the long amen.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

Scripture Reading and Exposition.

The General Overseer read in the Inspired Word of God the 107th Psalm closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

In making the announcements the General Overseer said among other things:

I desire to say a few words concerning the service on Wednesday night in Zion City.

Great Numbers at Wednesday Night Meeting.

We have the largest Wednesday night prayer meeting in the world perhaps.

We sometimes have as many as 4,000 people present.

I have seen nearly 5,000 there on a Wednesday night.

We very seldom go below 1,500 people.

Last Wednesday night, during a spell of exceedingly cold weather, when it was about sixteen degrees below zero, we had about 1,500 people present, of whom about fifty were women.

Where will you find, week after week, month after month, and now year after year, similar conditions and similar results?

The people love the House of God, and, after long days of toil in all departments, they love to gather in Shiloh Tabernacle for Praise, Prayer, Teaching, Communion with God, and to hear

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concerning the progress of His work in Zion throughout the world.

We had a prayer-meeting this morning at 6:30 o'clock where we had between two and three thousand.

This meeting next Wednesday night is an especial one.

I have a lecture to deliver concerning God's Plan for building the City of Zion.

Problems Solved Not Theorizing.

We have been working out some problems.

There are many people who belong to the "highly cultivated classes" who, from their lofty dignity, look down upon Zion in their impudence, as something too crude for "scientific" or "philosophic" minds of their high "academic standing."

We, too, may say that we have been in the halls of learning, and learned of them there.

We, too, have many among us who have earned their degrees.

But that does not matter to these foolish people.

University undergraduates even, aping the bad manners of their seniors, look upon Zion with great loftiness.

That alone proves their impudence and ignorance.

Some of these would-be great sociologists, who have been spinning theories, say they "take no stock in Zion."

Doubtless that is true, for if they did, they would have some money. (Laughter.)

They might have many things if they had taken stock in Zion; but instead they have only theories.

Theories are good, if they are workable, or if they are worth working out.

These sociologists are like a cage of chattering monkeys in a zoo; they chatter and chatter about "economics," etc., and leave entirely out of their consideration, God and the Ten Commandments, and the Everlasting Covenants and Gospel, the operations of the Holy Spirit, and the Kingship of the Christ, the Savior of all men, the Son of God—the Living Leader of His people who has "all authority" in heaven and on earth.

They do not know what they are talking about.

They have never solved one problem. Never!

They might get some real help, if they came out in a humble and right spirit to Zion City.

They might see some problems being solved, and some that are already solved.

The New Zion Building and Manufacturing Association.

Next Wednesday night we will launch a new Association.

Whenever we want to do anything in connection with business in Zion we make an agreement, call it an association and launch it, and it goes on all right.

We are going to build the city ourselves this year, without the aid of contractors from outside.

Therefore we are launching Zion Building and Manufacturing Association.

I desire to say a word to Christian workmen whether you belong to Zion or not.

We want only Christian workmen, because we have less trouble with them.

We have no use for non-christian workmen, unless they are going to be sober and obey the regulations under which we all live in Zion City.

We are willing to employ good workmen in all trades, even if they are not Zion people, and even if they are not Christians, should there not be enough of these two classes.

We have no prejudice against, or in favor of, a workman because he is a Union man, but we do not receive or employ him as such, or recognize the right of his Union to interfere in Zion's affairs. Hundreds of Union men worked last year alongside of non-union men without a minute's trouble, and, should we need them and they act as they have done, we should on no account discriminate against them.

The Folly of Trades Unions.

Unionists, why do you not get some sense?

Why can you not see that Trades Unionism is a big failure?

Every workman in each particular grade of a trade is to receive, under Union rules, the same wages, no matter what his work is.

What does that mean?

It means that the clever artisan is dragged down to the level of the poor one.

He can get no more, no matter how he works.

That will never do.

You know that that thing cannot stand, and all men in the same grades are not equal.

That rule is tolerated only in good times; and in bad times—well, capital is supreme.

I Do Not Believe in This Fight Between Capital and Labor.

I believe that capital and labor should go hand in hand.

I will tell you where the capital should come from.

It should come from the men who create it.

Who provides me with my capital for employment in Zion's enterprises?

Principally, our own people, men who have earned it by their own labor or skill in one form or another; and only in a few cases by inheritance from the laborers of past generations.

I do not hesitate to say that the capital of Zion City today has been created by honest labor.

One-half of it, at least, has been created since Zion was founded seven years ago.

It comes from the savings of men who use neither liquor nor tobacco, nor eat pig, nor attend Lodges or Unions, nor gamble in any form, nor attend theatres, nor live unclean lives, nor read unclean books, nor squabble for place or power in politics, etc. They attend diligently to their daily business, are kind and considerate to each other, love their wives, families and homes, and do what they can to extend the Kingdom of God.

The Man or Woman Who Eats Swine's Flesh Is a Fool.

You pig eaters do not know what you are doing.

You are eating cholera, trichinosis, tuberculosis, cancer and all kinds of muck.

You are eating the dirtiest muck that ever cursed this earth.

There is no pig in Zion.

You cannot get any pig there.

Labor Creates Capital.

I am intensely desirous in this new Association of handing over to the shareholders what belongs to them—a fair interest on their money at the rate of seven per cent. per annum, with a contingent interest, if earned, of one per cent. per annum for three years, until the guaranteed interest is ten per cent. per annum.

Then, after providing for the safety of the Association and the ultimate refunding of the capital in twenty years, we will hand over to Zion what belongs to her.

That is ten per cent. of the surplus.

Then we will hand over the remaining ninety per cent. of the entire surplus every six months as follows—twenty per cent. to shareholders and seventy per cent. to workmen.

I am so glad that I have been able to get to that point where we can form an association with that definite agreement.

I should like you to come out and hear my lecture Wednesday night.

Quit fooling around with the unions and get to work and be a coöperator with me, all ye who are Christians belonging to the constructive trades, in a business which has a sound footing, and which will probably have at least one thousand private houses to build in Zion City this year—not less than two million dollars in value—besides public buildings which will cost hundreds of thousands of dollars.

Everything is pretty sound in Zion City.

It is a sound, strong, healthy community in every way.

I should like to see the men there who have sociological wheels in their heads—who have a lot of fine theories that will not work—come out this year and see what God had wrought through this people.

The Theory That Leaves God Almighty Out is Worthless.

That is where you all tumble in your sociology.

You have a society and a sociological condition with God Almighty left out.

That will not do.

God Almighty does not propose to be left out in His own

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world; and He will honor those who honor Him—hence He honors His people in Zion.

He has His laws, and, if you sociologists do not learn to know what the Ten Commandments mean, and get them into your sociological concerns, you will never be worth a snap.

Your sociological theories will all go "where the woodbine twineth," as poor Erie Fisk used to say as he saw his ill-gotten gains melt away.

We have something practical.

May God help me and you to do the right thing.

There are some of you here who are still holding on to this mud-boat of Chicago which, long ago, used to have sign-boards along the Lake Front which read thus—"Mud!—No Bottom Here!"

It seems to me that this is your municipal condition here at the present all over the city.

Not only is the sanitary condition of the streets and lanes of the city bad, but the criminal condition is such that State's Attorney Deneen declares there is an average of one murder in Chicago every week-day, and several on Sunday.

No serious attempt is made to enforce the law against Sunday trading, and other laws, the violation of which produce crimes.

What a wretched condition you are in now.

What are you going to do with the next mayoral elections?

We are watching, although we have gone outside of Chicago with thousands of people.

Nevertheless, on election day, 15,000 will vote in Chicago as we advise.

That will mean the balance of power on a straight party fight between the Democratic and Republican parties, and it has been our practice not to throw away our vote upon a "Prohibition sacrificial lamb" but to choose the lesser one of two evils, and to try to shape a good policy with the influence we possess.

The proof of this assertion is given in the Presidential Election Returns for the City of Chicago, which gave for McKinley 184,786 votes, and for Bryan 177,165—showing a plurality of only 7,621 votes for McKinley, which is the difference in voting power between the two parties. Zion voted solidly for McKinley; but had we cast only 10,000 votes on the other side, McKinley would have lost Chicago by 12,379 votes.

They will make no fuss about it.

They will go to the polls and vote an honest vote, and it will not go for Darrow.

Do you hear?

We do not propose to help seat a sympathizer with Anarchy and a supporter of anarchistic methods on the Mayoral Chair of Chicago. (Applause.)

By the help of God, I will do what I can to keep him out.

We will not only pray, but we will go to the polls.

Zion does not make any fuss about going to the polls, but she gets there.

The man for whom we have voted as mayor has gone in ever since Zion started to vote a united solid vote for a mayoral candidate.

Zion Casts Her Vote Regardless of Party.

I do not know for whom we will vote yet, because I do not see that the parties know where to find their candidates.

Perhaps they are waiting to get a tip from Zion in the Auditorium.

If it is not Darrow, and it is not Harrison and it is not the Lorimer nominee, who is probably Græme Stewart, I think that it might be John M. Harlan. (Applause.)

It might be time to see whether we should have a man like him in power.

May God grant that whoever he may be he will be a good man. (Amen.)

I feel inclined to see what Mr. Harlan can do in the mayor's chair.

His father, a Justice of the Supreme Court of the United States, is a great and able judge and a very good man, and he himself has quite a good record in Chicago as a bold, brave, and intelligent alderman and city council reformer.

If the Republicans are wise they will give him the nomination.

Lorimer, do you hear, you political fox in the center of the "Republican Machine?" (Laughter and applause.)

You say that you are going to keep out this year?

Keep out, and may God grant that the best man may get the nomination.

I do not think that Zion will vote the Democratic ticket this time.

I know that she will not vote the Darrow ticket.

I know that she will not vote for a Lorimer man.

Therefore it seems to me that you would better get the ablest and most honest man there is in the field and, if that is John Harlan, let him go in and see what he can do.

You surely know that if there ever was a time that this city needed an honest man it is now.

That is no Tuley. (Laughter and applause.)

Dishonesty Brings Eventual Defeat.

It does not pay to tell Tuleys.

I have not heard of that unjust judge lately.

He was going to be the whole thing, but I knew that he would not be nominated after a few words that I said here.

You will see that the Democrats do not dare to put him up.

He would meet with the most thorough defeat, and he deserves it.

He is an unjust judge who said that a man was a liar and a cheat, and yet gave him the verdict in a matter where the whole issue was a question of honest dealings.

Zion takes a very keen interest in Chicago.

Why do you not give a good man an opportunity?

Why does not the city for once break away from all mean partisans and compel one of the two dominant parties to choose as a candidate some man that will do right?

Is it not time? (Applause.)

I Want to See a Good Man Mayor of Chicago.

We have many thousands of people here in Chicago still, and when the day of voting comes I think it highly probable 15,000 will vote as I say on the day preceding the election.

One politician put the number of our voting strength at 25,000 the other day.

He was wrong.

Only once did I get 35,000 people to vote my way in Chicago.

I will not tell you that story now, nor how I did it.

I will write that in my autobiography. (Laughter.)

That was about the time when I wanted to get rid of ex-mayor Swift, politically, and Chicago got rid of him and Tatge, and all their associates, swiftly. (Laughter.)

We have never had a Republican mayor since.

I said that by the help of God there should not be until we could get one who was not "machine made."

Every year I fought for the Democratic ticket.

Now I am about through with the Democrats. (Laughter.)

They are a very bad lot. They have not improved since they deceived me, after we helped to put them in power at the last contest for the mayoralty.

We never desired one of our people to be in office in Chicago.

We never asked for an office and are not asking for one now.

As things are now, the best thing that you can do is to keep out of office.

If you do not, you will get in among drunkards, liars, thieves, and all kinds of bad people in Chicago, and it needs grace, grit and skill to mix with such people and not get entangled with them.

You must do the best you can to keep out of office as things are now.

Zion Stands Firm Against an Anarchistic Mayor.

I am intensely interested in Chicago and desire to let you know that I stand squarely against lawyer Darrow, who has been recently openly pleading for law-breaking and murderous strikers before the Commission appointed by President Roosevelt to examine into the recent strikes and crimes in the Coal Regions of Pennsylvania.

He has attacked Zion and myself with bitter and malignant hatred, and many falsehoods, in the columns of Hearst's Chicago *American*.

He is no true friend of the working man, but aspires to be the leader, by becoming the tool of the Unions who post pickets to smash the heads of non-union workmen, because they dare to work for their families' bread, at places, and for wages which are not to the liking of the said Unions. Several murders by union pickets have recently been sheeted home to them in the Criminal Courts of Cook County, as well as before

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the Commission of which I have just spoken. Mr. Darrow has no words of blame for murderers when they are Unionists. But God's Law says, "Thou shalt do no murder!" to all men, at all times, in all places, and under all circumstances. A lawyer who mocks at the Ten Commandments is an enemy of God and man; and a lawyer who does not place God first, last and all the time, can never be a helper of his fellow man in any permanent way for good.

The entire vote of this city is over 400,000, and the entire number of unionists that you can put in the field is not 80,000 men.

You have not one working man out of five in your unions.

Nevertheless you aspire to rule the city with your minority, and your bludgeons and thuggeries.

I have no personal feeling against Mr. Darrow.

I do not know him.

I have no personal feeling against Mr. Harrison.

I know him very slightly.

I have no personal feeling for Mr. Harlan, excepting just this, that as far as I can see, he has a good record.

May God grant, that if he is the right man he may get the office.

I have said this because I have been asked by my people what road I am going, and as far as I can now see it may be called the John M. Harlan Road.

May God grant that the best man out of all the available candidates may get in.

After the tithes and offerings had been received, the General Overseer delivered the following address:

GOD'S WORK IN ZION FOR SEVEN YEARS.

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, in this and every land, in this and all the coming time Till Jesus Come.

TEXT.

Rise up, Balak, and hear; Harken unto Me, thou son of Zippor:
God is not a man, that he should lie; neither the son of man that He should repent: Hath he said, and shall He not do it? Or hath He spoken, and shall He not make it good?
Behold, I have received commandment to bless: and He hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: Jehovah His God is with Him, and the shout of a king is among them.
God bringeth them forth out of Egypt; He hath as it were the strength of the wild-ox.
Surely there is no enchantment with Jacob, neither is there any divination with Israel: now shall it be said of Jacob and of Israel, What hath God Wrought! (Numbers 23:19-23.)

Do not forget that it was the Royal Generation of Israel concerning whom these words were spoken by the prophet Balaam for the altars of Baal on the Mountains of Moab as he looked down upon the Hosts of God's People in the vale below.

The fathers had fallen in the wilderness, and this was the Generation that had come up, principally born in the desert, to enter the Promised Land.

The Work of God Complete and Eternal.

"I know that whatsoever God doeth it shall be forever."
Nothing can be added to it.
Nothing can be taken from it.
God doeth it that men should fear before Him.
Enter with me into the great cathedral of Milan.
Pass under the three wondrous arches which form its great entrance.
Lift your eyes.
What is that carved on the keystone of the arch?
Oh what a beautiful figure!
It is that of an angel.
The angel is bending down and smiling upon us.
He is holding a rose, the leaves of which are falling.
What do I read in the inscription underneath him?
It may be rendered in English thus:

"All That Pleases Is But For a Moment."

Ah! I understand.
The angel desires to teach me by the falling of the leaves of the full blown rose that soon that beautiful flower will pass away.
Its beauty is but for a moment.
Now come to the next arch.
I see another angel bending over us, whose face is full of sweet sorrow.
What is that which he holds in his hand?
It is a cross.
I read upon the scroll:

"All That Grieves Is But for a Moment."

Ah! I see.
The angel tells me of that symbol which hangs in the sky, that Southern Cross which is at the end of the Milky Way, which has at its feet the darkest place in all the Universe.
I see.
The angel wants me to know that if I take that cross—whose cross?
The Cross of Jesus? No! No! No!

You Cannot Bear the Cross of the Christ.

Oh, no, I cannot take that and neither can you.
Jesus had a Cross that He bore alone.
You cannot take His Cross.
He tells you that you have to take Your Own Cross. (Luke 14:27.)

Whosoever doth not bear his own Cross, and come after Me, cannot be My disciple.

Mark you, it is not His Cross.
You cannot bear His Cross, nor can I; but I have mine and you have yours.
Oh, how the grief comes!
How pained we are who follow the Banner of the Christ's Cross, to know that the very best things that we ever thought, the very best things that we ever said, the very best things that we ever did, have been maligned, misrepresented and made to appear the opposite.
Nevertheless we bear Our Own Cross and go right on—following Jesus.
Do you understand that if you take your own cross daily and follow Jesus, the grief is but for a moment, while the joy is eternal?
If you suffer with Him, you reign, but there is no reigning without suffering.
Now we pass on under the archways of the door of the cathedral.
There is one more arch, and one more angel, and one more message.
Carved in that wondrous third arch is an angel with such a radiant face!
How glorified, and what wondrous beauty there is in his face, as the angel bends over our heads!
What is the angel holding?
Look closer.
A crown.
What is it that the angel says?
These are the words:

"That Only Endures Which is Eternal."

Ah! I know.
The Crown is the Crown of Loving Kindness and Tender Mercy, or, it may be the Crown of Righteousness which the Lord, the Righteous Judge will give to you, if you win it.
A ring is the symbol of completeness, an emblem of eternity.
It is not a very beautiful-looking crown.
It is simple.
It is like the ring that a true lover gives to his bride when she becomes his wife.
That is the best of all rings that she ever receives.
That is not the engagement ring.
It is a ring that is given afterwards.
It is a plain, little golden circlet.
You know the one that mother used to look at—that circlet.
Father gave it to her long, long ago—and no ring, however costly, or beautiful that you could give her will ever take its place in her heart: for she will carry it to her grave.
It is more precious than all the rings she has received before or since.
It is worn down, but it stands for Eternal Love.
A Crown is just a Ring of Divine Gold round the head that

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God puts there, but it is a circlet of Eternal Love, and will never wear away—its gold never cankers.

The Crown for Which We Strive.

Work on, not for a corruptible crown, but for an Incorruptible Crown.

It is the sweetest of crowns.

I do not care for crowns of many jewels.

The most famous crown in Europe is the Iron Crown of Lombardy.

One of the greatest decorations given for valor in Europe is the iron cross.

Some monarchs have beautiful crowns, and others have plain iron circlets.

Do not think of the metal; do not think of intrinsic value, think of the Divine Love that bestows a Crown so great as that of God's Loving Kindness and Tender Mercy.

The angel is holding out a crown, and saying to you, "Do right. Do right."

I hear these voices echoing down through all the ages, telling us to press onward and let nought that would hinder daunt us.

I hear it. Do you not?

Are you never so still that you can hear it?

Do you never hear this voice from the battlements of glory floating downward in the sweet song—

> Her eyes do regard you in eternity's stillness.
> Here is all fullness, ye brave, to reward you.
> Work and despair not!

Only Work for God Abides.

Work, work, work, while it is called Day.

The Night cometh, and the only thing that will endure will be the work that you did for God in the open light that was honest, right and true.

Seven years of honest work!

Seven years of work that a dishonest press, a dishonest pulpit, and a dishonest people in tens of thousands have endeavored to turn into shame and a hissing and a byword.

Seven years of work that have silenced the revilers, and stopped the mouths of those that speak lies in thousands of cases.

Great results have come out of it all.

Your vain, cowardly villainy cannot hurt Zion now, Mr. Editor of the Universal Liar.

Zion is too strong for you.

Seven years ago, after a year of the most intense conflict, during which I had to fight one hundred battles in the mean, lower police courts, of the City of Chicago, where the city persecutor of that time, the unspeakable Mayor Swift, and the unspeakable set of villains that seemed to have in one form or another bribed or controlled the city administration, thought that they could crush me.

A Prophetic Reply.

In 1895 a cautious Scotchman, who was traveling through America on his return to Australia, was sitting in the Great Northern hotel in this city, when some one said to him: "We are going to make it so hot for Dowie, that he will have to get out."

"Who are you speaking about?" my friend asked.

"Dowie," was the reply.

"Oh," he said, "where is he preaching? I want to hear him."

He went down to the *Tribune* office, and asked the editor where I was preaching.

He was told the deliberate lie, that I had been driven out of the city: for that editor knew that I was preaching every Lord's Day afternoon to immense audiences in this very place—the Chicago Auditorium.

He was sorry for that, and said, "I used to ken him in Australia and I want to hear him.

"What are they doing to him?"

"O we are driving him out," he was told.

"What for?" he questioned, and they tried to tell him.

"Ugh!" He said "you do not ken the man. He will drive you oot." (Laughter and applause.)

There have been a good many driven out since that time.

They have been driven out in hearses to the cemetery.

Every editor of that time is either dead or has given up his paper.

I told them when they were fighting me: "You will never drive me out until you drive out my dead body.

"I will stand and fight and win my battle."

I did, did I not?

Voices—"Yes."

That was the beginning of the Christian Catholic Church in Zion.

But do not let me forget to tell you that my dear old friend, James Duncan, J. P., of Adelaide, South Australia, did hear me in this Auditorium, and was my guest for several days. He found where I was preaching by one of my people giving him a card of invitation in the rotunda of the hotel at which he was living.

A Former Field of Labor.

I had been a Congregationalist.

That church has more brains and less heart than any other denomination in the world.

They have been living upon the Pilgrim Father's dust and certain kinds of theological and ecclesiastical theories for so long, that their food is Dead Men's Brains for the most part.

I was the pastor of one of the most important charges in the denomination at Newtown, Sydney, the present capital of the Commonwealth of Australia.

I was a Congregationalist, and believed that the people should rule, which is a fundamental principle of Congregational polity; but as the years rolled on, I found that the government of the church by the people is a farce.

You might just as well govern a family by the children, or govern a factory by the men and apprentices.

Government does not come from below, unless it comes from hell, and that government is Confusion.

Real Government Comes from Above and Is Divine.

You cannot make a man governor.

God made him.

A governor comes from God.

You never heard of a prophet being voted for.

Prophets are very uncomfortable fellows.

They have a strange way that makes them, even when very young, extremely obnoxious to slow and unprogressive persons who love to be quiet and at ease above all things.

But prophets, even young ones, care for nothing, but for God, except now and then, when, like Jonah, they want to run from God and get into a big fish's belly.

It does not pay to get away from God.

If God has sent you to Nineveh there is no use in your making tracks for Tarshish.

God will have you go to Nineveh, even if you have to take the voyage in the unsavory bowels of a monster of the deep.

I have had no experience of that kind because

I Never Disobeyed God.

When I knew what God wanted, I did it.

I never counted how many there were on the other side.

Never!

A man who counts the fellows on the other side, is no prophet of God.

He may be a servant of Elisha, but he is not the prophet of God.

Elisha's servant said: "Alas, my master! how shall we do?"

Elisha said, "Lord, I pray Thee, open his eyes, that he may see."

Then he saw a great army that had been there all the time, horsemen and chariots innumerable.

God's Chariots Swing Low.

I have never been in a fight when the angel chariots did not swing low.

I have never been in a fight when the angel songs did not come down.

I have never been so happy as when I was in danger of a cruel death, at the hands of a mob of medical students, in Trafalgar Square, London, a little more than two years ago.

There were perhaps twenty or thirty thousand howling for my poor little life.

Nevertheless, I was very happy.

I was happy because I thought that I might be very close to heaven.

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I had told my personal attendant just what to do with my body if he could get the remains of it.

He looked at me questioningly.

"I am not troubled at all," I replied.

Why should a man who has known God, and who has a Message from God the Almighty, bother about his life.

That is the last thing that he thinks of.

Why?

Because he knows that, if he is faithful, he cannot die until his work is done.

I was faithful, and, therefore, I am not afraid.

I am faithful. Therefore, I cannot fear.

Threats have a peculiarly bracing effect upon me. I never feel better then when devils are grumbling and growling at me.

Why the Church Was Established in Chicago.

When I formed this Church, Chicago was very attractive to me, because there was more Devil to the square mile here than in any other place I knew of under heaven.

I thought that if a man could whip the Devil here, he could whip him anywhere.

I undertook the contract. (Laughter.)

I have been at it ever since.

I think that even the Devil will agree with me that I have had the best end of the fight so far—his own daily scribes, who are the reporters for Lucifer's Universal Liar, being witness.

I have had him pretty well whipped at the end of every great fight.

Every time he has opened his foul mouth he has put his cloven feet into it, and then I have given them a push. (Laughter and applause.)

Seven years have passed; this will probably be the last Anniversary Discourse that I shall ever deliver in Chicago, as we have relinquished it as our Headquarters.

I expect that all the rest will be delivered either in Zion City, Illinois, some other Zion City, or by-and-by in the City of the Great King at Mount Zion, Jerusalem.

I intend, however, to keep on delivering Zion Messages in the homes of Chicago until Chicago is under the dominion of the Lord Jesus, the Christ.

I shall do my part for Chicago; and we shall multiply Zion Tabernacles in its streets until they far outnumber all the Apostate Churches put together.

I shall help you every now and then to get a good mayor.

I shall spank your press properly every now and then just to keep it a little in order until the day comes when the Christ will own and control every type and every machine in Chicago.

However, I am through with Chicago as my residence and headquarters.

We are concentrating now on Zion City and when that is fully established, and tens of thousands of God's Builders are trained, we shall go forward to build other Cities of Zion until they are found over all the earth.

Zion to Build Other Cities.

"You have enough in hand now," you may say.

Yes, we have for the next few years.

"Then after that"—that is my business.

Do you think I would tell you? (Laughter.)

It might be worth millions of dollars to you, because you could buy up the real estate that I want.

No. I have lost most of my hair, but I have not lost all my senses. (Laughter.)

I have learned to never give my confidence to the Devil.

Therefore I never give it to the Press of Chicago. (Laughter.)

There is a Mighty Work Before Us in Chicago.

It is the dirtiest place I know of in almost every sense, except for the Oases planted and cared for by the Park Commission, who hold office in spite of the City Council, and except for the more than "ten righteous men" who keep it from the fate of Sodom for at least a time.

There are fine people in Chicago as well as the very worst.

It has, without any question, the vilest press in all the world.

It has the most miserable, good-for-nothing pulpit in all the world.

We were given a revelation a few months ago.

They suddenly took a census of the Protestant churches in Chicago and there was not one that had anything like a thousand people in attendance, excepting the Moody church, and that had less than 2,000.

They found that we had an attendance of 6,198 in this building, according to their own count.

They have the most good-for-nothing pulpit; because the preachers are, for the most, "salt which has lost its saltness," of which Jesus our Lord said long ago—"Wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."

Their ministers are rank cowards.

They are afraid of their own, not very pronounced, *shadows*.

They are afraid of the rich; they shun the poor; they tremble before secret societies, card clubs, gluttons' clubs, and political bosses; and they grovel like serpents on their bellies, and eat dust, as they prostrate themselves before the Great Boa Constrictor, the King of all Vipers, the Daily Newspaper Press. Doubtless there are exceptions, even as in the days of Elijah the Tishbite there were thousands who were not worshipers of Baal, yet they are, like them, not much in evidence; but they will live, we hope, to join in the hurrah at Mount Carmel, and other *safe* occasions.

They are afraid of the working man.

They are not his true friends.

They are afraid to tell the working man the truth.

I have more working men in my ministry than any of them.

Have I ever been afraid to tell you the truth?

Voices—"No."

General Overseer—I wiped the floor with many of you. (Laughter.) And I smashed your political *silver goats*, and your lodges, your pipes, your beer-pots, your cards, your family meannesses, etc.

You needed it, did you not?

Voices—"Yes."

Seven years ago today we formed this Church.

It has seemed a very strange Church to some people.

Zion's God Has Been Her Source of Blessing.

We never asked any rich man to "donate" anything.

We never went to the Standard Oil thieves and asked them for money.

Never!

We never went to any other Trust thieves.

We went to God.

We sought for the people.

We sought for the poor, the sick and the sorrowing; those who had no helpers.

When I look at you, and at the thousands of people in Zion City I wonder what has happened to you.

It has been a transformation.

I now behold Christian ladies and gentlemen where I used to have people, some of whom smelled of garlic, of onions, of pig and liquor, and reeked with diseases.

I do not know them now.

They died long ago.

A new life has come, and they are God's New Creation.

People who were poor are well-to-do today.

I look around our city, and find hundreds who never had a dollar until they came into Zion.

Now they have houses and lands and sweet families.

I see their sons and daughters in Zion College.

I hear them singing in Zion's White-robed Choir, with rich voices of wondrous spiritual power because they know God.

They have learned a New Song.

What has God not wrought?

We were not 500 people when we enrolled this day seven years ago.

What are we today?

Figures Are Not Always to Be Relied Upon.

For a number of years I have refused to give our figures to Dr. Carroll, of New York—the principal compiler of Religious Statistics in the United States.

I stopped when we reached 40,000.

I will tell you why I refused; because the biggest lies that are told anywhere are in church statistics, and Dr. Carroll himself knows and deplores it, I cannot doubt.

Ask Dr. Buckley if that is not true.

He will tell you that it is.

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He and I are going to have it out down in New York next October.

I intend to spank him.

He needs it and he will get it.

Just now, however, metaphorically speaking, we are statistical allies.

We have been spanking D. D. Thompson, editor of the *Northwestern Christian Advocate*, published in Chicago.

He has been telling the people that there were 2,000,000 new converts won by the Methodist Episcopal church.

It was a lie.

There was not any one added last year, and Dr. Ford, who edits the Methodist Year Book for 1903, and Dr. Buckley, who edits the New York *Christian Advocate*, agree with me in this conclusion.

There was a loss in the United States.

The only way of showing an increase in their reports was by falling back on the heathen lands.

Bishop Thoburn, of India, I tell you again to your face that what I said last Sunday is true.

If you challenge it, I will prove it.

I said that your figures from India are a lie.

Large numbers of the persons whom you say are Christians have actually relapsed into heathenism.

Today idols are to be found in the houses of people who are upon your books as Methodists.

I have these facts from one of your own workers in India.

If you howl about it, I may let you know the exact source, and perhaps I may not.

Some Figures That are Correct.

I desire to give you some figures today that I have boiled down until I know that they are right.

There is no one in Zion who understands the figures of the Christian Catholic Church in Zion as I do.

Nevertheless I speak with caution.

Today there is a baptismal list of 15,000 persons, baptized within the last five years, the names and addresses of all of whom have been published from week to week in the columns of LEAVES OF HEALING.

We can account for nearly 5,000 more in the two preceding years, of whose baptisms no record has been preserved, and in all parts of the world, by various ministers, of persons blessed through Zion.

Zion has baptized by Triune Immersion probably 20,000 persons.

Those who know Zion know that not one out of every five has been baptized yet, because we have not been able to reach them.

Our membership extends over all the continents and in all the islands of the seas, and multitudes saved through Zion have never seen a Zion Elder, or even attended a Zion service.

If I multiply our baptismal list by only three, which would be, from our records, a very low average, we have 60,000.

We surely have at least 100,000 in fellowship with us, although not actually enrolled members.

We have had an increase of at least one hundred and twenty times more than the number with which we began seven years ago.

Then it was less than 500. Today we are at least 60,000 strong.

That is a low calculation, and yet what does that represent compared with the growth of our critics in the first seven years of their ecclesiastical life?

A Struggle for Life.

We have no sharper critics than those in the Methodist body.

I do not blame them.

They have to fight for their very lives, when they come into conflict with us.

They have to fight for the poor little scrap of life that is left for them.

The only way that they will ever get any peace is by throwing up their hands and coming into Zion.

This applies to only those who are of any account.

The progressive euchre people are welcome to stay in the old wreck.

The Methodist body in this country, which was born in 1739, had only 61,000 members in 1800, sixty-one years after its birth.

We are stronger in numbers today after seven years than the Methodist church was after sixty years.

Early Methodist Church Met no Opposition in America.

They had the whole field to themselves.

All that there was of vigorous Evangelical Christianity was on their side.

They had no fight with the other denominations.

The Episcopal body has never had any fight in it.

You can never get any fight out of the people who say: "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."

Any man who says that he is leaving undone all the things that he ought to have done, and did all the things he ought not to have done, will never be a fighter: for he is quite right in confessing himself as full of spiritual disease, and utterly devoid of health.

He has nothing to fight for.

He knows that he is under condemnation, and his heart condemns him.

He is not saved, and has no confidence toward God either in prayer or work.

The Methodist body had everything with them, while we have had everything against us.

Will you tell me who has been for us?

What paper?

What church?

What men of any exalted position?

Which of the rulers?

Zion Greatly Enriched by God.

Nevertheless, we have had God with us, and that is the best of all.

I do not boast, because it is a mean thing to boast at any time.

I give God all the glory when I say that Zion's estate throughout the world could not be bought today for $30,000,000.

As for active workers, we can put in Zion Restoration Host alone, 7,000 splendid workers in the field today.

They work, too.

There is no pretense about their work.

We also have a splendid staff of Elders and Overseers.

Growth of Zion in Australia.

What have we done in Australia in one year?

Overseer Voliva went to Australia a little over a year ago.

We had but a faithful few there at that time.

The Devil had managed to destroy most of the organized work that we had.

We had only a handful of scattered people all over Australasia.

I sent Overseer Voliva and his wife and Elder Reiff and his wife there, a little over one year ago, and what have we there today?

We have planted the Banner of Zion over nearly every State in the Commonwealth of Australia and in New Zealand in the midst of a terrible drouth when ministers have received but scant salary and churches have been closed.

I have not sent one dollar from the Storehouse in Zion to help the work in Australia, and they always have money to their credit.

Australia has begun to make investments in Zion City, and quite a number have come here—one family of six—and others are on their way.

We have one of the healthiest and most vigorous Branches of this Church in Adelaide, South Australia.

We have one of the largest average congregations in Melbourne.

We have the brightest and most thorough man and people in Sydney.

We have a splendid work beginning all through New Zealand. Zion Restoration Host has just organized its first Legion.

The Banner of Zion floats in scores of centers in the Commonwealth of Australia.

Zion's Chain in Africa.

What have we in Africa?

We have a chain of earnest members that reaches from Cape Town to Buluwayo, and another from Durban to Pretoria.

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We have the material for gatherings in scores in Cape Colony, Natal, Transvaal, Orange Colony, Mashonaland, and away North towards Lake Tanganyika.

At the other side, we begin at Cairo and we go to Khartum.

The Strength of Zion in Great Britain.

What have we in Great Britain?

A little more than two years ago we had almost no representation in Great Britain.

Now we have representation in sixty-two or sixty-four cities.

Some of them are strong, vigorous and powerful branches.

I have never had to send a dollar to England.

They have all paid their own way, and more.

They have invested hundreds of thousands of dollars in Zion and many citizens of Zion City have come within the past year from the Shetland and Orkney Islands to Cornwall, in the South of England, and from many parts of Ireland.

The Rapid Spread of Zion in Europe.

Where are we in Europe?

We went up to the foot-hills of the Alps and planted Zion in Zürich, in beautiful Switzerland.

Now, just as the beautiful waters are flowing down from these great lovely lakes beneath the Alps, so is Zion flowing all over Europe, Germany, Austria and Bohemia.

We have a brother here today who came all the way from Budapest in Hungary who is now a minister of the Church, and who brings into Zion a congregation of many hundreds.

Another minister present with us, who is now an Elder in Zion, was a Baptist preacher in Zürich when I conducted my Mission there in December, 1900.

Zion is in Berlin and is spreading through all Germany.

The Missionary Activity in Zion Has Amazed Me.

We can say truthfully that through the Christian Catholic Church in Zion the Message of the Gospel has reached directly more than 30,000,000 people in seven years.

I can show you this from figures.

Evangelist Hill, how many rolls have you sent out up to date?

Evangelist Hill—"About 2,600,000 rolls."

General Overseer—Evangelist, no woman in the world knows better than you; do you think that each of these rolls have reached at least six people?

Evangelist Hill—"I believe so. We know that some rolls have been read by 200 persons."

General Overseer—If I put the average number at ten, we would have reached through these rolls of Zion Literature 26,000,000 persons.

If it were put at twenty, they would have reached 52,000,000 persons.

I do not hesitate to say that the Message of God in Zion directly and indirectly has reached more than 100,000,000 persons through the Zion Literature Distribution Bureau, which the Rev. Sarah E. Hill has conducted so ably, with her associates, for nearly seven years.

In addition to this we have sold and sent to all the world tens of millions of copies of LEAVES OF HEALING, BLÄTTER DER HEILUNG, A VOICE FROM ZION, tracts, pamphlets, books, Restoration Messages, cards, etc., etc.

We have a large Zion Printing and Publishing House in Chicago, employing eighty-five persons in all its departments, occupying a large building in Michigan avenue, full of up-to-date machinery, sending forth at least five tons of Zion Literature every week, and eagerly awaiting the summons to follow our Headquarters to its future home in Zion City.

We reach hundreds of thousands weekly in their homes all over the world by our Seventies in Zion Restoration Host, which now numbers fully 7,000 members.

All work in Zion, and the individual efforts of our people to do good are an unceasing delight to them—no matter what the toil or cost may be.

Multitudes Saved and Healed.

Multitudes have been saved.

Multitudes have been healed.

If you do not believe it I will show you thousands now.

Every one healed and saved through faith in Jesus, the Christ, in Zion, stand. (Thousands of persons rose.)

Did God save you and heal you?

Voices—"Yes."

General Overseer—Do you give Him the glory?

Voices—"Yes."

General Overseer—That is only a representation of a great multitude scattered over all the earth.

Other Results of the Work of Zion.

First, from end to end of this continent something of Zion is to be found.

Second, on every other continent.

Third, on many of the islands of the seas.

Many Zion Tabernacles and many private homes constitute thousands of meeting places every week.

We have Zion Dorcas work done for the poor of Zion in and around Chicago by 600 women under the management of Overseer Jane Dowie, through which 7,000 families have been helped this winter.

We have Homes of Hope for Erring Women where hundreds have been saved, and where there are perhaps scores of women and babies today.

Deaconess Paddock—"Thirty-five babies and thirty-six women in the Sixteenth Street Home in Chicago."

General Overseer—Hundreds have passed out through the doors of that Home, saved and blessed, and many of them married to Christian husbands.

Deaconess Paddock—"Nineteen have married and have nice homes."

General Overseer—Scores have been sent back to their parents.

Others are working honorably in good positions of all kinds.

This has been going on throughout the years, and arrangements are being made for a great enlargement of this work.

Zion Never Sleeps.

In some part of the earth she is unceasingly at work.

The sun never sets on Zion's flag; it is always shining upon it somewhere.

Her workers are always working somewhere.

Zion City a Plan of God.

One year and seven months ago it was open prairie land.

Today it is a beautiful city of over 8,000; with a Tabernacle seating 5,200; schools attended by more than a thousand children; a College of over three hundred students; stores, factories, an electric power house which supplies power to great machines, and light to streets and homes, etc., etc.

That city represents in its simplicity a mighty thought—the Thought of God.

I do not want to praise it.

I only praise God for it.

I thank God today that we can see that He has blessed everything that we have touched, and that He is blessing everything that we touch.

He is blessing those who associate themselves with us.

No weapon formed against Zion has ever prospered.

Thus, at the end of the seven years, we are able to say that under God we have won.

We stood alone, but for a little Gideon band of less than 500.

Today we stand with more than 60,000—possibly more than 100,000.

Zion's flag is floating over all the earth.

The Full Gospel is being taught through Zion in more than one hundred languages.

We have sixty-six nations represented in Zion City alone.

Shall we not give glory to God?

Shall we not say:

What Hath God Wrought!

I did not accomplish this.

Who did accomplish it?

Voices—"God."

General Overseer—Did He use you and use me?

Voices—"Yes."

General Overseer—He will continue to use us, according to our loyalty and thoroughness of consecration.

This may be the last Anniversary Sermon that I shall ever deliver in Chicago.

Therefore, in Obedience to God, I say to Chicago:

Woe Unto Thee Chicago!

If the mighty works that have been done in thee had been done in Tyre and Sidon they would have repented long ago in

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sackcloth and ashes. Multitudes have been saved and healed.
Woe unto you ministers!
Woe unto you lawyers!
Woe unto you scribes and Pharisees, hypocrites!
The day will come when you will say: "Would God that we had treated Zion as we ought."
You tried to kill me.
You tried to destroy me.
I continued to do my work.
I am doing it still.
I say woe unto you Chicago!
You shall be cast down to hell, if you do not repent.
You are creating a Hell in Chicago.
All wise men want to get out of it, and only live in it from necessity, or from a sense of duty to God and their fellow men.
Ye who rule Chicago do not know how to deal with its vast resources.
You are unfair in your taxation.
You are unfair in your business dealings.
There is no use in making contracts with many of the labor-unions in Chicago; for they will tear up the contract any minute they like.
Hence it is that men prefer to go to New York, or somewhere else where people keep their word.
I say woe unto you.
I say it lovingly.
You have to learn to keep your word.
You have broken it.
Men do not trust you.
They do not trust your government.
They will not trust their wealth in your city, and remove it as quickly as possible in thousands of cases.
You tax them disproportionately, and in many ways make life miserable by failure to administer law and justice, and the consequence is they go.

A Warning to Chicago.

Take care Chicago.
You are in great danger.
If you get a Darrow into power he will be the last straw on the back of the long-suffering camel of decency and respectability.
Woe unto you!
You are coming right down to the dung and the dross of citizenship, and if you do not repent and do right you will only exist as a workshop with half its business gone forever.
Chicago, you think that you will abide forever.
You think that you are essential to the development of America.
You are not.
You will find that the manufacturer can do his business without you; that he can work up his iron farther up the Lakes.
I know what I am talking about.
I have studied you.
I know you.
I know you as a business people.
Beware!
I love the masses of your people.
They are cruelly oppressed.
Many people who have intelligence, and have won wealth by their brains, have been oppressed by you in a cruel manner.
You steal by means of unequal taxation.
You make it a crime to be a wealthy man and a clever one.
You make it a crime to be a working man, and a poor one.
You have only a place for the political boss and thief.
Woe unto you, Chicago!
Woe unto you! Woe unto you!
God has a controversy with you.
You cannot oppress God's people and prosper.
Your false prophets in the press and pulpit are your destroyers.

Repentance Alone Can Save Chicago.

They care nothing for you.
In the day of your anguish they will abandon you.
There is time for you to seek God, and do right; but it must be done quickly.
May God bring Chicago to repentance.
I love Chicago.
I will work for it and in it.
I will keep Zion Restorationists at work in it unceasingly.
I will seek for the poor and fallen that they may be restored to God.
I will seek for the perishing.
I will not fail to do my duty.
Nevertheless I warn Chicago.
I have watched the City closely, and lived in it, or near it, for more than twelve years.
Chicago, God can do without you.
The United States of America can do without you.
It is easy to create manufacturing centers whose name shall not be Chicago.
I warn you.
I am your friend.
I have a right to warn you; for my life has been a benefaction and a blessing to you, and the Witnesses to this are in every street of your city.
I have brought more in every way to Chicago than Chicago has ever given to me.
Do you think that it is Chicago that has built up Zion City?
You are mistaken.
More than six-tenths of the money invested in Zion City has come from outside of Chicago.
That is not my Chicago people's fault.
They were kept poor by your miserable policy.

An Approaching Destruction.

I warn you for I see the possibility of a terrible catastrophe, both commercially and as a city.
I have done my duty.
I have done it thoroughly and honestly.
I am God's minister.
As the Ecclesiastical, Educational, Commercial and Political director of my people under God, I have studied Chicago, and I say, your house may be left unto you desolate.
You may lose, by a few more years of misgovernment, ungodliness, debauchery, drunkenness, infidelity and crime that from which it will take more than half a century to recover.
Beware of that press that is fooling you, and will forsake you.
May God bless you and give you grace to heed my Warning.
Every one now present who intends to do right and give their lives wholly to God, stand. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it cost. May I repent, restore, and confess. Bless Zion, and grant that in the years to come we may walk humbly with Thee, and do Thy Will. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The services were 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 and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Kansas City.

Charles E. Robinson, Deacon-in-charge Christian Catholic Church in Kansas City, has announced Special afternoon and night meetings in the new Zion Tabernacle at Seventeenth and Campbell streets, every day except Saturdays from Friday, March 13th, to Tuesday, March 24th, at 3 and 8 o'clock.

The Ordinance of Baptism will be administered on the afternoon of March 22d.

All believers in the city and surrounding country who are willing to follow their Lord in Believer's Baptism by Triune Immersion, are requested to present themselves at the time stated. Candidates will kindly bring baptismal robes.

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SEVENTH ANNIVERSARY OF THE
Christian Catholic Church in Zion

REPORTED BY I. M. S., A. C. R., O. R., AND A. W. N.

THE great central fact, the most important feature, the crowning glory in the observance of the Seventh Anniversary of the Christian Catholic Church in Zion at Zion City, Monday, February 23d, was the inspired address in Shiloh Tabernacle by the man who, under God, had founded that Church and, through the seven years of its existence, had led it triumphantly on from victory to victory, with never a defeat and never a retreat.

The address was intensely characteristic of the man.

It was not an historical retrospect.

It was not an account of victories won and triumphs achieved in the past.

It was not even a description of the great extent of the work at the present day.

It was, although brief, an intensely practical, deeply spiritual and inspiring presentation of the essentials which must remain and increase in the Christian Catholic Church in Zion, as an organization and as individuals, if the Church is to continue the strong, growing, effective power for the extension of the Kingdom of God which it has been in the first seven years of its existence.

These essentials the Messenger of God expressed in the five suggestive alliterative words, Purity, Prayer, Patience, Peace, Progress.

This address took a deep hold upon the spirits of those who heard.

There was an intensity of spiritual power and determination in the voices of the people as they followed their leader in the Prayer of Consecration, asking God for Purity, for Power in Prayer, for Patience, for His Peace in their hearts, and for the power to Progress.

This address came as the climax of a most beautiful and impressive service.

Although the day was not a general holiday in the City of Chicago, fully five hundred people filled the eight cars of the special train which came from there, arriving here shortly after 11 o'clock.

There were present, also, many visitors from various sections of the country and cities near by.

These with the throngs of Zion City made an audience of more than four thousand people in Shiloh Tabernacle.

While the people were gathering, Zion City Brass Band, stationed in the rear gallery of the Tabernacle, rendered several selections of sacred music with an excellence which bespeaks great possibilities for service for this organization. Especially beautiful was their execution and tenderness of expression in "The Holy City." Mr. Bosworth, the leader, Deacon Irish, his assistant, and all "the players upon instruments" received the hearty appreciation of the General Overseer, whose words were applauded by the thousands present.

Then came the processional of about five hundred singers of Zion White-robed Choir and hundreds of robed officers of the Christian Catholic Church in Zion.

Zion has seen many processionals in Shiloh Tabernacle, but none which excelled that of Monday in beauty and impressiveness.

The singing of the Choir was especially good. Especially wonderful was the singing of the *Benedicite, Ommia Opera*—every part of the Choir finding a place, and the sweet, shrill voices of the Junior Choir in the oft-repeated words, "Praise Him and Magnify Him Forever," was especially thrilling and inspiring. It was the first time that this Ancient Anthem of Praise to God, which comes down from the earliest ages of the Church, had been sung in the City of Zion, and it was full of power to raise the people upward to God. To Conductor Rice, to Organist Mary Mason, and to every member of the Choir, we are directed by the General Overseer to express in this report his personal thanks and appreciation, which he believes is also the appreciation of the thousands of Zion present at the Seventh Anniversary in Shiloh Tabernacle.

In reading the Scripture the General Overseer took up the third chapter of the Epistle of the Apostle Paul to the Philippians.

In his exposition of the Scripture he dealt especially with the Spurious Holiness Doctrine, which he more appropriately termed "Howliness." He emphasized "True Holiness."

During the taking of the tithes and offerings, the Band played "The Holy City," and Zion White-robed Choir sang Best's "Benedicite," to which we have already referred, very beautifully and impressively.

The service closed at about 2:30 o'clock.

The remainder of the afternoon the hundreds of visitors in the city spent in sightseeing, while many shareholders in Zion Land and Investment Association visited the new subdivision opened that day in sections 16 and 17.

Some hundreds of residents and visitors in the city thought, with wonder and praise, of the day three years before, when they had first seen the site upon which the city now stands.

On that day, the occasion of the first excursion, they had come out to find only fields, fences and forests upon the site, and a bare, wooden observatory tower. Even one year and seven months ago the building of the City had only just begun, for the first land, leased for 1,100 years, was only opened for selection on July 15, 1901.

On this day they saw the city, a city of beautiful, comfortable homes, and great, thriving, busy industries, standing where there had been only bare, bleak fields.

As they looked they could only say, "What hath God wrought!"

Shiloh Tabernacle, Zion City, Illinois, Monday, February 23, 1903.

The service was opened with the usual Processional hymn, recitation of the Apostles' Creed, reading of the Commandments, and singing of the Te Deum.

The General Overseer then read from the inspired word of God, first, the Eighty-fourth Psalm; then in the inspired letter of the Apostle Paul to the Philippians, the third chapter.

In his comments upon the first verse, the General Overseer said some very pungent things about the tendency to seek after a new fashion in religion.

Commenting upon the twelfth verse, God's Messenger exposed the fallacy of the Spurious Holiness Movement and the unclean living of many of those who claimed complete sanctification.

Commenting upon the passage, "Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind," he said:

"There are some people who can never forget. All their religious experience is in the past. It is a Dead Thing."

I say with the Wise Preacher in Ecclesiastes: "For to him that is Joined with all the Living there is Hope: for a Living Dog is better than a Dead Lion."

We hear a great deal too much about Wonderful Dead Lions both in Church and State, and the world is getting tired of the subject.

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This pointing back to past experiences, and, in the testimony meeting, washing their hands in invisible soap and water, is often an exhibition of hypocrisy, diverting attention from their present good-for-nothingness; but plainly revealing that they are only "Jointed with all the Dead," and that there is no Hope for them among the Living who are doing something now.

Get up and do something.

The times are better now than their "good old times" ever were. (Amen.)

Be real.

Have a real Christianity.

Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect—

There is a perfection which is as complete as God can at present make in some of us, but

Perfection Is Not Completion.

A plant was planted three months ago.

It has come up and is a very beautiful healthy-looking plant.

It is perfect, but has it reached its completion?

Watch it as the months go on.

It branches out and there are beautiful buds, and then there are beautiful flowers, yet has it reached perfection?

No, no!

Where is its perfection?

I gather a thousand seeds from that plant, and I sow them, and now there are a thousand plants and a million seeds.

Is that perfection?

No!

It goes on and on and on and on forever.

Thank God! May we be like that! (Amen.)

May we grow and grow throughout Eternity, conscious that we are ever learning and growing in Wisdom and Love and Purity and Power in the service of an Eternally Progressive God.

Stop that miserable talk of a limited and stunted perfection. It destroys growth, yea more, it destroys life.

The General Overseer drew a lesson from Paul's breadth of view as expressed in the fifteenth verse.

He said:

Walking by the Same Rule.

If you walk with us, you have to mind the same rule and walk in step. You cannot stay in Zion and say, "I will break every rule."

What does it say? Repeat the passage: "If in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk." Repeat the last clause with me.

Audience—"Only whereunto we have already attained, by that same rule let us walk."

General Overseer—God has blessed us by walking together by the same rule, has He not?

Audience—"Yes."

General Overseer—He has blessed us these seven years.

Now pray. Pray and expect to get an answer. I think I will have my nearest colleague, my good wife, who has been with me all through the years, pray.

I would rather have my right hand cut off and my tongue cut out than be the woman who criticises Mrs. Dowie. You leave her alone from criticism.

I do not say that she is perfect, I never did say that. If I did she would not believe me.

(Turning to Mrs. Dowie) Jeanie, if I said you are perfect, would you believe me?

Overseer Jane Dowie—"No."

General Overseer—Do you think I am perfect?

Overseer Jane Dowie—"No." (Laughter. Applause.)

General Overseer—Two imperfect people did this work under God. We still sing together in praise to God the sweet old Scotch Paraphrase—

That to perfection's sacred height
We nearer still may rise,
And all we think and all we do,
Be pleasing in Thine eyes.

Overseer Jane Dowie then offered prayer, after which the General Overseer presented the petitions of the sick and sorrowing.

The Choir and Congregation then joined in singing No. 238, Luther's grand old hymn, "A Mighty Fortress Is Our God."

The tithes and offerings were then received.

PURITY, PRAYER, PATIENCE, PEACE, PROGRESS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable to those to whom these words shall come, especially members of the Christian Catholic Church in Zion, throughout the world, for the sake of Jesus. Amen.

I have a few words to say on this celebration of the Seventh Anniversary of the Christian Catholic Church in Zion, in Zion City.

I will give you Five Words, which I desire you to remember.

Each will begin with the letter "P." There are Five P's in this Anniversary Pod.

I hope that you will remember them all in a very practical manner.

I desire to put in the front of all I have to say, these words of inspiration; for I believe them to be Divinely inspired.

TEXT.

Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling (the Upward Calling, literally) of God in Christ Jesus.

This Is the Upward Calling—the Calling to Higher Things.

I might speak at length and give you a Wonderful Story as to what God has wrought in Zion in Seven Years; but the story of Zion will soon be published in a series of special numbers of LEAVES OF HEALING, and thousands of you have been helping me to make history year after year in the Christian Catholic Church in Zion.

I desire to say to you just a few words in gratitude to God concerning the past.

If we were to tell you all, we would have to speak for weeks and months, not hours or minutes.

$400,000 Spent in One Year in Spreading the Gospel.

The Christian Catholic Church in Zion, although only Seven Years old, last year expended upon her strictly ecclesiastical work over four hundred thousand dollars in sending the Gospel to the world. This year we shall, probably, spend a million dollars.

Thank God we are able to do it. (Amen.)

This is a minimum figure. If I had all the figures from all the lands I would have no hesitation in saying that we have spent a half million dollars.

As nearly as we can reckon, we have, now, in Seven Years, more than the Methodist Episcopal church had in sixty-one years.

The first sixty-one years of the Methodist church were its best years in this country.

It had the field to itself.

There was really no difficulty in preaching the Gospel, because the people were hungering for it.

Although they labored earnestly and had millions to labor amongst, they only numbered 61,000 persons after sixty-one years of existence.

The membership of the Christian Catholic Church in Zion today would be 61,000 at a minimum estimate.

Sometimes I think that we might place the minimum at 100,000.

However that may be, we can bear comparison with any Branch of the Church in any age, not excepting the Apostolic age.

Zion's Seven Years the Greatest in the History of the Church.

As far as we can tell, there have been no Seven Years in the history of the Church at any time, in any place, that have been productive of an organization as complete and thorough on all sides as this little organization of ours.

We thank God, and we give Him all the praise for that fact.

I will not try to tell you all that God has wrought in Zion, because it would be impossible if I tried.

The Banner of Zion now floats over every continent.

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There are more than one hundred nationalities represented in Zion.

Sixty-six nationalities are represented even in this city, and we have just begun to do a work which, by the grace of God, will rapidly cover the world.

Everything Depends Upon Five Things.

Mind these five things.
The first of these is Purity.
"The Wisdom that is from above is first, Pure."
"The Pure in Heart shall see God."
Purity is the first thing.
That has always been the Secret of Power in Zion.

The Christian Catholic a Pure Church.

Even the world itself has never been able to cast at us the bitter reproach of being an immoral church—a church where there was no discipline.

Our antagonist, a very able man, Dr. James M. Buckley, has recently said in the New York *Christian Advocate*, that discipline has been almost totally abdicated in the Methodist Church.

Thanks be to God, discipline is in full exercise in the Christian Catholic Church in Zion. (Amen.)

The people want to have it so.
Not Power, but Purity, is the first thing.
Power will come to those that are Pure.

If our thoughts are pure, our hands are clean, our lives are clean, our motives pure, and we have an eye single for God's glory, then God will bless us, even more abundantly than He has ever blessed us before.

Prayer.

The next "P" stands for Prayer.
Prayer—that is, Communion with God.

The same writer, to whom I have just referred, reprints, in the New York *Christian Advocate* of two weeks ago, the fact that there is not one home out of ten in the church that has a family altar.

I was sad when I read that.

Bad as the condition was, I never dreamed that it had become so bad.

The article says that it would be making a high estimate to say that there was one home out of ten where a family altar was erected.

Zion a Prayerful People—A Most Remarkable Showing.

Every one who lives in a home where there is a family altar, where prayer is offered to God morning and night, stand. (Apparently the whole audience stood.)

Thank God!

Do you have a family altar?

Voices—"Yes."

General Overseer—Do you pray yourself privately to God, and seek His face in the morning before you seek the face of man?

Voices—"Yes."

General Overseer—Do you pray together as a family, as far as possible?

Voices—"Yes."

General Overseer—Do you pray in connection with those who are employed with you in each department of the work in Zion City?

Voices—"Yes."

General Overseer—I do not care what the difficulty may be, prayer must begin every day's work in every department in Zion.

Thank God! Sit down.

I do not believe that in all the world there could be seen, in a Christian assembly, a more striking answer than this, when an entire audience, it may be with some exceptions, but I saw none, can stand up in the early afternoon of a week-day, to the number of about four thousand five hundred and say: "We pray morning and night at our family altars in our homes, and with our fellow workmen in Zion City ere the work begins, *every day in our lives*."

A Praying People Shall Prevail.

Our critics can criticise all they have a mind to, but as long as we are a Praying People, in Communion with our God, we shall prevail. (Amen.)

Nothing shall stand against us all the days of our life if we receive from God the Holy Oil that will make us to be quickened and refreshed every day.

I thank God that I am able, oftentimes, to pray all night for you; for while I am working at my all-night task, when I am a little weary, I rise from my desk, lay down my pen and pray for the sleeping city—pray for them in all the lands—pray for them because there may be something happening.

Death may have its shadow there—sorrow, trial, conflict may be oppressing some of my beloved flock, somewhere, or in many places, all over this sin-stricken and disease-smitten earth.

When I walk up and down and pray a little, I can go back to my work and feel refreshed: for I know God has answered, and I rejoice in the God of Deliverances.

Patience.

The next thing is Patience.
That is a truly Divine Power.
It requires Faith to have Patience.
It requires Hope to have Patience.
It requires Love to have Patience.
It requires Wisdom to have Patience.

Sometimes persons might think that the General Overseer is not very patient.

You never knew me; you know nothing about me, if you say that.

I have to speak in tones that all can hear and maintain the Standard high, but God knows, and my people know, how patient I have been with them individually, and also collectively.

It is not exercising Patience if I see a fire there and do not jump on it and stamp it out.

I have no Patience with hell-fire.

I have no Patience with the work of the Devil.

I have no Patience, though it were that those nearest and dearest to me had wilfully sinned, and will not put it right, although I have no such trouble.

I am impatient until Sin in Zion is destroyed, no matter who the sinner is.

I do not care who he is, I will not let any one light a fire in Zion that might burn the house down.

When I jump at the fire I am thinking of the City; I am thinking of your homes. I am thinking of the Restoration of All Things.

Patience Exemplified by Zion Fire Department.

When a fire breaks out in any part of Zion, we hear a wail from that whistle which we have just erected on the Power House.

It is just as if ten thousand people were shrieking Help, *Help*, HELP!

What is done when that takes place?

When the fire-whistle utters that wail, the horses know it, the men know it.

They harness up and make for the fire, having found out where it is.

They carry their axes and cut down the parts that are burned, that the good parts may be saved.

They carry with them their chemicals and take with them their engines to extinguish the flames.

They carry with them a burning desire to put out that burning fire, save the house and save the city.

That is the kind of Patience we want—the patience of a fireman—who waits day after day and night after night with all his instruments polished up, and horses well fed.

Although there is no fire, he is watching.

Zion firemen are never all sleeping.

There is some one there all the time who is watching in the Tower, who sings the Songs of Zion, and prays the Prayer of Zion, and loves the God of Zion, and keeps wide-awake, watching under the stars, and in the starless darkness—watching patiently, ever watching, eager to help in preserving the properties, and above all *the lives*, of all in Zion City.

God give us the patience to be good Zion firemen in every sense of the word.

When any fire breaks out, in any part of Zion throughout

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the world, I want to get there and set my chemicals upon it and put it out. (Laughter.)

The Great Love and Patience of God.

I am patient; for God has made me so.
I want you to have the patience of Divine Faith.
Oh, what a wonderful patience Jesus had! Not only after He came here, but before.
What patience God has had with us sinners!
What hope God has had!
God has had the hope that by-and-by this poor miserable humanity would yield to Him.
God's love has never failed.
For the lowest, meanest and most sinful His mercy endureth forever.
May we have the patience of the Christ, and remember how God has been patient.

The Story of Abraham's Guest.

"Abraham wilt thou help a poor man?"
At the door of Abraham's tent, a poor, starving man stood and asked that question.
Abraham said: "Come in hither, thou blessed of Jehovah."
"But I am poor and sinful," replied the man.
"Come in hither, thou blessed of Jehovah," said Abraham, and then called to Sarah.
The servants spread the table, and Abraham served the poor man and himself.
Why is Abraham looking so sad?
Why is his brow gathering with storm?
Why is his heart hot with anger?
He waits till his guest has finished.
When his guest stands up refreshed, bows to Abraham and is departing, Abraham's wrath bursts out and he says: "Oh, thou hated of Jehovah, thou hast not bowed thy heart to Him in praise and prayer.
"Thou hast not raised thy voice to thank the God who gave thee this bread."
Thus he pursued him with words of cursing and denunciation and drove the now crushed and heart-broken poor man, whom he had fed, out of the camp.
"Abraham! Abraham!"
It was a Voice that Abraham knew.
He bowed low in his tent, for it was the Voice of God.
"Abraham, A-b-r-a-h-a-m, I had patience with thee till thou wast an old man, gray-headed, and thou didst never thank Me for all the goodness I have poured out upon thee.
"That poor man whom thou didst feed only once, thou hast cursed and driven out and broken his heart.
"Abraham, go and follow, and tell him that thou hast sinned.
"It is fitting that thou shouldst."
Abraham rushed from his tent and followed the man.
He fell at his feet and he said: "Forgive me!
"I never thanked God for long years of plenty, and I was hard with thee. Forgive me!"

Be Patient Toward All Men.

O my brothers and my sisters, why will you be hard with your fellow men when God has been so patient with you?
You did not know about Divine Healing and many things before.
Now you are so impatient because others will not believe at once.
Follow them with love.
Some will be wicked and do you much evil.
Be patient.
Let the faith, hope, love and wisdom of God send you to those whom you have been impatient with, and ask God to forgive you for your impatience.
Be patient.
O God, help us to be patient with each other, with humanity, and with the world.
Help us to take—in the patience of the Christ—blows, if need be, and losses and crosses.
May we have the patience of the Christ.
The first thing is what?
Audience—"Purity."
General Overseer—The next thing is what?
Andience—"Prayer."
General Overseer—The next thing is what?
Audience—"Patience."
General Overseer—And the next thing is what?
Audience—"Peace."

Peace!

General Overseer—It is not a message of war, hate or scorn, but a Message of Peace, that Zion carries everywhere: "Peace be to this house."
As you meet each other in the home, let the first word from your lips be "Peace."
Let the wife hear it from her husband's lips, as he wakes her in the morning.
The reply will come back to him as it comes back to me, "Peace to thee be multiplied."
Let the son hear it as you put your arms around him, father, and kiss the boy.
The boy will say, "Peace to thee be multiplied, father."
Let the daughter hear it, and the reply will be, "Peace to thee be multiplied, mother."
Let the stranger hear it, although to him it is a strange greeting. But he will love it, and he will return it, "Peace to thee be multiplied!"
Peace, Peace, Peace.
These are the Times of Restoration.
Judgment has not come.
The Day of Vengeance has not come.

This Is the Day of Peace.

Have Peace in your heart.
A man who said many foolish things—Eliphaz the Temanite—spoke at least one good and wise thing, when he said, "Acquaint now thyself with God, and be at Peace: Thereby good shall come unto thee."
Do not have a peace on your lips that is not in your hearts.
Ask God for forgiveness for every sin, and the Peace of God, which comes to those who are justified through faith in the Christ, will be your portion and you will carry peace to others.

There are those in this loud and stunning tide
Of human care and crime,
With whom the melodies abide
Of an everlasting chime.

Who carry music in their heart
Through dusty lane, and wrangling mart,
Plying their daily task with busier feet,
Because their inmost hearts His Holy Peace repeat.

Let Peace be the Key-note of all our Songs.
Let Peace be the Key-note of all our Lives.
It is the very Flower and Summit of Wisdom: for it is written:

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.

Blessed are the Peacemakers: for they shall be called the Children of God.
First comes Purity, then Prayer, then Patience, and then Peace.

Pro-gress and Prog-ress.

The last is Prog-ress.
You can pronounce that word in two ways,—pro-gress or prog-ress.
The verb means to Go Forward, and the noun marks the position reached.
Zion, Go Forward, carrying the Purity of God.
Zion, Go Forward in Prayer, in Holy Living and in Patience.
Zion, have Peace and carry it to others.
Zion, be Patient toward all men.
Zion, progress!
Go Forward!
God gives us each a talent.
What will you do with yours?
Will you bury it in a corner lot in some poor little one-horse town where there are about as many saloons as the Devil can get into it?
Is that where you should put your money?
No. Bring it into Zion.
Are you going to make the Kingdom of God progress by paying taxes to evil and ungodly men, who live evil lives, who smoke and drink, stink, steal, and lie?

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Is that the way to make Zion or the Kingdom of God progress?

I am going to concentrate this year all the powers of every kind that God gives me, as I did last year and the year before, and the years before that, upon Zion, morning, noon, and night.

The Power of Concentration.

What Zion is today, under God, it has become because I have consecrated every power of spirit, soul and body, of time and talent upon Zion, knowing that to be God's Will.

Progress comes by Concentration of prayer and effort—Concentration of wealth and strength—Concentration of all good things that will stand together.

A single stick is of no use at all.

The Devil can break it.

But when we are bound together in thousands and tens of thousands, no Devil out of hell can break us.

We Are Treading Where No Saint Has Ever Trod.

Like a mighty army
Moves the Church of God!
Brother, we are treading
Where no saint has trod.

No saint ever trod where we are treading.

Millions trod in their appointed paths, did their work, triumphed gloriously, and entered Heaven.

But, although the same Faith, Hope and Love animates and sustains us, as it did them, our Road in the Twentieth Century is a very different one to their Road in the First and all succeeding centuries.

They never had the work to do that we have.

They never had to deal with the conditions that we have.

There never was such concentration of evil or of good in all the world as now.

Progress!

You are fooling your time away.

You are leaving your estates, South, North, East and West in the Devil's hands.

Get ye all out and come into this City of God beside this lovely Lake, and, when we have filled it to overflowing, we shall build another, another, and another until every Nation has its Zion City.

Stand together, and let us Go Forward.

What hath God wrought!

He hath wrought it by our Unity, our Purity, our Prayers, our Patience, our Perseverance, and our being at Peace.

He has put Peace into our hearts.

Carry it to others.

I Will Go on Till My Work is Done.

Sometimes people have said: "Dr. Dowie will not last another year if he works as he has been working."

Nevertheless I have lasted.

"He will not last another year," they have said.

Still I lasted another.

When I took a longer trip than usual to Ben MacDhui, and the papers got hold of it, they said that I was sick, and my voice was done for, and then, after a week, they had me dead.

And so I have gone on, working at high pressure for these last seven years, and for many seven years before them.

And so I shall go on, happily and constantly, for I was so made that I can only find Rest in God, and Strength in His most Joyful Service.

I am conscious of greater strength than ever before; and, so I go on: for the "Time is Short" ere the Christ come again.

I cannot tell whether it be noon or night that the welcome messenger will stand beside me and say: "The Master is come and calleth for thee."

I shall rise quickly and go to Jesus.

This I do know, that the hour of my departure will not come until my work is done. (Amen.)

I do not believe that it is done yet.

I think that it is only fairly begun.

I leave the Seven Years that are past to talk for themselves.

In the work of the Present Day I want to Go Forward.

Will you go with me?

Audience—"Yes."

General Overseer—Will you seek first for what?

Audience—"Purity."

General Overseer—Will you seek for it by—

Audience—"Prayer, Patience, Peace."

General Overseer—Then you will Progress.

Go Forward!

All then joined in singing the chorus, "Go Forward, O Zion!"

General Overseer—Pray with me the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name we come to Thee. Help me, for Jesus' sake forgive me, cleanse me, give me power to do right no matter what it costs. Help me to trust in Jesus, the Lamb of God who taketh away the Sin of the World, whose blood was shed for our sins, and therefore shed for me. For His sake cleanse me, and give me power to do right. Give us in Zion Purity, give us the power to pray. Give us the spirit of Prayer, the grace of supplication. Give us Patience, Peace, and Progress, every day and every hour. 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 every appearance of evil, and the very God of Peace, Himself, sanctify you wholly, and I pray God your whole spirit, soul, and body, be preserved entire, without blame, 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 God abide in you, bless you and keep you, and all the Israel of God everywhere forever. Amen.

General Overseer—Peace to thee.

Audience—"Peace to thee be multiplied."

TRAIN SCHEDULE Between Zion City and Chicago

Effective January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.	SOUTH BOUND.	
4.15 p.m.	5.30 p.m.			*8.19 a.m.	*9.45 a.m.
*5.20 p.m.	*6.56 p.m.			*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

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God's Plan for Zion in Building the City of Zion

MID-WEEK RALLY IN SHILOH TABERNACLE

ZION CONTINUES to make world-history.

From the standpoint of finance, commerce, sociology, economics and politics, in its highest sense; from a standpoint of its bearing upon the history of the age, in fact of all the ages, and from a spiritual standpoint, the Rally held in Shiloh Tabernacle last Wednesday evening, the words spoken there and the action taken, were absolutely without a precedent or a parallel.

This Rally served, in a sense, as a connecting link, of most vital significance, between the past and the future.

The plans which were there outlined and explained, and their reception by the thousands there gathered, were the result and the development of a lifetime of preparation and experience on the part of God's Prophet, and of ages of preparation by God Himself.

They were also the inception, the beginning, the entering wedge of a new Onward Movement on the part of God's people in Zion in these latter days, of the most momentous importance in connection with the work of the "Restoration of All Things, whereof God spake by the mouth of His Holy Prophets, which have been since the world began."

The meeting was attended by an immense audience of Zion people from Zion City and Chicago, about four hundred coming out from the latter-named city on a special train and returning after the service, making about four thousand five hundred in all.

It was a representative Zion Gathering.

Although those most directly interested in the subject to be discussed were men, there were large numbers of women present, who took a lively interest in the proceedings.

It was a significant fact that although the plan outlined for the building of the city, by the General Overseer, was a most radical departure from all ordinary methods, and indeed from methods heretofore in vogue in Zion City, they were most enthusiastically and heartily received and concurred in by the great congregation.

Before the meeting formally began, the audience listened with pleasure to a number of splendid selections by Zion City Band.

The General Overseer came upon the platform with quick, elastic step, at a few minutes after 8 o'clock; his cheery salutation "Peace to thee" was given the mighty shout of response, full of sincerity, "Peace to thee be multiplied."

The appropriate hymn, "To the Work" was sung with a ring and spirit that showed that the words were not meaningless to those who joined in them.

The General Overseer then took up the evening Scripture lesson.

The first portion read was the 127th Psalm.

After a very clear explanation of the circumstances of the writing of the book of Nehemiah, setting forth in outline the wonderful story of how that great man of old built up the walls of Jerusalem, the Messenger of God read from the 4th chapter of that book.

There were some interesting and very characteristic comments upon the passage: "So we built the wall; . . . for the people had a mind to work."

He illustrated this point by a story of a man in Zion City whom he had watched as he talked when he was being paid for using a pick-axe.

The man had been paid off, as a result of his eloquence.

At this point, the Chicago delegation arrived, and the band played while they were finding their seats.

Resuming the reading, the Man of God drew a very striking parallel between the denominations of today and Sanballat, Tobiah and Geshem, of Nehemiah's time.

The General Overseer then recited, in brief, how Nehemiah had finished his work, so that when the Christ came, in a later age, the Exiles had largely returned to Jerusalem, and God's people were in His Holy City, although it had become very wicked.

He showed how the people had, after crucifying their Redeemer, been finally driven out, and were now wanderers in every nation under heaven.

He then referred to the fact that, although Israel had been scattered, the war clouds were even now gathering, harbingers of a great conflict, which might result in Jerusalem being wrested from the hands of the Moslem, and placed under the flags, perhaps, of the two great Anglo-Saxon nations, Great Britain and America—God's Israel.

The time for this he set within ten years.

This significant prophecy was greeted with applause.

All this reference to the events now transpiring showed a marvelous grasp of the situation in the light of prophecy, and was very helpful.

"Oh," said the General Overseer, "that God would shorten these days of conflict and give His people victory!"

The practical application of this was made very strikingly, showing how Zion people in this day must become great city builders, and great and successful miners, agriculturists, manufacturers, and traders, so that the Flag of Zion would float over ships on every Sea—thus enabling Zion to plant the Gospel of the Kingdom of God in hundreds of millions of hearts in every land and nation.

Speaking of the fact that he was sure God had a Plan for the building of Zion City, the General Overseer said that he would carry out that Plan, no matter what opposition there might be.

Prayer was then offered by Overseer Jane Dowie, after which the General Overseer presented the petitions of the sick and troubled.

The choir and people then chanted the Disciples' Prayer.

The General Overseer then introduced Judge V. V. Barnes, General Counsel.

Judge Barnes, to the delight of the people, was "reminded" of a story, after which he introduced, very happily, Judge R. E. Cantrell, formerly of Tennessee, and Judge C. E. Lauder, formerly of Iowa, now general attorneys in Zion Law Department. The new members of that Department were received enthusiastically by the people.

Each spoke briefly but appropriately.

The General Overseer then introduced the reading of the Articles of Agreement of Zion Building and Manufacturing Association by complimenting Zion Law Department, which had prepared them with the aid of a Special Council.

The entire Council of Preparation were named by the General Overseer while speaking of the Agreement, and it is the same as the Council of Final Revision which he named later on.

He stated his belief that this document was the ablest legal instrument yet drawn in Zion.

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By way of parenthesis, the General Overseer announced *that,* on next Lord's Day afternoon, in Shiloh Tabernacle, Deacon A. J. Gladstone Dowie would deliver a discourse on "Reasons for the Formation of the Christian Catholic Church in Zion."

General Attorney Lauder then read, with clear voice and good enunciation, the articles of agreement.

This document was listened to with the deepest interest by the great audience.

The General Overseer then said: "This document is the result of a whole lifetime of service for God.

"The law department has very ably translated into legal verbiage my instructions."

The General Overseer then named the following as a Council of Final Revision to revise, together with himself, the Articles of Agreement: General Counsel V. V. Barnes, Solicitor-general B. M. Webb, General Attorneys R. E. Cantrell and C. E. Lauder, Overseer John G. Speicher, General Financial Manager Charles J. Barnard, Cashier W. S. Peckham, Secretary and Manager H. Worthington Judd, Manager Daniel Sloan, Mayor Richard H. Harper and General Associate Editor Arthur W. Newcomb.

Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, February 25, 1903.

The General Overseer said:

The Document the Result of a Whole Life of Service of God.

I desire to say, regarding this document, that it is the result of a whole life of service in connection with God's work.

The instructions which I gave to the General Counsel, Judge Barnes, were very ably translated into that splendid preamble and into the details.

The matter was then submitted to Judge Webb, late a Judge in Chancery in the State of Tennessee.

Then it was submitted to the younger men, our general attorneys, Judges Cantrell and Lauder, whose keen intellects, and finely trained legal minds, were brought to bear upon it.

After carefully reconsidering the final draft, I had a number of copies made of it, and confidentially desired some of my principal officers to give it a private and prayerful examination.

Then I convened a Council of Preparation which held four long meetings in my Council Room in the Administration Building.

Personnel of the Council Which Revised the Agreements.

There were present at this council the four members of the Law Department and eight others including myself.

The only ecclesiastical member present was Rev. John G. Speicher, M. D., Overseer in the Christian Catholic Church in Zion for Zion City.

Deacon Richard Harper, A. B., Mayor of Zion City, and designated as Manager of Zion Building and Manufacturing Association; three of my ablest and foremost financiers, Deacons Charles J. Barnard, William S. Peckham and Daniel Sloan.

I had the land department represented by Deacon H. Worthington Judd.

From a literary point of view I invited in Deacon Arthur W. Newcomb, my general associate editor.

These composed a Special Council of Twelve.

If you only knew what a document of this kind costs, where every word has to be weighed, and where the great sweep of it has to be expressed, not in pious language which would be very pleasant to hear, but in a legal manner which will stand any amount of strain, and be justified before the Supreme Court of the United States, and before the Supreme Court of Heaven!

If you only realized that, you would realize what a stupendous task this has been, and many other tasks also, of which but little mention is made.

Every point of that document is imprinted on my mind, because it came from my mind.

Being the father of the thing, I know a good deal about it.

It is a legal document which we believe will stand test, and will protect your investments and protect Zion's right to manage her own affairs, whatever Tuleys may say, Till Jesus Come. (Amen.)

I have before me three passages which I want to put in front of all I say tonight to you, and to Zion everywhere throughout the world, and to all who look for and love the Appearing of Jesus, the Christ, the Son of God, our Coming King.

The first, is in the 69th Psalm, the last two verses.

TEXT.

For God will save Zion,
And build the Cities of Judah;
And they shall abide there,
And have it in possession.
The seed also of His servants shall inherit it;
And they that Love His Name shall dwell therein.

In the 102d Psalm, I place before you these words in the 16th verse:

For Jehovah hath built up Zion,
He hath appeared in His glory. (Revised Version.)

And then in the 127th Psalm:

Except Jehovah build the house,
They labor in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain.
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.

I desire to put before you the great thought that God has built up Zion, as a spiritual power, and that in accordance with His own Will, He will preserve Zion and build the Cities of Judah before the Great City at Jerusalem is built in preparation for the King, who will again stand upon Mount Zion.

The Coming of Elijah the Restorer and the Building.

Every student of prophecy will see two things in connection with the Coming of the Lord.

The first is that Elijah must first come and be the Restorer.

The second is, that all over this earth the Cities of God have to be built, when Zion is built, and then the Lord will appear in His glory.

When we launched out into this, we had to ask God for the direction and the power to prophesy what was His Will.

Faithful Adherence to Plans.

My good wife, last Lord's Day, said to me, just before I went into the city, "I should like to get a copy of the sermon you preached when you established the Church."

I told her that it was on her own library shelves in one of the Eleven Volumes of LEAVES OF HEALING that I had presented to her.

Your library, I may say, is no Zion Library at all until it contains every one of the eleven beautifully bound and indexed volumes of LEAVES OF HEALING.

You would better save up and get them, because they will be of great importance to you, and to your families, in the years to come.

They are now.

When I came back from the Chicago Auditorium service last Lord's Day evening, Mrs. Dowie remarked to me how absolutely every word that I had said as to the mode in which the city should be built had been carried out.

It was just as if we had been talking about a thing that had just happened, yet those words were spoken more than three years before we started to purchase the land for Zion City.

I hold in my hands a map of Benton Township, in which this City of Zion is situated.

I have the absolute title—or will have at the end of this week—to over five thousand acres.

Of the sixteen hundred acres remaining in course of purchase, I shall have the title about the 10th of March to about six hundred more.

There will then be only about one thousand acres of the site to which I shall not have absolute title.

We have paid a good deal of money on that thousand acres, but we are simply carrying the completion of purchase over for another year because the farmers who now occupy the land are very willing that we should do it, and we shall not need it for that time.

The site of over Six Thousand Six Hundred (6,600) acres is practically all in our hands.

Not a single acre of what we optioned has been lost, but on

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the contrary we have added to our original purchase several hundred acres.

The land transactions have been perfectly remarkable.

No Builder Ever Builds Without a Plan.

Any builder who builds without plans and exact specifications does not understand his business.

The first thing necessary is a Plan which has been thoroughly studied, and is exact in all its minute particulars and specifications as to material and all the details of building and furnishing, so that there shall be no mistake.

When God builds his Cities, do you think He builds without plans? Verily no!

Everything that is Divine is perfectly orderly.

I rejoice in God, Who is not a God of Confusion, but is a God of Order.

Unless every part of my being at this moment were working in perfect co-relation, I should be in misery. But the opposite is the case, and, therefore, I am well and happy.

Heart, and head, and nerve, and thought, and memory, and will, and capacity to concentrate the whole of my past experience and present knowledge is essential for my standing up here at this moment and delivering to you an orderly address upon an orderly subject.

The legal document that has just been read is a perfectly orderly document; orderly in every point.

I will say a few words regarding that document before I tell you how God has shown me it will carry out His Plan, if you and I, and our successors, are faithful to the Great Trust which He now commits to us.

This Agreement Unique.

You will notice that it is unlike any of our previous agreements, which each dealt, principally, with a particular thing.

For instance, when we made the agreement of Zion Land and Investment Association, while we did not altogether confine ourselves to the land, it was almost exclusively a land agreement.

It contained only certain reserved powers of which this agreement is simply a development.

The Agreement of Zion Building and Manufacturing Association is simply the development, and the orderly development, of the Zion Land and Investment Association Agreement.

When Zion City Bank was formed, the Agreement for that had in it several clauses that enabled me to operate financially this whole plan.

When the Zion Lace Industries Agreement was drawn it was more definite. It had to do with a specific Industry; and therefore it had a very peculiar and very exact form.

I thank God that every word of our promises in that Agreement has been carried out.

Today the Zion Lace Industries is the most successful Industry ever established in the United States!

I intend to ask the Zion City Power, Plumbing, Lighting and Heating Association and the Zion City Lumber Association shareholders to surrender their shares and take shares in this Association.

If they will not, then I shall, probably, retire the shares as the Agreements provide, and give them back their money.

Every loyal member of Zion in these two Associations, which will soon be merged in the Zion Building and Manufacturing Association, will doubtless comply with my wishes: for they will get dollar for dollar in the New Stock, and will be guaranteed thereby a much better investment in every way.

The Time for God's Plans Comes.

The time has come when the Principles, Plans and Purposes of God which had been shown to me, must be carried out, first, in this City of Zion, and then o'er all the earth "Till He Come."

It is one thing to see Plans, and it is another thing, in the complicated conditions of modern life, surrounded by legal and business difficulties, to carry them out.

It is an exceedingly difficult thing to be able, in the midst of the noise and strife and toil, to see the details by which the Plan can be wrought out.

Receiving an Order and Carrying It Out.

It is one thing to get an order to do a thing such as I got, and it is another thing to carry out this order.

For instance, General Grant got an order, and it was a pretty big one, from President Lincoln.

Lincoln said, "I will give you all the men, I will give you all the money, and I will give you all the resources you want, but you must smash that rebellion and establish the Government of the United States, down South to the Gulf of Mexico, and from East to West of these Southern States, and make the Government of the United States supreme."

That was the order.

General Grant had to sit down and see how he could do it.

He did it.

He did not do it by fighting one series of battles on the line of the Potomac or on the line of the Wilderness.

He had to deal with the entire problem, from the eastern to the western shores of this vast country.

He had to deal with the entire naval as well as with the entire military operations of the United States.

He was compelled to see all the difficulties connected with the operations in the enemies' country.

He was compelled to mass the troops of the National Government so that he might eventually, by the successful operations of all the Armies, crush the rebellion at every point, and plant the National Authority and Flag in every place where the Government had been defied and the Flag torn down.

Do you say, "What has that to do with you?"

It has this to do with me: whatever you may be individually or collectively, or this Church may be,

I Know My Mission.

My Mission is that of Elijah, the Restorer of All Things whereof God spake by the mouth of His holy prophets which have been since the world began. (Amen.)

It must be done very quickly, too. There is very little time for it: for the Times of Restoration have begun.

You say, "Where are the resources?"

The resources are first in God, and then they are in His world: for the Earth is His, and all its Treasures and Fullness; and the People are His, and He is their Rightful King.

The immediate resources we shall employ are now held by His people, and by the multitudes who, after all, are perishing principally from "lack of knowledge."

A paper in New York, commenting upon our operations, said that the marvelous thing was that a comparatively obscure and unknown man should only have to raise his finger in Chicago, and thousands upon thousands, millions upon millions of people, would want to know what he was going to do, and how he was going to do it.

Why?

Because, they said, with the writer of a certain magazine article, that the Twentieth Century was producing at its Opening a few foremost men, who must lead by the very force of their organization.

They have been kind enough, in the world, to give me the title now, of "the Morgan of Religion."

May God make me very much more in religion than Morgan is in commerce! (Amen.)

I desire that you shall understand that the Plan of Building this City is a Plan which God puts in my hand.

Will you please to understand that

I Am "Boss of This Job."

(This expression was received with vigorous applause and very hearty good-will.)

That is plain language!

You all understand that!

Do you accept me as "Boss of this job?"

People (With great enthusiasm)—"Yes!!"

General Overseer—Then I will boss you!

(Turning to General Attorney Lauder, who had read the Articles of Agreement to the audience), You could not say "the Boss of this Job" on that ponderous Legal Document, but that is practically all that paper means; that the people willingly put themselves and their money into my hands and say, "We approve your Plan; we believe it is of God; and now we heartily agree that you shall *boss this job*."

They say, "John Alexander Dowie, you are God's man! You boss this matter, and we will back you up with our spirits, our souls, our bodies, our wives, our sons, our daughters, our lives, our everything, all we have!" (Applause.)

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I know my people.

I know the people that God has raised up.

I knew that you would understand that point, and my way of putting it to you.

The Builder and Maker of the City Is God.

What is the first thing in Zion in the building of the City for God?

The City of God above, the Holy City, is called the "City which hath Foundations, whose Builder and Maker is God."

This City of Zion in which I speak tonight is also a City which hath Foundations, whose Builder and Maker is God.

Strangers may sometimes stand and build our walls, while the sons of the alien may become our "plowmen and vine-dressers."

It is perfectly permissible, if our numbers are insufficient at first for us to do our work with Zion men, that we shall take "the sons of the alien," and that "strangers may build our wall."

What the Plan demands, however, is that the Building shall be controlled, and that the profits shall be won by those who belong to God.

The New Shiloh Tabernacle.

The plans are now sufficiently advanced to enable us to call for the steel work for the new Shiloh Tabernacle.

Eight of the largest firms in this country have asked us for the privilege of getting the plans and bidding.

We were told a little while ago that the condition of the steel market was such that we would not be able to get the steel, but Deacon Harper tells me the fact I have just mentioned.

I have no doubt whatever that God wants that Great Tabernacle, with its seating capacity of 16,000, to be built this year.

We have to build something that will last until Zion Temple, which is to seat at least 30,000, is built, and so we have to build substantially and well.

The new Tabernacle, therefore, will, probably, cost about Four Hundred Thousand Dollars ($400,000), and the quicker you find your proper share of those dollars, the better.

God will help you, if you do your part. Ihave no fear at all about it.

Thank God for this building, which seats over 5,000, in which I am now speaking.

May God ever be praised that we built it!

It is not twelve months old; and it has been frequently too small for the throngs who have come.

The floor of this building was scarcely laid twelve months ago.

How absurd it would be to attempt to build the new Shiloh Tabernacle without a plan.

The Plan of God As Regards Your Part Is a Very Simple One.

There is no difficulty at all about it.

I will ask the gentlemen learned in the law who are on the platform, whether it is not the law of the United States, and of all countries in fact—where the safety of the people is the supreme law—is it not true that the man at the head of the state has the right to command the life and control the property of every citizen?

Judge Barnes—"Always so!"

General Overseer—That is a fact which perhaps you did not know. It is a fact in the United States.

It was, as history shows, under that provision that Abraham Lincoln signed the Emancipation Proclamation and destroyed the property rights of the rebels by freeing the slaves.

Judge Barnes—"That was an act of a supreme dictator."

A Supreme Dictatorship Needed.

General Overseer—It was an act of supreme dictatorial power for the preservation and safety of the nation.

No man had a better grasp of the fundamental principle that "the safety of the people was the supreme law," than President Lincoln, and that to ensure that safety he had the lawful authority and power to control the action of every citizen's life and every dollar's worth of property, down to the last chicken on the farm.

That is a legal fact!

If that is a fact in law amongst men, is it not a fact with the Children of God in Zion, that they gladly recognize that this Authority and Power is, *at this moment, and in this place*, vested in our Lord Jesus, the Christ, as King?

Has He a right to us and our lives?

People—"Yes!"

General Overseer—Our money?

People—"Yes!"

General Overseer—And our property?

People—"Yes!"

General Overseer—If you have the right man to lead you, a man whom you know God has sent, is it not your duty to turn out and obey, just as some of you did when Lincoln called for three hundred thousand more? You just shouldered your musket and went out and obeyed, and many who went with you never came back.

As God's minister in this matter, I do not hesitate to say that He, God, has a right to my spirit, soul, and body; has a right to you, and everything that you have; and that the real builders of Zion are men who own that God has this right, and are willing to own it practically.

Are you such men?

Men—"Yes!"

General Overseer—Are you such women?

Women—"Yes!"

Then, the Plan is very simple: that the Whole People of God in Zion set to work, with every power and every dollar they possess, and do the Whole Work as they are directed.

Blunder of the First Apostles.

I believe that a tremendous blunder was made by the first apostles.

When the first apostles received the Holy Spirit, they were without a financial head.

What did Peter know about finance?

He knew about catching fish and selling them for as much as he could get!

What did Matthew, the best financier, perhaps, left amongst them, know about finance?

He, probably, only knew enough to buy from the Romans the right to "farm" the taxes at one particular gate of a city. That was about all he knew of finance.

These first apostles were very ignorant of finance, and of business generally—the greatest of them all, Paul, being no exception.

Judas Iscariot Probably a Financier.

I have always regretted that Judas Iscariot did not go straight.

If Judas Iscariot had gone straight, and had continued the good man all the way through that he was at the start, the mistakes that were made in finances never would have occurred. He had a misdirected financial capacity, which at last centered wholly in himself, and made him a thief, a liar, and a betrayer for a few pieces of silver.

Had he remained faithful what a blessing he might have been in the Pentecostal Times when such Vast Sums of Money came into the Apostolic Treasury.

It is estimated that there were probably at least ten thousand persons among the first disciples who had real estate at the time when they laid their property at the apostles' feet.

If each of these ten thousand persons had only a thousand dollars, that was ten millions; and if the average value in present-day money were calculated, it was probably five thousand.

That was Fifty Million Dollars!

What became of it?

It was not cared for properly.

If the apostles had taken that Fifty Million Dollars and bought land along the Mediterranean and elsewhere, and established great colonies of Christians, who would have created beautiful cities and manufacturies, Christianity would have been a mighty power, and we should have had nineteen centuries of successful Christian work on all the four lines along which we are now operating in Zion—ecclesiastical, educational, commercial and political.

What has been the result?

The apostles did not know any better than to take that vast sum of money and give it to the people who would sing hymns, pray, talk, and cease to work as long as the money lasted. Then the piety of many waxed cold when there were no free lunch pie-counters, although it cannot be doubted that there

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were vast numbers who were industrious and honest and true and faithful unto death.

I will guarantee that there was a splendid company of "Christians" who had seven principles, "five loaves and two fishes."

In fact, the history of the Christian Church shows us that the apostles, in the "Teaching of the Apostles," had to warn the early Christians against the "Christ traffickers," and to tell them that if a man came and said that he was a minister, he was to be allowed to stay two days, and if he did not do work he was to be moved on.

How the World Outdid the Church.

The world conquered the church upon the financial issue, because the world knew how to pile up wealth and bank it; pile it up in commerce; pile it up in public utilities, libraries, etc.; pile it up in the creation of values.

The Christian was crowded to the wall because he was a poor hand-to-mouth creature, and desired no more, being misled by a false representation of God's Plans and Purposes for His people on this earth.

Some even now say, "But Christians were always intended to be poor!"

That is a lie, invented by the Devil who put on priestly robes and preached it to the people; and put on professor's robes and taught it in theological seminaries to men who, from age to age have preached it, believed it, lived it, and died for it, and who let the Devil have all his own way with God's gold, silver, fields, mines, earthly treasures and powers. Clever Devil!—but his day in that is going, and will soon be gone forever: for Zion has come to claim God's property, and dispossess him on every line.

You might just as well say that Christianity always intended a man to be sick as that the Christ intended men to be poor.

Some people believe that, and that is a lie!

Our Lord Jesus, the Christ, bore our infirmities and took our sicknesses, and "for your sakes He became poor, that ye through His poverty might become rich!"

There is no use talking; Zion cannot overcome New York unless Zion is rich enough to go down there and do it properly.

I expect to take down three thousand Zion Restorationists with me.

"What will you do then?"

I will set each of these three thousand to work.

I think that each of the three thousand can interview three hundred in a day.

That gives me nine hundred thousand in a day, and in ten days enables my three thousand to make nine million visits, and that is eight times the number of houses there are in New York.

We can go over it once, twice, three times, and sow New York knee deep with Zion Literature.

That is the result of organization!

You cannot do that with a penny-whistle church, nor with a penny-whistle leader.

We are just a poor people; but look at what God has wrought in Seven Years, until all the political economists and social and religious philosophers are beginning to look at this work, and say, "We have been theorizing, but this fellow has done something.

Something was done, because I worked upon a distinct and positive Plan from the very beginning of the organization of the Christian Catholic Church in Zion, in 1896.

I began at that Plan down at the bottom where nobody believed in it.

A Gigantic Undertaking.

When I came to America I was told, "Dr. Dowie, do you not know that this is a *deem*-ocratic country?"

I said, "Yes, I think there is plenty of the 'deemo-ns' in it, plenty of Devil."

"But, Dr. Dowie, do you not know that the American citizens are, each of them, *kings?* You cannot talk like that to them, and say that they *must* do something."

You see, I undertook to do the most unfashionable kind of thing in the world.

I undertook to teach a Democratic community to be Theocratic; to exchange the rule of themselves, by themselves and for themselves for the Rule of themselves by God and for God.

That is the difference between the Rule of the People, and the Rule of God.

But I have got at least a hundred thousand to think as I think, and to live accordingly.

That is the kind of Alexander's Army that will enable me to smash any number in Darius' Army.

The Coming Conflict in New York.

I positively enjoy the thought of how Dr. Buckley and Dr. Parkhurst, and all those fellows will be getting ready.

They will be coming on, a Syrian Host like unto Sennacherib's or Darius' armies.

But we will go down and meet them with a little Zion phalanx only three thousand strong.

We will strike them in the middle (applause) and they will melt like snow.

It is this principle of organization—the organization of the Spiritual, Financial, Commercial Power that lies at the bottom of the Plans of Operations in Zion City.

This Plan of God could not have been put into operation one hour sooner than it has in this City.

A Severe But Necessary Lesson.

You had to learn a lesson last year, and I do not think you have learned it all yet.

Some of you have not the Spirit of Zion in you. You have come into Zion with another spirit.

You did not come into Zion with a spirit to consecrate your all to God, and whether winning or losing to trust God and do right.

I believe that about ninety-five per cent. of you did; and that you are blessed by God in Zion today. But as to that small percentage that did not—we have found out and got rid of the most of it, and we shall find out the rest of you most surely when we put this Plan of God into operation, and then—why, if a rat fights a buzz-saw, you know what follows.

In this Association you and Zion everywhere, and people who are not in Zion, but are in sympathy with God's great purposes of redeeming the world, and in sympathy with us as good, sound business men, will coöperate.

Deacon Sloan tells me that there is an increasingly large number of thoughtful Christians, and even some worldly people, who are headed for Zion with their investments.

Some of them have already made them.

Part of that million dollars recently subscribed in ten weeks for shares in Zion's present Industries and Institutions, came from people who are not yet in Zion.

But that is only a few drops compared to what is going to follow, as all know who have studied God's Promises to Zion in the Latter Days as they are set forth in the sixtieth chapter of the prophet Isaiah. As, for instance these words—

> Thy Gates also shall be open continually;
> They shall not be shut day nor night;
> That men may bring unto Thee the Wealth of the Nations,
> And their kings led with them.

No Independent Constructive Work.

I desire to point out to you exactly what this will mean to the workmen of Zion City in the practical carrying out of these Plans.

It will mean that every builder and artificer connected with construction and with these various things mentioned in the preamble, will be willing to forego all independent action in the way of individual work, whether it be upon their own houses or their brother Tom's or their uncle Ned's, and come into the Zion Building and Manufacturing Association, and coöperate with me and the shareholders, and with their fellow workmen, in carrying out God's Plan of Building Zion City.

There is no use of my coming down among you to build, because I cannot strike a nail straight. I would hit my thumb, and I would not earn a wood butcher's wages. (Laughter.)

A Start of $50,000 in the Raising of Capital.

I can do something else.

I praise God that I can head the shareholders' list tonight with a subscription for $25,000 in $20 shares.

My wife will follow with $12,500 and my son with $12,500.

I show my faith by my works in that matter.

I am willing to invest that amount and a great deal more if it is necessary, in this Association.

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I can only say that the Association shall never be embarrassed at any time, if I have any resources upon which I can rightfully and legally call.

Workmen, Not Shareholders, Take Prominent Place.

I desire to point out to you that this Association is not one in which the shareholders take the most prominent place.

It is a splendid stock for outside shareholders and for persons who are not working in the Association, but it is a still better stock for you who are workers in the Association.

The Plan as set forth in the Articles of Agreement gives to myself and others like me, who can control a little capital, seven per cent. per annum interest upon our capital.

If the Association makes it, next year, we get eight, and the following year we get nine, and the following year we get ten per cent.

That is the limit of the sum that can be got by the shareholders, as shareholders, except when there is a Surplus of Profits.

The first thing, after the interest to shareholders, is the Protection of the Association, by providing for the wear and tear of its machinery, and for a sinking fund to pay back its capital and things of that kind.

After that comes a Division of the Surplus Profits.

You ask, "Will there be any Surplus?"

I think I know a little about building, and I think I know a little more about the finance of building than a few naughty men who have been going about quietly having a dig at this projected Association, because they want to be private contractors.

Possibilities For Making Money.

How can we make money? Let me tell you.

I have been preparing for the launching of this Association.

We were not the only ones that were plunged into the financial difficulties of a few months ago.

The whole country was plunged into these difficulties.

Amongst the things that it made me see was that we must concentrate our purchases and deal only with reliable and first-class houses, and make arrangements of a much better nature.

For instance, I have now come down to business in connection with lumber.

Without going into details, I may say that, with the exception of finishing lumber and little odds and ends, I have arranged with firms that are really a combination of firms with a capital not only in Chicago, but in other cities.

One big man has associated himself with perhaps five or ten others.

I told these men what I wanted in the coming season.

I told them that they would not get our orders, except on certain conditions.

Some Astonishing Figures.

As the result of that, I believe that I am correct in saying that if we have the capital for which I am calling—that is the first instalment of the capital—and all I want is a half million —without reckoning on any profit in our building, I can make practically thirty-six per cent. per annum out of ——, and twenty-four per cent. out of ——. [*The General Overseer, knowing that he was speaking to an audience almost entirely composed of his people, gave some very full and confidential figures, which were most clear and convincing to many hundreds of those present who were competent to judge in such matters, as well as to the thousands whose training did not specially qualify them. He does not, however, think it wise to make them generally public in this report. The Bureau of Zion Stocks and Securities, Deacon Daniel Sloan, manager, will answer all proper inquiries from well-accredited intending investors.*]

Out of sixty per cent. I certainly can pay ten per cent. to shareholders, ten per cent. for the sinking fund, and then I have forty per cent. to divide.

Cut it down to ten per cent. and it would be quite a respectable Surplus to divide, and much more than many small contractors make even in good years, who have to pay high prices for material, as compared with Zion Building and Manufacturing Association, whose discounts alone would mean a large profit in themselves.

We believe that we have in sight private and public buildings to be constructed this year to the value of over two and one-half millions of dollars, ($2,500,000), and if we only get ten per cent. profit on the whole year's building that would be $250,000, or one-half the entire amount of the capital I am now calling for in this Association. There are other most profitable Industries and Manufactures and Enterprises, which we have taken power to enter upon as Necessity arises and Opportunity offers, where honestly earned and large Profits can be made. We have never spent a dollar of our own or other people's money on Speculation, and never will.

It is manifestly improper, however, to tell all we know, or all we plan, lest enemies of Zion should hinder.

How the Surplus Will Be Divided.

You heard me say that John Alexander Dowie would receive ten per cent. of the entire Surplus of Profits.

It is the Christian Catholic Church in Zion, represented by me, that gets that ten per cent.

The next twenty per cent. goes to the shareholders.

Where is the great reward for the workers? This is the biggest thing for Christian workers that the world has ever seen!

You are not my partners. I could not make you that. If I made you that it would void the agreement.

But you are my coöperators.

You coöperate with me,—even those who do not put money into the Association.

I give you the best wages I can afford—that is the best wages you can earn.

If you are worth more than the Union scale you will get it.

If you are worth less you will get it.

The Union scale has nothing to do with us.

We will give to every man according as his work is and according to his several ability.

We will not give to every man the same wages, because that is not fair.

There are some men who will not pay attention and are not good workmen.

Surplus Divided Among Workers Who Are Members of the Christian Catholic Church in Zion in Good Standing.

We propose to divide seventy per cent. of the Surplus of Profits with our Zion workmen, and if you are shareholders it will be ninety per cent.

We propose to divide only with Christian men who are members of the Christian Catholic Church in Zion and are in Good Standing, who are humbly and earnestly serving God according to their light.

Any man in Zion who does not pay his tithes is robbing God, and he would not be considered in Good Standing.

That man will not get any share of the Surplus of Profits, because he is not in good standing.

We put him in his proper standing.

For the first time in this Church, we will search the records and see whether a man, in Zion, getting two or three or five dollars a day, is robbing God.

This has been done without discovery for a long time; but it will not be done any longer, for Zion's Paymasters and the General Recorder of the Christian Catholic Church are coöperating to prevent our being imposed upon by Robbers of God, who pretend they are faithful members of the Church.

Men who fail to pay their tithes will benefit their honest fellow workmen who do, because there will be so much more to divide amongst the people who do not rob God.

I calculate that workmen, not shareholders, will probably receive, after the Association is well established, very considerable sums as their share of the Surplus Profits.

How can we do it?

We are a people that does not spend a cent on the Devil's ways.

Influence of the Plan on the Workmen.

Christian men in Zion, you must see that you each do your work.

You will say to lazy ones, "None of your soldiering. You are putting your hand into my pocket and robbing me of my share of the surplus.

"There will be no surplus and no gain at all if you fool away your time."

In this Association there will be no temptation to workmen to lengthen out any job: for the quicker you get through with

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your job the larger will be the Profits in which you are to have a share.

The Fault With "Day Labor" Building.

In conversation with a lady the other day, I learned that she was building a house.

I said: "I have not heard of your building through Zion Construction Department. I keep my eye on these things, you know."

"Oh, no," she said. "I got a friend to draw my plans."

"Who is building your house? Is any body disobeying the rule about contracting?"

"Oh, no, I am building it by day labor."

The longer that day labor continued the better it was for them, so the poor woman paid about twice as much for her house as she needed to.

We will have none of your day labor business.

You will have to belong to Zion Building and Manufacturing Association.

How will we stop the day labor business?

Every house in Zion City must have a permit to be built, and we will see that you do not get any permits, unless plans and specifications are approved at the Mayor's office. (Applause.)

We know about some of your jobs, and we intend to make you do a good part of some of them over again, Mr. Day Laborers. (Amen.)

Moses had some difficulties in the wilderness, and it made him so hard that he said some things that shut him out of the land of Canaan. They were a bad lot that grieved his righteous soul.

My spirit has been grieved by a few men who pretend to be saints and live like devils, and are not honest in their daily work.

Will you not help me to see that every man in this Association is honest in his daily work?

Voices—"Yes!"

Great Future for Young Men.

I rejoice to think of how our young men have a future before them of honestly earning money out of this Surplus of Profits.

I think that when we have built this City in this way, with such an Association as this, with our own people being not only the workers but largely the shareholders, we will be splendidly equipped for building other Zion Cities.

The quicker you subscribe for these shares, the better.

I fully expect them to be taken up quickly.

No Need for Plotting and Planning.

Zion City will not require men to go about plotting and planning so as to get work: for this Association is likely to supply work for thousands of workmen in all branches of construction and manufacturing.

The planning is being done for you.

God is putting this thing into operation by means of honest and able Christian men.

He has given you talents and the skill to do your part.

We will take you young men and train you in our manual training and polytechnic schools.

We will make you the best workmen in the world if you will take the pains.

The Plan of God is that good, Christian men, children of God in Zion, shall build His City and get the results.

Interests of House Builders.

In all this too we have the interests of those for whom we build at heart. We shall buy in such a way that we can bid low, and yet get good returns. We do not intend that they shall suffer from want of competition: for no one could honestly underbid us, and we are Building for God's Children in His City.

My plan and my thought in connection with it is to save by concentration.

Saving by Concentration and Coöperation.

Shareholders will get all that belongs to them. We must have capital and they have a right to a fair return, but the vast proportion of the Profits will go to the workers.

I am glad to have had this opportunity to tell you these things, and I thank you for listening so long and so earnestly. I have been on this platform for nearly four hours, and some of you who came early have been here for more than five hours. I am glad that thousands of you have so much business capacity.

It is because of the lack of business capacity in the Church of God that it has been knocked about as it has, and the Devil has won nearly every battle: for he has controlled the supplies of life in many forms. The Commissary General of the Church should never be an enemy of God.

He will get no more victories of that kind here in Zion City, God being our Helper.

I am determined to organize the affairs of Zion in such a way that the men who build shall get the results.

May God grant it! (Applause.)

Unanimous Acceptance of God's Plan.

I believe that everybody in this place is satisfied that I have done the right thing.

I am glad that I was at the head of the procession to subscribe for the shares.

Every one who is in sympathy with me in these remarks stand to your feet and consecrate yourselves to God in this matter, so that He may bestow a Blessing upon us. (Apparently, without exception, all in that great audience arose.)

I think I have you all, thanks be to God!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, take me as I am. Make me what I ought to be in spirit, soul and body. Bless Zion. Bless the Zion Building and Manufacturing Association. In Thine Infinite Love and Mercy help us all to love one another, to be honest with each other, to coöperate together to build up this city and to be prepared for the building of other cities. Bless the officers at the head of this organization. Give the General Overseer and his cabinet and all the departments and all associated with him in the administration, that which they need. Give us good superintendents and good workmen; good young men who shall learn their trades honestly. Bring in many Christians into Zion and help us to be a blessing to the ungodly who may come into our city this year. For Jesus' sake.

The General Overseer led in singing one verse of the Consecration Hymn 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, the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

SUNDAY BIBLE CLASS LESSON, MARCH 22d.

Rebellious Husbands, Wives, or Relatives.

1. *The Devil seeks to intimidate by fear, and counsels peace by compromise.* Matthew 10:28-39.
   Do not fear what any one will do.
   The Gospel of Peace is a sword.
   Sheep and goats are to be separated.
2. *We must give up all in our hearts to be fully Christ's.*— Luke 14:27-33.
   Our love to Him must consume us.
   Let the expression of it be in moderation.
   Look to Jesus to finish the faith He begun.
3. *No family duty must be discussed or thought of when God calls.*—Luke 9:57-62.
   His parting command is, "Follow thou Me."
   Do good, and you will abide and be fed.
   Control every desire of the fleshly nature.
4. *You may lose all and be turned out of home, but see how God compensates.*—Luke 6:20-26.
   You may lose a home and get a Kingdom.
   You may lose honor and get a Crown.
   You may lose even life and find a better.
5. *The most bitter enemy to be found in the way of Life may be a brother.* Mark 13:9-13.
   Brother may betray brother.
   Counsels of men may scourge you.
   Rulers may question you.
6. *The Relatives of the Christ were most unfriendly to Him.*- John 7:1-7.
   Mother may want to dissuade you.
   Brothers may have no faith in your mission.
   Sisters may be idle to your call from God.
7. *One must hate his own life and its comforts to be filled with God.*—Luke 14:25-27.
   Your own life must not be counted dear.
   You must put up with the censure of your family.
   You must endure the ill will of relatives.
8. *If one leaves all for the Christ's sake, they will win the Christ, which is better.*—Philippians 3:1-11.
   The Christ gives a love which never changes.
   The Christ gives a peace which always calms one.
   The Christ gives a joy which ever inspires one.

God's Holy People are a Long-suffering People.

MID-WEEK BIBLE CLASS LESSON, MARCH 18th or 19th.

Salvation of Husbands and Wives.

1. *The Devil tries to break the relations God establishes.*—Mark 10:6-9.
   He is the enemy of all God does.
   The Devil uses men to sever such ties.
   The Devil keeps men from their duty.
2. *Love and unselfishness are the forces to happy unions.*—Ephesians 5:22-25.
   Husbands must exact only what God requires.
   The husband can save or perhaps destroy a wife.
   Husbands must give the wife a sincere love.
3. *Marriage relations must begin and continue in the fear of God.* 1 Corinthians 7:36-40.
   The Christ can be at every marriage with new wine.
   God instituted and is interested in marriages.
   Marriage need not mean a life of sin and sorrow.
4. *Neither should ever seek separation when differences occur.*—1 Corinthians 7:10-13.
   A wife should never leave a husband.
   Sometimes a husband may leave a wife.
   Reconciliation should be looked forward to, however.
5. *Sometimes separation must needs come, but never by choice.*—Mark 10:28-31.
   Duty to God comes first always.
   Wives may rebel against God's call.
   Persecution comes oft from wife or children.
6. *It is better to get faith from God to save the unbeliever.*—1 Corinthians 7:14-17.
   Contention over differences does not save.
   Faith in God saves the unsaved companion.
   God's salvation will always bring peace.
7. *A grain of faith will remove mountains of differences between husbands and wives.*—Mark 11:23-26.
   Hoping that one will be saved will not effect it.
   Every doubt must get out of the heart.
   Then what you ask will come to pass.
8. *God in Zion promises to bring two of a family, which includes both husband and wife.*—Jeremiah 3:14-19.
   God made of two one flesh.
   The two shall be in Zion as one.
   Husband or wife in faith saves the other.

The Lord our God is a Salvation-offering God.

OBEYING GOD IN BAPTISM.

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

Fourteen Thousand Seven Hundred Fifty-one Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Seven Hundred Fifty-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 June 14, 1902, by the General Overseer		37	
Baptized at Zion City by the General Overseer		583	
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)		3155	
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons		5419	
Total Baptized outside of Headquarters			6060
Total Baptized in five years and nine months			14,589

Baptized since December 14, 1902:			
Baptized in Zion City by Elder Brasefield	33		
Baptized in Chicago by Elder Farr	23	56	
Baptized in Alabama by Deacon Gay	6		
Baptized in California by Elder Taylor	7		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Baptized in England by Evangelist Cantel	29		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Michigan by Elder Adams	10		
Baptized in Missouri by Deacon Robinson	5		
Baptized in Ohio by Deacon Yerger	15		
Baptized in Ohio by Elder Bouck	8		
Baptized in Pennsylvania by Elder Hammond	6		
Baptized in Washington by Elder Ernst	1	106	162
Total Baptized since March 14, 1897			14,751

The following-named five believers were baptized in Cincinnati, Ohio, Lord's Day, February 15, 1903, by Deacon W. D. Yerger:

Ihler, George L. ..... 2714 May Street, Cincinnati, Ohio
Kiefer, Miss Rosa ..... 211 East Liberty Street, Cincinnati, Ohio
Schmitt, Charles F ..... 2839 Clifton Avenue, Cincinnati, Ohio
Schmitt, Miss Lillie H ..... 2839 Clifton Avenue, Cincinnati, Ohio
Schmitt, Mary Friederike ..... 2839 Clifton Avenue, Cincinnati, Ohio

CONSECRATION OF CHILDREN.

The following children were consecrated at Shiloh Tabernacle, Zion City, Illinois, February 22, 1903, by Overseer Jane Dowie:

Bayley, Joseph Barclay ..... Zion City, Illinois
Beall, Mary Ruth ..... Zion City, Illinois
Kellogg, Elvin Violet ..... Zion City, Illinois
Moe, Merry Janet Caroline ..... Zion City, Illinois
Ruesch, Alwin ..... Zion City, Illinois
Ruesch, Walther ..... Zion City, Illinois
Ruesch, Sara ..... Zion City, Illinois
Tuttle, Daisy Irene ..... Zion City, Illinois

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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ARTICLES OF AGREEMENT OF

Zion Building and Manufacturing Association

JOHN ALEXANDER DOWIE

WHEREAS, John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion, has acquired a large tract of land in the County of Lake and State of Illinois, on the western shore of Lake Michigan, which he holds for God for the purpose of establishing, and has established thereon, a city known as the City of Zion, it being his purpose to incorporate therein the practical working of the principles taught by Jesus, the Christ, the Son of God, in the Sermon on the Mount, in the municipal and industrial, as well as the religious departments of said city, that there may be secured to all generally, and to each in particular, the fair and just proportion of the fruits of human industry and divine beneficence; that in order to share the gains flowing from efficient and loyal service, he recognizes as fundamental to economic and spiritual success as taught by Jesus, the Christ, the eternal truth that "Where God reigns man prospers;" that in pursuance of these views he desires every family in Zion to possess a substantial home, free from debt or incumbrance, and to improve and beautify the same; in addition to this, it is one of his great concerns that all artisans, mechanics, artificiers, builders, and other workers in Zion, unite their common interests in an associated effort to supply all needful demands in these directions, and to derive from such Association a just and equitable return individually, as well as collectively, for their investment in money, skill and labor, in proportion to their contribution to this end. It is his purpose, by this righteous economy of association, to avoid the baneful results of improper competition, as well as the wicked war waged between labor and capital, both of which are needed in harmonious relation in building and fostering the civil and other institutions of a Christian commonwealth; and

WHEREAS, The said John Alexander Dowie desires to obtain capital, labor and materials for the purpose of founding and carrying on the construction of buildings of all kinds, as well as other material improvements, whether private or municipal, and the manufacture, transportation, exchange and distribution of any and all good things made by human industry, and to cause the just division of the proceeds of such investment among the participants in such enterprise, such business to be carried on at any and all places where it may be possible throughout the world, with headquarters at the City of Zion, in said county and state; and it is contemplated, in the furtherance of this project and the development of such enterprise, to include within its scope the purchase of lands, timber and forests; the erection and operation of saw-mills and the machinery needed in the manufacture and preparation of lumber; the acquisition, cultivation, improvement and irrigation of agricultural or other lands; the manufacture of stone, porcelain, china, and other wares; the equipment and operation of brick-yards, cement works, stone quarries, furniture factories, laundries, bakeries, the manufacture of machinery of all kinds; the acquisition, working and development of mines, the erection and operation of smelting works and foundries; gold, silver, iron, lead, tin, zinc, brass, steel, copper, and other works; the building, acquisition, operation and control of railroads, tramways, street, suburban, inter-urban, and other lines of transportation operated by horse, steam, electric, or other power now or to be, known, discovered, or invented; the construction of harbors, docks, canals and improvement of waterways; the building ownership, operation and control of boats, steamships and other water craft; the erection and operation of car and other shops; the manufacture of sewing machines, farm machinery, pianos, organs and other musical instruments; the acquisition, ownership, operation and control of telegraph, telephone, cable, electric, pneumatic and other lines and systems of communication; the erection and operation of steam, electric and other power plants; the erection, operation and control of woolen and cotton mills and other power mills; and the establishment and equipment, promotion and prosecution generally, in all parts of the world, of such and all other lines of human industry or economic development pertaining or essential to the happiness, well being, progress and Christian development of mankind as individuals, families or commonwealths.

WHEREAS, Said John Alexander Dowie, for the purpose of raising capital to carry on said enterprise, has decided to issue certificates representing shares therein as hereinafter provided;

Now, therefore, the undersigned hereby subscribe and agree to pay to the said John Alexander Dowie the sums set opposite their respective names for the purpose of furnishing him with the capital for an association to be known as ZION BUILDING AND MANUFACTURING ASSOCIATION, JOHN ALEXANDER DOWIE, to enable him to carry out his desires as indicated in the preamble hereto, and are to have issued to them, respectively, certificates of the kind and character subscribed for by them as hereinafter provided upon the following terms and conditions:

1. The funds subsc ibed shall be divided into shares of Twenty Dollars ($20.00) each, and shall constitute the capital of said ZION BUILDING AND MANUFACTURING ASSOCIATION—JOHN ALEX. DOWIE.

2. All shares in said Association shall be represented by certificates, which shall be issued to each shareholder, and shall state the number and kind of shares held by him, and shall be signed by said John Alexander Dowie, or by his attorney in fact, and by the Secretary of said Association, and shall be dated the day the certificate is issued.

3. John Alexander Dowie hereby guarantees to pay interest upon all shares in said Association at the rate of Seven (7) per cent. per annum, payable semi-annually, the first interest coupon being payable September 1, 1903, and the balance every six (6) months thereafter until the maturity of said shares; and on the first day of March, 1904, and on the first day of every March thereafter, there shall be declared and paid on each share then outstanding, if earned, in addition to the Seven (7) per cent. per annum interest above provided, out of the surplus profits of said Association, such a sum as will, when added to the guaranteed interest aforesaid, be equal to interest on the capital represented by the certificate for said share at the rate of eight (8) per cent. per annum, from the date of the issue of the respective certificates therefor, to the first of March, 1904, and from March 1, 1904, to March 1, 1905, at the rate of nine (9) per cent. per annum; and from March 1, 1905, to March 1, 1906, at the rate of ten (10) per cent. per annum; and from March 1, 1906, and until the maturity of said stock as herein provided, at the rate of ten (10) per cent. per annum. But it is agreed that all said contingent interest above the seven (7) per cent. interest guaranteed, as aforesaid, must be derived from the surplus earnings of the said Association as herein provided, and after the payment of all expenses the seven (7) per cent. guaranteed interest, and after making proper provision for the protection of said Association and for the ultimate refunding of the capital, or else said contingent interest is not payable. All shares shall commence earning interest and share in the profits of said Association, as hereinafter provided, from the date when the Certificate for the same is issued, which shall be the date of payment for such shares.

4. All surplus profits of said Association over and above the payment of all expenses, the seven (7) per cent. herein specified, the making of proper provision for the protection of said Association, and for the ultimate refunding of the capital and the contingent additional interest mentioned in paragraph three (3), shall be apportioned as follows: Ten (10) per cent. thereof to said John Alexander Dowie, Twenty (20) per cent. to said shareholders in proportion to their investment, and Seventy (70) per cent. thereof as an act of grace to all persons employed by said Association during the period of six (6) months next prior to the date of the division of profits as herein set forth, who are members in good standing of the Christian Catholic Church in Zion, and who at the end of the semi-annual period closing with March 1st and September 1st of each and every business year have been working for said Association a total of six (6) months or upwards, with the exception of the first period ending September 1, 1903, when only a total of three (3) months' service of the Association shall be required; the division to be in exact proportion to the total individual wage or salary earnings of such employees, respectively.

It is further agreed that all employees who may be discharged from time to time for want of work in the service of the Association, shall receive, in the event of a surplus of profits accruing, a portion of said surplus in the same ratio that their term of service for the Association bears to the aforesaid period of six (6) months: and the employees who are transferred to other associations or departments under the control of said John Alexander Dowie in the City of Zion or in the work of the Christian Catholic Church in Zion shall receive their shares of such surplus as aforesaid in the same ratio; and that the employees who are unable to continue their work in the Association because of sickness, death in the family, temporary inability, or for any other cause which shall be satisfactory to the said John Alexander Dowie, shall receive their proportion of the surplus of profits in the same ratio as aforesaid.

5. The shareholders herein shall have no right, without express permission first obtained from said John Alexander Dowie, to examine the books of said Association, unless default be made in the payment of said Seven (7) per cent. interest as above provided, and said default shall continue for

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sixty (60) days; but in that event, any shareholder whose interest is so unpaid for sixty (60) days, shall have the right to an examination of the books, papers and affairs of said Association. It is agreed that for convenience in keeping the books and computing the seven (7) per cent. interest, which may not be paid on the exact date when the same falls due under this Agreement, that no interest shall be allowed on the amount of such deferred payment of interest, on account of such temporary delay.

6. It is agreed that no shares in said Association shall be sold for anything but cash, and then at not less than the par value of each share, namely, Twenty Dollars ($20.00); and no shareholder shall be entitled to share in any division of profits that may have been made before the date of the original certificate issued by said Association to such shareholder or his assignor for such share or shares.

7. Said John Alexander Dowie shall keep, or cause to be kept, Share Register and Certificate Books and Books of Account, and all other proper books to record the business of said Association, and the Secretary of said Association shall keep a book or books containing separately the postoffice addresses of all the shareholders and employees so far as given, and such shareholders and employees shall communicate to the Secretary their postoffice addresses and changes in the same, in order to be entitled to any communication or notice. All communications and notices mailed to any shareholder or employee, properly stamped and directed to the last address given by such shareholder or employee, shall be considered and treated as received by such shareholder or employee, unless such communication or notice is returned. The Certificate Books and the Share Register of said Association, and such other books as are herein provided for, shall be considered and accepted for all purposes as full and sufficient evidence as to who may be the shareholders or employees of said Association at any time.

8. When any certificate has been assigned, it shall be surrendered to the Secretary of the Association, and the assignee or assignees of the shares assigned shall be entitled to have a new certificate or certificates issued to him or them therefor; and any such assignee or assignees, by the issuing to him or them of such new certificate or certificates, but not otherwise, shall become a shareholder or shareholders in said association, and succeed to all the rights and privileges of said assignor or assignors of said certificate or certificates to the extent of the share or shares so issued to him or them. It is agreed that the beneficial interests of the shareholders shall be personal property; and on the death of any shareholder, his interest shall go to his personal representative.

9. It is agreed that the shareholders and beneficiaries herein are not and shall not become co-partners together with the said John Alexander Dowie in the business of said Association, or its property, or effects, or profits, but that the money paid to the said John Alexander Dowie by the shareholders shall be returned to them in any event, as hereinafter provided; and that the interest or division of surplus profits which such shareholders shall receive shall be by way of compensation for the use of the money so paid; and all the assets and property of the said Association, and the money so paid by the shareholders, shall be held, owned, possessed, and controlled by the said John Alexander Dowie, and in case of his death, by his executor, trustee, or successor, as money loaned unto him. No one but John Alexander Dowie shall have any title to, interest in, legal or equitable, or possession or control of, any assets or property, real or personal, of the said Association, nor any right, authority, or power to make any sale, transfer, or disposition thereof, or to encumber the same in any manner whatever, or to contract any debts or incur any liabilities, or act in any way for said Association; but said John Alexander Dowie shall alone be responsible for all the debts and liabilities of said Association; and all actions and suits by and against said Association shall be carried on in his name; and he shall have full authority to manage, lease, sell, exchange, mortgage and convey, and otherwise dispose of and use from time to time, the real or personal property, money or effects of said Association, or any part thereof, as he shall deem best; and any purchaser or mortgagee of any property, from said Association, shall not be required to see to the application of the money so raised; and said John Alexander Dowie shall also have authority to make such rules for the control and management of the affairs of said Association as he shall deem best, not inconsistent with the provisions of this Agreement; it being intended to make only a loan to the said John Alexander Dowie of the moneys paid for shares under this Agreement.

The Secretary, General Manager, and all employees of said Association shall be employed, and their salaries fixed, by said John Alexander Dowie, and they shall all be responsible to and removable by him alone.

In some conspicuous place in the office of said Association, where it can be easily read, there shall be posted a notice in substance as follows:

> "THE ZION BUILDING AND MANUFACTURING ASSOCIATION—JOHN ALEXANDER DOWIE—is not incorporated. John Alexander Dowie is the owner of all the property and assets of said Association, and responsible for all its obligations. Shareholders have no power to act for or bind said Association in any way, and are not liable for any of its debts."

10. It is stipulated and agreed that neither the death of the said John Alexander Dowie nor of any shareholder, nor any changes in the ownership of the shares or certificates in said Association, shall work a discontinuance, termination or dissolution of this Association or this Agreement; neither the personal representatives of any deceased shareholder or beneficiary, nor any assignee or assignees of any shareholder or beneficiary, whether by operation of law or otherwise, shall be entitled to an account or an inventory or report, or settlement; but, such personal representative or assignee may have a new certificate issued to him upon surrender of the old certificate owned by the decedent, for the share or shares represented by said certificate or certificates, which shall admit him to the position of a shareholder. In case such personal representative does not care to have a new certificate issued to him, and thus become a shareholder, he may, upon request to the Secretary of said Association in writing, and surrender of the certificate owned by said decedent, obtain the promisory note of said John Alexander Dowie, or his executor, trustee, or successor, for the amount of the par value of the share or shares represented by such certificate, less any payments made thereon, payable to the order of the representative of such decedent, and due on or before eighteen (18) months from the date of said note, with interest thereon at the rate of six (6) per cent. per annum for the period covered by said note; which sum, so payable as aforesaid, together with all amounts previously paid on such shares, it is hereby agreed, shall be taken and considered to be the full, fair value of such share or shares, and of the interest of such decedent in said Association arising from the ownership of such share or shares; and when paid or settled shall operate as a full release and acquittance from all liabilities.

11. In case of the death of said John Alexander Dowie, it is, and shall be, provided in his last Will and Testament, that an Executor and Trustee therein named, or successor or successors, shall succeed to all the assets, property and liabilities, duties and responsibilities, rights, powers, and privileges of said John Alexander Dowie, who under this Agreement is doing business as the ZION BUILDING AND MANUFACTURING ASSOCIATION—JOHN ALEXANDER DOWIE, so that said Association shall continue until the maturity of all the shares issued hereunder, unless sooner terminated by the redemption of all the outstanding shares as herein provided.

12. It is agreed, that said John Alexander Dowie, or his executor, trustee, or successor, shall have the right to redeem and pay off and extinguish any shares and the accumulations thereon in said Association, in manner following, namely:

Notice in writing, signed by said John Alexander Dowie, his executor, trustee, or successor, shall be given either to the shareholder personally, or mailed to the last address given by him, stating that the share or shares held by such shareholder will be redeemed at the office of said Association, in accordance with the provisions of this Agreement, at a certain time, which shall not be less than one year from the date of such notification. The giving of such notice shall have the effect to immediately convert such share or shares into a valid money demand, due at the time specified in such notice for redemption, in favor of such shareholder and against said John Alexander Dowie, his heirs, executors, administrators, trustees, and successors, for the full amount of the par value of such share or shares, together with interest at six (6) per cent. per annum thereon, as aforesaid.

It is agreed that no assignments or transfers of certificate or certificates, or the creating of any equitable interest therein, shall prevent the notice, when given as above required to the person in whose name said certificate or certificates stand on the books of the Association, from taking effect and operating to terminate the relationship of shareholder in said Association on the part of not only the person in whose name the same was issued, but also on the part of all persons who may be in any way interested in such certificate or certificates, and the share or shares represented by the same.

13. Whenever a notice is given to any shareholder, as is provided for in paragraph No. 12, the shareholder so notified may, if he wishes, surrender his certificate to the Association and receive in exchange therefor the negotiable promissory note of said John Alexander Dowie, or in case of his death, of his executor, trustee, or successor, for the full amount which would become due to such certificate-holder at the date of redemption of such certificate, as above specified, and payable at such date. After the time specified in such notice, the certificate-holder so notified will have no further interest in the earnings or profits of said Association, and shall not be entitled to any statement of the affairs or conditions thereof; and if he shall have filed a bill for a receiver or an injunction or an accounting, or otherwise instituted legal proceedings, the giving of such notice shall immediately annul and destroy any further right to maintain any such suit in chancery, or other legal proceedings; and his rights shall be only those of a simple contract creditor of said John Alexander Dowie, his heirs, executors, administrators, trustees, and successors, for the amount which shall be due to him upon his certificate at the time appointed for the redemption thereof, as above provided. When the time for redemption arrives, the certificate-holder, upon the surrender of his certificate (or promissory note, if his certificate has been exchanged for a promissory note) at the office of said Association, shall receive the amount so due to him in cash.

14. This Association and Agreement shall continue until the first day of March, A. D., 1923, or until the maturity of all the shares issued thereunder, unless sooner terminated by the paying off of all shareholders before that time, as herein provided; those not paid off until the maturity of their shares shall be paid by the said John Alexander Dowie, or his heirs, executors, administrators, trustees, or successors, the full par value for every share then held by such shareholders, which sum, together with the said interest and profits previously paid, and the interest and profits due on that date, upon such share or shares, shall be in full payment and satisfaction of all claims, rights, interests and demands against said Association—John Alexander Dowie, or his heirs, executors, administrators, trustees, successors or assigns, in favor of such shareholders, arising from the ownership of such share or shares in said Association; and the certificate or certificates representing such share or shares shall thereupon become null and void, and the same shall be surrendered and canceled; and when paid or settled shall operate as a full release and acquittance from all liabilities.

15. In construing this Agreement, words importing the masculine gender may be applied to females; and words importing the singular number may extend to and be applied to several persons and things, and words importing the plural number may include the singular.

It is agreed that, for convenience in obtaining signatures, other duplicate originals of this Agreement may have the signatures of other subscribers not affixed hereto, but whose signatures to such duplicate of this Agreement are to have the same force and effect as though signed hereto.

In order to manifest the assent of said John Alexander Dowie to all the terms and provisions of this Agreement, made with the shareholders of the said ZION BUILDING AND MANUFACTURING ASSOCIATION, JOHN ALEXANDER DOWIE, the said John Alexander Dowie has hereunto subscribed his name.

.....[SEAL]

Dated City of Zion, Lake County, Illinois, March 2d, A. D., 1903.

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Remember the WATCHWORD of Zion Printing and Publishing House for 1903

TENS OF THOUSANDS OF SEEDS grow every year on a maple tree.

GOD HAS HIDDEN WITHIN EACH, wrapped up in its silky green and brown coverings, and borne on its graceful, glossy wing, the Life Principle which is a potential forest of maples.

THESE BEAUTIFUL AND WONDERFUL SEEDS are destroyed by the thousand.

PERHAPS ONLY ONE OF THEM ever grows to be a tree. What a great and beautiful tree it is, though, and how many millions of seeds it bears!

GOD SAW THE GREAT POSSIBILITIES of destruction of the seeds, and created all those thousands that the one might grow.

EACH COPY OF

LEAVES of HEALING

HAS UPON ITS SNOW-WHITE PAGES, PLACED THERE BY GOD, THE SPIRITUAL LIFE PRINCIPLE which is potential for the Salvation, Healing and Cleansing of a whole nation.

INDIFFERENCE, PREJUDICE, IGNORANCE, and bitter enmity against God make the power of many copies which are sent forth of none effect. Hence the necessity of sending them out by the Hundred Thousand.

THE ONE YOU SEND OUT MAY BE THE ONE WHICH WILL BE INSTRUMENTAL IN SAVING A NATION

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING

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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 XII. NUMBER 20. CHICAGO, MARCH 7, 1903. PRICE FIVE CENTS.

THE NEW YORK PUBLIC LIBRARY

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF CONSUMPTION BY THE POWER OF GOD IN ANSWER TO PRAYER.

IN HIM WAS LIFE!

Life is glorious.

Life is radiant with energy, beauty, joy, peace and love. Life is Divine; it is a gift from God Himself; it is God, for Jesus, the Christ, who was God manifest in the flesh, said: "I am the Life."

Life and Death are poles asunder.

Death is cold, hideous, bitter, hateful.

Death is of the Devil.

False teachers try to clothe Death in garments of beauty.

They speak of Death as a gift of God.

They teach abject submission and resignation to Death.

They even teach people to thank God for Death.

Their teaching is squarely against the Word of God.

God, throughout His Word, classes Death with all that is evil.

God says: "The wages of sin is Death; but the Free Gift of God is Eternal Life in Jesus, the Christ, our Lord."

"For the Law of the Spirit of Life in Jesus, the Christ, made me free from the Law of Sin and Death."

"The Mind of the Flesh is Death; but the Mind of the Spirit is Life and Peace."

"He also Himself in like manner partook of the same; that through Death He might bring to naught him that had the power of Death, that is, the Devil."

"Then the lust, when it hath conceived, beareth Sin; and the Sin, when it is full-grown, bringeth forth Death."



MRS. SADIE HARTMAN.

Not only does God thus place Death amongst all that which is evil, but He declares Himself the Deliverer from Death; aye, the very Destruction of Death.

God's Word is full of precious promises of deliverance from Death.

God says: "I am Jehovah that healeth thee."

"I will ransom them from the power of the grave; I will redeem them from Death: O Death, where are thy plagues? O Grave, where is thy destruction?"

"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."

"Death is swallowed up in Victory. O Death, where is thy victory? O Death, where is thy sting? The sting of Death is Sin; and the power of Sin is the Law: but thanks be to God, which giveth us the victory through our Lord Jesus, the Christ."

"Our Savior Jesus, the Christ, who abolished Death, and brought Life and Incor-

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ruption to light through the Gospel." "And Death and Hades were cast into the Lake of Fire."

"And Death shall be no more!"

. . . . . .

This Witness was dying.

Disease, that dread forerunner of Death, had laid its defiling hand upon her.

It was consumption, that terrible scourge, the very name of which has the sound of the death-knell.

Physicians confessed their powerlessness to relieve her.

Humanly speaking, death was very near, and was inevitable.

Then God's Word was opened to her understanding through the teaching of the Messenger of His Covenant in LEAVES OF HEALING.

With joy she learned that Jesus, the Christ, the Son of God came to destroy the works of the Devil, among which are Disease and Death.

God answered prayer, and gave her of His Divine strength for the long journey from her Texas home to Zion Headquarters, then in Chicago.

In answer to prayer with laying on of hands, 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, the Life of God flowed through her body, destroying disease and the seeds of Death.

In accordance with God's promises she was made whole.

She who had been weak, sick, dying, became well and strong, filled with an abundance of Life, which was the Free Gift from God.

She remains strong and well to this day, a happy, joyous Witness for God.

She tells her wonderful Story.

"I came," said Jesus, the Christ, "that they may have Life, and may have it abundantly."

The Life which He came to give is for every one who will repent of sin, make confession and restoration, and trust Him only and fully. A. W. N.

WRITTEN TESTIMONY OF MRS. SADIE HARTMAN.

CLARENDON, TEXAS, January 12, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to tell how I came to Zion and began to live for God, and how I have been blessed in trusting Him as my Savior and Healer for spirit, soul and body.

Two years ago today my son died after having been sick with consumption for over six months.

We did not know the Lord as our Healer, and thought that He sent all these things to make us better.

A few days before my son died, a friend brought us some copies of LEAVES OF HEALING, but it was so new to us, and so strange.

When I read the first paper, I felt like falling down on my face and asking God to forgive my sins, although I had been a member of the Christian church for twenty-five years.

My poor boy accepted the teaching in his weak way, but we did not know how to confess and make all things right and trust the Lord fully for healing.

Oh, how it breaks my heart to think of it!

Through my constant care of him I contracted the dreadful disease, consumption.

It began in my throat and then went to my right lung.

I would not take any medicine.

I suffered all the time.

I could not lie down, and had to prop myself almost straight up in bed before I could sleep.

I was losing flesh and getting weaker all the time.

My breath was so short I could scarcely talk.

My husband became alarmed and had our family physician examine my lungs.

The doctor did not tell me the worst, but said my right lung was in a very serions condition, and advised me to take Koch's treatment.

I told him that not a drop of that would ever go into my body.

I had been reading LEAVES OF HEALING with God's Word, and believed that God would heal me if I would trust and obey, but I had not fully made up my mind to want to live after my son had gone.

My husband was very much alarmed and wanted me to go to Zion.

Then I asked God to give me life and strength to get there.

At the same time I wrote to Zion asking prayer that I might have strength to come.

I left home all alone on May 21, 1901.

When I arrived at Fort Worth, I felt more dead than alive, and scarcely had strength to change cars.

After that day the Lord gave me more strength.

I arrived in Chicago May 23d.

I went first to Zion Hospice No. 2, where Deacon Ruby prayed with me, from which I received strength and great blessing.

When I walked I was surprised to find how much strength I had received in answer to prayer.

The next day I went to Central Zion Tabernacle, heard the General Overseer, and with thirty-four others was baptized by him.

I received a great spiritual blessing at that time.

I attended services two or three times each day.

What a joy it was to hear the Full Gospel taught as I had never heard it before.

I searched the Scriptures, and found the teaching in perfect harmony with God's Word.

I saw, too, that while I had been a member of the church all these years, I had only been a halfway Christian.

I went to the Lord in prayer and asked forgiveness for a wasted life, and had the assurance that He forgave me.

At that time I was not healed.

My lungs were still sore and pained me very much.

Nevertheless I knew that the healing was coming.

A short time after, in answer to prayer, with laying-on of hands, praise the Lord, I was healed.

I went to bed that night and slept well for the first time in many weeks.

When I rose in the morning, all the pain and soreness had gone, and I could breathe from the bottom of my lungs, a thing which I had not been able to do for weeks.

That was two years ago the 29th of this coming May, and it is still true.

I was completely delivered from the disease that was rapidly taking my life away.

I thank the Lord for His healing and cleansing power.

When I returned home the Devil was stirred up.

One of my neighbors who had mourned and said, "Poor Mrs. Hartman will never come back alive," was the first one to come and tell me that it was all a lie, and that there never was anything the matter with me.

My church people all turned against me and said that I had gone crazy.

I talked with one of our ministers about it, and he said that it was nothing but hypnotism, that the power of the Holy Spirit ceased with the last Apostle.

A few days ago I called on Dr. S. J. White and told him that I wanted to write my testimony.

I asked him what he thought about me at the time he examined my lungs.

He said that there was a large spot on my right lung which was infected with tuberculosis, that my lung was heavy and soggy like a liver, that I got no air through that lung at all, and that it was a question of only a few months with me from a physician's point of view.

I said: "I was healed by the power of God, as you know I took no medicine."

He replied: "If you had, it would have done you no good."

Thank God for an honest doctor.

I praise God for my healing, and know that He has not only healed me, but that He keeps me.

I know that He has brought me from death into life.

On the 1st of last March my little granddaughter was taken with grip.

She had a fearful cold and high fever.

On the morning of the 3d she was worse, with hacking cough and pain in the side.

She had strong symptoms of pneumonia.

She continued to get worse all day.

We did not call a doctor or give her any medicine.

That evening two of our friends, faithful servants in Zion, united with us in prayer for her healing.

When we arose from prayer, I went to the bed and she was fast asleep.

The fever had all gone, and great drops of perspiration stood on her face and body.

She slept well that night, and the next morning she was up and dressed as if nothing had been the matter.

Praise the Lord for His goodness!

I thank Him for sending us a man in these Last Days to lead us from darkness into light, and to teach us the Full Gospel of Salvation, Healing and Holy Living.

My health is better and I am stronger than I have been for many years.

I pray God's blessing upon you and your family.

May you be spared to us till He comes.

Your sister in the Master's service,

(MRS.) SADIE HARTMAN.

Zion in Kansas City.

Charles E. Robinson, Deacon-in-charge Christian Catholic Church in Kansas City, has announced Special afternoon and night meetings in the Zion Tabernacle at Seventeenth and Campbell streets, every day except Saturdays, from Friday, March 13th, to Tuesday, March 24th, at 3 and 8 o'clock.

The Ordinance of Baptism will be administered on the afternoon of March 22d.

All believers in the city and surrounding country who are willing to follow their Lord in Believer's Baptism by Triune Immersion, are requested to present themselves at the time stated. Candidates will kindly bring baptismal robes.

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Now faith is the giving substance to things hoped for (margin), the proving of things not seen. *Hebrews 11:1.*

FAITH must be the leading characteristic in the life of the Christian because without faith it is impossible to please God. (Hebrews 11:6.)

It is by faith that we are saved from our sins and cleansed from their defilement. (Acts 15:9; 1 John 1:9.)

By faith we are sanctified and receive peace. (Acts 26:18; Romans 5:1.)

By faith we receive all the Gifts of the Holy Spirit.

Faith is the hand that reaches out and takes from the great Storehouse which the Father has provided, whatever the Christian needs, even the unsearchable riches in the Christ. (Ephesians 3:8: Philippians 4:19.)

The promises of God are the fulcrums upon which the faith of the Christian must rest.

Then, if he abide in the Christ and His words abide in him, he shall be able to move the world. (John 15:7.)

All of God's promises are yea and amen in Jesus the Christ. (2 Corinthians 1:19, 20.)

By them the Christian is made partaker of the Divine nature and is enabled to escape the corruption that is in the world through lust. (2 Peter 1:4.)

Faith is not feeling or sight.

It seems like nothing.

It is so simple that a child can exercise it, and the wise and the learned fail to grasp it.

The Apostle who wrote the Epistle to the Hebrews illustrates his clear definition of faith by examples of those who have pleased God by their firm faith in Him when the Devil tried them to the limit of his power.

God tries no man to see whether he will do evil, but He does permit men to be tempted and tried by the Devil, as in the case of Job (James 1:13; Job 1-11).

He will not permit man to be tempted above that which he is able to bear (1 Corinthians 10:13).

Our faith, by being tried, grows stronger.

The Christian learns to walk by faith as a little child learns to walk after repeated falls.

We find, in the 11th chapter of Hebrews, a wonderful picture gallery of men and women whose faith failed not when tried to the utmost.

Among these Abraham is given the most prominent place in being called the Father of the Faithful; for when he was tempted, as he believed, by God, to sacrifice his child, as did the heathen nations around him, the great promises which God had made to him were swept from beneath his feet through his obedience to what he thought to be the Voice of God.

But accounting that God was able to raise up Isaac even from the dead, his faith stood the test, and God commended it.

The history of Abraham affords a profitable study of the growth of faith through repeated testings and failures.

All of these are not given.

They must have extended through many years before he reached the place where his faith could stand the severest test that could be brought to bear upon it.

Faith, like every other power in man, can only grow by use in the daily experiences of life.

When God commanded Abraham to leave his country and his kindred and go to the Land of Canaan, his faith enabled him to start and walk until he came into the promised land, and then he fell before the famine and stumbled into Egypt.

He was afraid to trust God for his bread and butter in the land where God had promised that he should be blessed.

In Egypt he was afraid he would be killed, although God had promised that he should be the father of a great nation.

Thus his history shows him to have been a man of like passions and with the weaknesses and temptations of the rest of mankind, but he persevered where others would have given up discouraged in the walk of faith.

God speaks to us today through His Word as He did to Abraham, and His promises are for us.

We who live in these Latter Days have a work to do such as has been given to no other people; that of preparing the world for the Coming of the King and for the Times of the Great Tribulation.

As we consecrate ourselves to God and recognize the unity of the Body of which the Christ is the Head, we shall receive by faith that Purity, Power in Prayer, Patience and Peace which shall enable us to Progress in the Divine Life and become a mighty army which God can use under our Leader, to destroy the Devil's kingdom and establish the Theocracy.

Zion Literature is to be a mighty factor in this great work.

Then let us study it ourselves in connection with the Scriptures and send it over the world to bring the nations under the Rule of God, that Christ may be All and in All.

We give the following extract from the letter of

A Sower Who Went Forth to Sow.

I was so glad to have the opportunity of taking a roll of LEAVES OF HEALING to the summit of Pike's Peak, and to distribute Zion Literature on the train going up.

None had ever read the Literature before and it was received gladly.

The road is almost four miles straight up, and nine miles from foot to summit.

I also distributed LEAVES in the jail at Colorado Springs.

I heard of a German who stayed in the mountains six months at a time, and longer, because when he came to Colorado City he could not keep from drinking.

He had his food brought to the toll-gate for him.

I sent him LEAVES OF HEALING by the toll-gatekeeper's daughter.

I distributed many LEAVES and tracts to tourists at Seven Falls, Cheyenne and Pueblo.

In going to Cripple Creek I handed the Literature out of the car windows when we stopped at the stations.

This trip was certainly a gift of God to me.

Mrs. Ava E. Logan, of Cedar Falls, Iowa, writes to our General Overseer:

I received your kind letter in due season, for which I thank you; also for your prayers, which God heard and answered.

I have gained in strength every day since.

My only son was healed of consumption three years ago through the teaching in LEAVES OF HEALING.

Words can never express my gratitude to God and to you for teaching us that our Savior heals the same today as He did of old.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Five Weeks Ending February 28, 1903.

10013	Rolls to	the Hotels of the United States
9006	Rolls to	Europe, Asia, Africa and the Islands of the Sea
1124	Rolls to	Austria and Germany
6155	Rolls to	England
1279	Rolls to	Various Countries

Number of rolls for five weeks.....27,577
Number of rolls reported to Feb. 28, 1903, 2,630,578

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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.

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.

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All communications upon business must be addressed to

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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, MARCH 7, 1903.

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EDITORIAL NOTES.

"THEY KNOW NOT THE THOUGHTS OF JEHOVAH, NEITHER UNDERSTAND THEY HIS COUNSEL."

THESE REMARKABLE WORDS are a part of the prophecy of Micah concerning Zion in the Latter Days. (Chapter 4, verses 11 to 13.)

AND NOW many nations are assembled against thee, that say,
Let her be defiled,
And let our eye see its desire upon Zion.
But they know not the thoughts of Jehovah,
Neither understand they His counsel:
For He hath gathered them as the sheaves to the threshing-floor.
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.

EVERY DAY we are constrained to say:

Blessed be Jehovah, who daily beareth our burden,
Even Jehovah who is our Salvation.
God is unto us a God of Deliverances.

WE HAVE HAD an exceedingly heavy week of office work in connection with the Administration of the Affairs of Zion, not only in Zion City and in America, but throughout the World.

We rejoice to tell our readers that, by day and by night, the Literature of Zion, and the faithful efforts of hundreds of officers and tens of thousands of members of the Christian Catholic Church in Zion are rapidly extending the Victories of Christ our King.

WE ARE SO BUSY making history that we have not time to write it.

We are so busy preparing for the wonderful work that is most manifestly coming to us in Zion City this spring and

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summer that we find it difficult to even move far from our office for a single hour, excepting when our duties call us to the platform, or to the prayer-room.

DAY BY DAY God bears our Burdens, and delivers us amid the heavy toils which Zion's successes have imposed upon us.

WITHIN A FEW WEEKS we shall have a Wonderful Story to tell regarding the financial response to the call for the first half million dollars for our new Commercial Institution, the Zion Building and Manufacturing Association, which was launched last week so successfully.

The Articles of Agreement were published at length in our last issue.

WE HAVE GIVEN DIRECTIONS for the preparation of the Certificates of Shares, and the General Financial Manager is now ready to receive Applications, through the Bureau of Zion's Stocks and Securities, which is under the management of Deacon Daniel Sloan.

WE EXPECT to close our Series of Restoration Messages upon the Apostasies with the Message which, God willing, we shall deliver tomorrow afternoon in the Chicago Auditorium, entitled: "THE VALLEY OF DRY BONES, or the Apostasies of the Presbyterian, Baptist, Congregationalist and other Free Church Denominations."

ZION RESTORATION HOST, which has been doing splendid work in Chicago throughout the winter, will now redouble its energies, as the spring approaches, and reach still larger numbers every Lord's Day morning.

THE TWELVE Restoration Messages which, God willing, we shall deliver from Lord's Day, March 15th, to Lord's Day, May 31st, when we close our Long Series of Seventy-eight (78) Messages in the Auditorium, will be, as at the beginning of the Series, Calls to Repentance, Faith, Hope, Love, and Holy Living, for which we ask the earnest prayers of Zion everywhere.

THEN WE CONCENTRATE upon Zion City.

By that time we hope the new Shiloh Tabernacle will be rising on its beautiful location in Shiloh Park.

Plans are now almost perfected, and bids for the structural iron work, etc., will be called for in a few days.

IT IS A NOBLE DESIGN and a wonderful interior, with many necessities and conveniences which we have needed for years in handling the immense throngs of worshipers, and in gathering the Choir and Officers and preparing them for the services.

WE SHALL ALSO, God willing, have a Beautiful Baptistry, like unto a Flowing River, which we trust to be able to describe soon in these columns.

We expect to be able to baptize a thousand persons easily within an hour.

GREAT INTEREST continues to be taken all over the country, and all over the world, in our Mission in Madison Square Garden, New York, which has been announced for from October 18th to November 1st, both days inclusive.

A New York lady has just written to us saying that she will leave in a few weeks for her old home in Europe, and bring back with her, at her own expense, a number of her friends to attend the meetings.

AS OUR READERS are aware, we intended to have held a continuous month's Mission in New York, had we been able to secure the great Auditorium of the Madison Square Garden, which seats Sixteen Thousand (16,000) persons, for that period.

But it was impossible for us to do so, as it had been already taken.

WE HAVE, HOWEVER, felt that it would be very desirable for us to spend a few days longer in New York, and consolidate the work done in the Madison Square Garden.

Hence we have arranged for a short Special Series of four meetings in the large Carnegie Hall, which we have secured for Tuesday, November 3d, Wednesday, November 4th, Friday, November 6th and Lord's Day, November 8th.

WE HAVE ALREADY a Branch which meets in one of the smaller Carnegie Halls.

We trust to be able to leave a powerful organization behind us, to carry forward the work done in Madison Square Garden.

IN ANSWER to many questions we desire to say that, as far as we can now see, we shall not be able to hold a Series of Meetings in either Boston or Philadelphia this year; nor can we promise to visit either city at the close of our New York Mission.

We therefore advise our friends in the Atlantic States not to reckon upon any such visits, but to concentrate, with Zion Restoration Host, upon the work in New York.

If God permit, this Mission may be only the first of a Series to the Large Cities of the United States in the Fall of each

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year, to which we shall gather the Legions of Zion Restoration Host from all parts of America.

Some day we may cross the Ocean with an entire ship-load of the Host for a Mission in the great cities of another Continent.

THE NIGHT is very far spent, and we must close these brief Editorial Notes, leaving a thousand things untold and a thousand desires unexpressed.

THE POSSIBILITIES of the Christian Catholic Church in Zion, as an instrument of God for the evangelization of the world, and, above all, the possibilities of Zion Restoration Host, as a closely organized band of the bravest of the brave, are limited only by the world itself.

BUT GREAT RESULTS are achieved only by those who excel in the patient performance of daily duty.

So we say to all our people everywhere, do the immediate work that God has given you to do, in your homes, workshops, offices, and in association with Zion.

That is the best preparation for service in the world-wide work of Zion.

GO FORWARD DAILY, sowing precious seed, and doing the Will of God from the heart—humbly, patiently, faithfully, hopefully, lovingly, and perseveringly; sure that the beautiful words of the Angel Gabriel to the Virgin Mary will be fulfilled,

"NO WORD FROM GOD SHALL BE VOID OF POWER."

BRETHREN, PRAY FOR US.

PROGRAM OF MEETINGS IN SHILOH TABERNACLE AND TWENTY-SIXTH STREET TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:30 p. m.—Divine Healing, General Overseer.
Wednesday, 7:30 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church.
The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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CHICAGO heard the truth about itself Lord's Day afternoon, March 1, 1903.

Chicago has been criticised, praised, cursed, flattered, reviled, cajoled, misrepresented and exalted by thousands of writers and speakers of all classes and professions and from all parts of the world; but never before has there come a man who has fearlessly, because lovingly, told the unvarnished truth to, and about, the city.

God's Messenger spoke the truth because he had lived long and labored faithfully in Chicago and among her people, and because he had seen the city with eyes which had been opened by the Spirit of God.

He could speak with knowledge and understanding concerning the Sins of Chicago, because, for many years, his Voice had been raised day after day and week after week, faithfully, lovingly, patiently, and yet unsparingly, rebuking Chicago for those Sins and calling her to repentance, and because thousands had heard and obeyed that call, and had been blessed in spirit, soul and body.

He could speak with knowledge, understanding and deep sympathy of the Sorrows of Chicago, because for those many years he had shared in those Sorrows, and had poured out his life in relieving them.

He was the one man in all the city to warn her of the approaching visitation of Divine wrath; for he spoke not only as one of the oldest, in point of service, of all the ministers in the city, and one who has ministered continuously for many years to the largest and most representative audiences assembled in the city for any purpose whatever, but also as the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer of all Things, the Strong Messenger of the Times of the End.

God Himself had also witnessed to the prophetic mission of His Messenger by again and again answering his prayers, giving him wonderful victories over the combined powers of Press, Pulpit, Secretism and Politics, and fulfilling his prophetic utterances in a most remarkable manner, before the eyes of all the people.

Hence it was, that this Message, although the subject had been announced only one day previously, attracted to the Auditorium a great audience of about 5,000 people, who came and heard, not only with respect and interest, but with conviction.

The truth stood forth in startling clearness as proclaimed by the man of God, showing that Chicago was sinful, sorrowful, and swiftly approaching disaster, because, for the most part, she was without Faith in God, was in despair, had lost true Love, and had crowned hell-born Lust in its place.

A notable feature of the service was the very excellent singing of an air from "The Messiah," "Why do the nations so furiously rage together and why do the people imagine a vain thing?" by Mr. John Thomas.

At the close of the Message, the thousands present, almost without exception, rose and joined in the solemn Prayer of Consecration.

It was fitting that this Wonderful Message should close by the singing of that hymn which has been of deep significance to thousands, "Sin no more." Again and again, the beautiful words rang out, each time with increasing power, as the women, and then the men, sang them alone, and then all together joined in the mighty chorus, with a harmony and volume which came because there was spirit in the singing.

After a short intermission, the General Overseer administered the Sacrament of the Lord's Supper to about three thousand Christians.

The Spirit of God was present in the Ordinance, and there was a prayerful renewal of consecration as God's Messenger called upon Zion Restoration Host in Zion City and Chicago to put forth even mightier efforts than ever before during the remaining three months of the Auditorium services in Zion Restoration Work in the city of Chicago.

The service was closed with the Parting Hymn, "God be with you, till we meet again," the Benediction, and Zion's Salutation.

Chicago Auditorium, Lord's Day Afternoon, March 1, 1903.

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

PROCESSIONAL.

When morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised!
Alike at work and pray'r,
To Jesus I repair;
May Jesus Christ be praised!

When sleep her balm denies,
My silent spirit sighs,
May Jesus Christ be praised!
When evil thoughts molest,
With this I shield my breast,
May Jesus Christ be praised!

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The Chief Sin of Chicago is, that like "the fool, in his heart," Chicago has said "There is no God. There is no God."

The great mass of people in Chicago will not admit it, but it is true.

. . . . . .

When a man says, "There is no God," he says in effect, "There is no Bible; there is no Law of God to hold me; the Ten Commandments are blotted out."

. . . . . .

The next great sin of Chicago is its despair.

When you have destroyed Faith you destroy Hope—Divine Hope that brightens all the Pathway of Life with its Eternal Sunshine, and takes all Shame away.

. . . . . .

Then, worst of all, when you have destroyed Faith and Hope, you have destroyed Love.

What have you in its place?

You have Lust! Damning Lust!

. . . . . .

Then Lust is supreme everywhere.

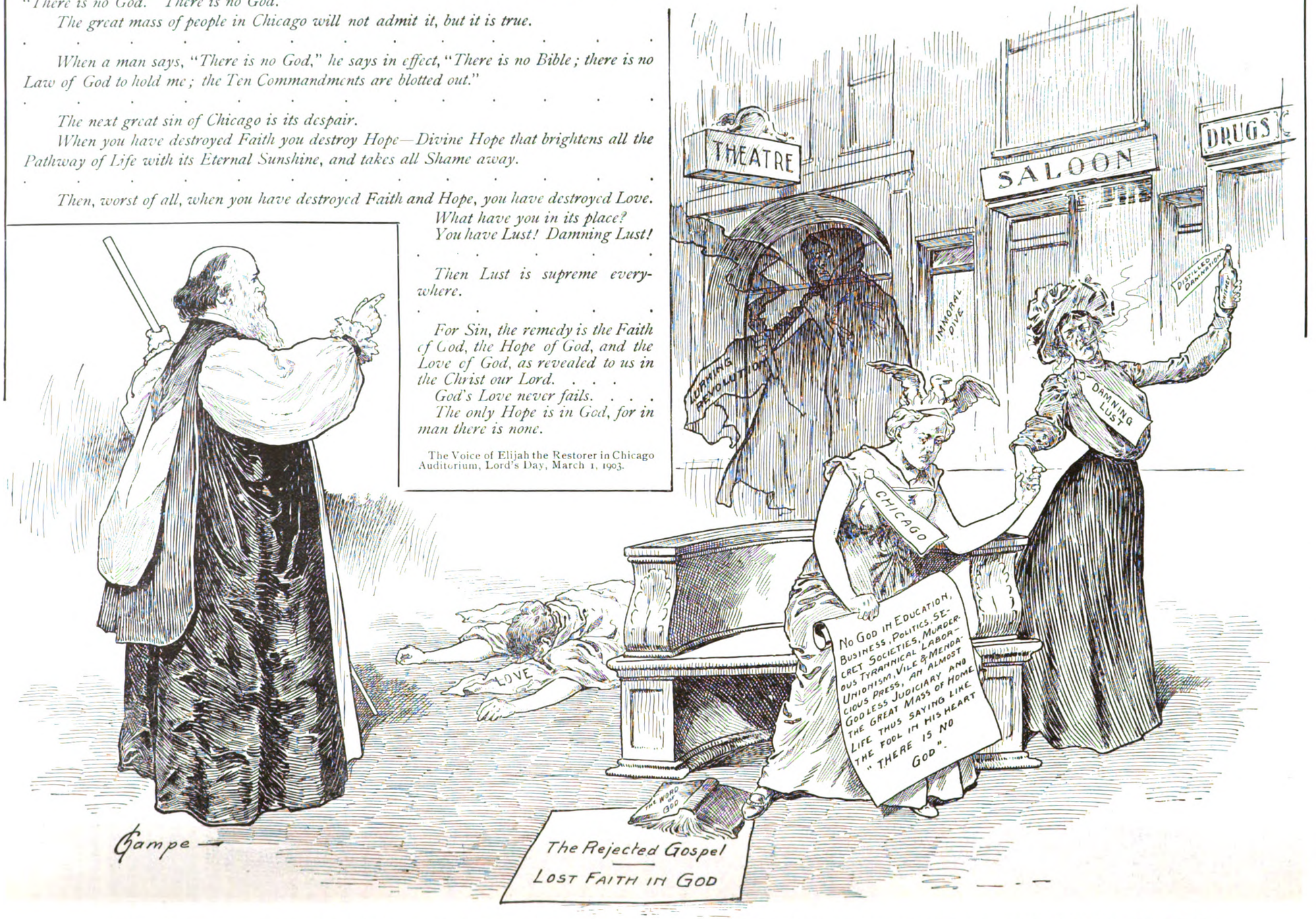
. . . . . .

For Sin, the remedy is the Faith of God, the Hope of God, and the Love of God, as revealed to us in the Christ our Lord. . . .

God's Love never fails. . . .

The only Hope is in God, for in man there is none.

The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, March 1, 1903.



ELIJAH THE RESTORER TELLS CHICAGO OF HER SINS IN THE REJECTION OF GOD AND THE REIGN OF LUST.

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Does sadness fill my mind,
A solace here I find,
May Jesus Christ be praised!
Or fades my earthly bliss,
My comfort still is this,
May Jesus Christ be praised!

The night becomes as day,
When from the heart we say,
May Jesus Christ be praised!
The pow'rs of darkness fear,
When this sweet chant they hear,
May Jesus Christ be praised!

In heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised!
Let earth, and sea, and sky
From depth to height reply,
May Jesus Christ be praised!

Be this, while life is mine,
My canticle divine,
May Jesus Christ be praised!
Be this the eternal song
Through ages all along,
May Jesus Christ be praised!

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 read in the Inspired Word of God the 1st Psalm, also from the 23d chapter of the Gospel according to St. Matthew, commenting as follows upon the 9th verse:

And call no man your father on the earth: for One is your Father, which is in heaven.

When speaking in an ecclesiastical sense they were accustomed to call their priests fathers.

Call no man on earth father in this sense.

Blasphemous Use of the Word Father as Applied to the Pope.

You see how far that miserable calling of men "father" has gone in the Church of Rome.

The very words "Holy Father" that Jesus, the Christ, uses

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in His own prayer in addressing our Father in Heaven, are applied by them to a miserable monk.

I do not doubt that there are very few men of our time who have been more abstemious, more self-restrained than the Roman Catholic Pope.

Pio Nono delighted in the dogma of papal infallibility, but since Pope Leo XIII. came to the throne we have heard very little of the dogma.

I hope he is much ashamed of it.

It is a decree now and he has to sustain it: for, as Cardinal Pecchi, he outwardly approved it, or he would never have been pope.

Shameful, wicked and ecclesiastically blasphemous in claiming the infallibility which belongs to God alone, the pope is called Holy Father.

That Papal hierarchy declares that it has the power by a little Latin hocus-pocus to change a bit of wet flour into the body, blood and bones of the Christ.

It also claims that God Almighty, in answer to its prayer makes it no longer bread, but transforms it into the Living God.

That is a shameful, disgraceful, crowning lie, and yet the man who is at the head of the system which teaches that lie is called Holy Father.

Jesus the Christ, our Master, the Son of God, used the words Holy Father but once in addressing God His Father in Heaven; and they were never used at any time in addressing the Apostle Peter, or any of the Apostles.

It is well not to begin to call men Father, and to call any man, even the Christ Himself, "Holy Father," is blasphemy.

Call no man Father ecclesiastically.

You have a Father in Heaven.

The pope and the bishops of Rome who permit themselves to be called "Right Reverend Father in God," are directly sinning against the command of the Christ.

A Wrongful Use of the Word Father.

Sometimes people think that they can please me by so addressing me.

I have some little correspondence with ecclesiastics of high degree who address me as the "Right Reverend Father in God."

Though they mean it kindly I should like to tell every one that I hate the word as applied to myself, or to any other man.

You have a Father in Heaven. You do not need to talk of any minister of our Lord Jesus, the Christ, as Father.

It takes away from the dignity of prayer to speak of a man as "Holy Father," or as a "Right Reverend Father in God," and then begin to pray to our Father in Heaven.

It takes away the strength of the word Father when spiritually applied.

I call your attention to this because the Church, at a very early time, disobeyed in calling bishops "Fathers in God," and "Right Reverend Fathers."

Jesus, the Christ, says:

> Neither be ye called masters: for one is your Master, even the Christ. But he that is greatest among you shall be your servant.

The word translated servant here is the Greek word διάκονος, or *deacon*, and has the signification of the Latin word *minister*, or servant. It sometimes means *messenger*. Later it was applied to the first seven *deacons* who were called to that office, and ordained, by the apostles in the Pentecostal days.

(The General Overseer then read the remainder of the chapter.)

Prayer was offered by the General Overseer.

He then made the announcements, and in referring to his subject for next Lord's Day said:

Independent, Free Churches Have Become Worse than Useless.

I desire to show why it is that so many of the independent free churches have become such useless and even pernicious elements in connection with the extension of the Gospel of the Kingdom of God. That is a strong remark, but I know that it is true.

I bring no railing accusation.

I propose to prove everything I say.

In the long series of discourses upon the apostasy I have proved every allegation that I have made, and had time permitted the proofs could have been multiplied until the repetition would have become monotonous and wearisome. It is useless to go on slaying the slain.

These have been published and read all over the world by hundreds of thousands of people.

Shortsighted Policy of the Press.

I think they are read least in Chicago, outside of the many thousands of Zion, because the press with very shortsighted cunning—for it recoils upon itself at last—has suppressed the statements which I have made. Not once has it ever attempted to give a fair and truthful report of any sermon that I have ever delivered in Chicago, although for many years I have spoken weekly to audiences with average aggregate attendances of fully 10,000.

It has continued to represent us and our people, as if we were a pack of clowns, mountebanks, or a huge continuous joke.

The press knows well that the statements that it prints every week are lies.

The people attending my ministry know it.

Lately a young man wrote an article in which he said he was perfectly astounded in reading the report on the Monday morning to find things which I had never said.

The report was entirely contrary to facts.

You remember James O'Donnell Bennett's article .n the Chicago *Journal* to that effect.

Mr. Bennett was soon suppressed.

The Chicago papers think that they cannot afford to keep a man who tells the truth.

By-and-by they will find out that they cannot afford to keep a man who tells a lie.

"Leaves of Healing" Returns to Chicago From Distant Lands and Is Blessed.

Many Chicago people have learned of this work going on in their midst through receiving LEAVES OF HEALING sent to them by some friend in distant lands.

There is a lady in this meeting now, one of whose friends first received LEAVES OF HEALING from the Orkney Islands.

She knew no more about my existence and what was going on in Chicago than if she had been living in the moon.

LEAVES OF HEALING, which we print in Chicago, had been sent by the lady now present to her relatives in the Orkney Islands, and she testified also to her own healing.

Their friends began to write to a very sick woman in Chicago, once an Orkney Islander, about the wonderful things they read.

She replied: "I know nothing about that. Send me the paper."

The paper was sent, and she came to our mission with the lady who had first sent LEAVES OF HEALING from Chicago.

Thousands of Witnesses to Divine Healing.

We have had testimony meetings here and elsewhere where thousands have testified to their healing.

I could show you a testimony meeting now in a minute where thousands would testify.

The press will not report it tomorrow.

Everybody who has been healed through faith in Jesus the Christ, healed by God alone, stand. (Thousands rose.)

Did God heal you?

Witnesses—"Yes."

General Overseer—You look very well and happy. Sit down.

Not a line of that will appear tomorrow, unless it is some miserable lie about it.

We have had hundreds and thousands of testimonies given in detail in all our Zion Tabernacles all over the world, as well as in this Auditorium.

These are recorded in eleven large volumes, beautifully printed and illustrated, and the twelfth volume of LEAVES OF HEALING is now being published in the issues from week to week.

Many of these volumes consist of more than a thousand pages, and they contain a record of Miracles of Salvation, Healing and Holy Living, which is unparalleled in the History of the Church since Apostolic Times.

But you would not know about any of this work from the Chicago press.

People in hundreds and thousands know more about our

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mission in many distant parts of the world than you do in *Chicago.*

You have a press which suppresses the truth concerning myself and the Christian Catholic Church in Zion.

It tells lies only—giving only enough truth occasionally to make the lie more plausible and injurious for the time.

Zion's Victory Over the Press.

I am very happy because I have chastised that press soundly for more than twelve years, and it has never succeeded in defeating me.

I have fought them and have won, and I shall continue to win if I trust God and do right.

Last week was perhaps the most remarkable week in the history of this Church.

If you desire to get the story read LEAVES OF HEALING.

You would not know from the press that for years we have been turning out tons of Zion Literature every week.

I marvel, often, that the people of Chicago know so little of what is going on in their own city.

Since we have been sending out the Zion Seventies and Zion Restoration Host they have been getting some better idea of our work for the glory of God, and the salvation and cleansing and enriching of humanity.

Elder Lee, how many do we reach even in the midst of this severe winter?

Elder Lee—"We have averaged twenty-one thousand homes every Lord's Day."

General Overseer—Averaging only five persons to every home, that would be 105,000 people every Lord's Day.

Sometimes we have reached a great many more.

The figures given are the average of last month, which was one of the coldest months of the winter.

I know that we have sometimes reached more than two hundred thousand people in a week; for I remember once that my people in two weeks distributed 400,000 messages.

Plans for Reaching New York's Millions.

I am glad to know that this is the way by which we can reach the people.

When we go down to New York, God helping us, we will do our utmost to reach everybody in that city by our organization.

We shall do better and more effective work there than we have ever done within the same time in Chicago: for the Legions of Zion Restoration Host may number at least 4,000 fully effective members who will give at least six to eight hours each day for at least ten days.

Each of these workers will reach, in one good day's work, a hundred homes at least; thus the four thousand workers will reach four thousand times a hundred or 400,000 homes in one day.

In ten days at that rate they will visit four million homes.

There are probably less than a million homes in New York, so the Host could cover New York four times within two weeks.

We have been studying how to get ahead of the Devil, in the way of effective organization for the destruction of his kingdom, and we are getting ahead gradually all the time.

Blessings of the Week.

I am very thankful for the week just gone—our Seventh Anniversary week—which reveals the wonderful fact that we have grown during those years from less than 500 to more than 60,000—a growth of more than 120-fold.

Our meetings in this Auditorium and in Shiloh Tabernacle this last week have had over twenty thousand attendances.

On Monday last, although my people had practically no public holiday, and only a few hundred of them could get away from their work in Chicago, at half-past eleven o'clock there were 4,500 people in Shiloh Tabernacle.

Zion Building and Manufacturing Association Launched.

About the same number were present on Wednesday night, most of them being men.

I had a member of Zion Law Department read to them the Articles of Agreement, for the shareholders of the New Association which we have launched for the building of Zion Cities throughout the world and the establishing of manufactories.

However, we will continue to build up this first Zion City, and then turn our attention to other cities.

Some might say: "That is chimerical, it is enough to have one city, you cannot do more."

At the rate we are going, it seems to me that in ten years five cities might be founded.

If I were to found all the cities which the land speculators want me to, I would found at least fifty. But we have never had a single thing to do with mere speculators of any kind, nor ever shall.

The Chicago press, which foolishly thought that its long-continued fabrications had shattered Zion's finances and business, was very much astonished to find how many prominent men and wealthy railways in Eastern States were eager for us to take their land for nothing and build such a Zion City as we are building on Lake Michigan, half way between Chicago and Milwaukee, where we have a population of over 8,000 in less than twenty months from the time we leased our first lot for 1,100 years.

I never believe in these business bargain-counters, however; I have no use for them.

Something for Nothing.

When a man says in an advertisement that he is selling things for less than they cost, I must believe that somebody is either lying or stealing.

It is either a lie or somebody is being robbed.

It is a good place to keep away from; because if a man is selling his goods for less than they cost him then he must be cheating his creditors.

That will never pay him, nor them, nor those who help the thief to dispose of the goods he stole—which includes the people who buy them at the "bargain-counters."

If he is really telling a lie about it, then you ought not to go near him. It never pays to deal with liars—they are even worse than thieves.

When people in this world want to give me something for nothing, I do not trust them.

Only God does that; and only His people, who are "not of the world," even although they dwell in the midst of it, and do business on earth.

They "give, hoping for nothing again" from those they help in the Spirit of Love.

He gives you something for your good-for-nothing heart.

If you will give Him your heart, He will give you Salvation, Healing, Holiness, and power to live a good life.

People who are Christians will do the same thing.

They will carry the Gospel to you, without money and without price; as Zion Restoration Host has done to hundreds of thousands today all over the world—for the Banner of Zion now floats on every Continent, and on many Islands of the Seas.

It pays magnificently to carry the Gospel of the Kingdom of God to mankind without salary.

I have carried the Gospel without salary for a great many years, and for twenty years I have had the largest income of any minister in the world.

I have spent my income on my work with great delight.

I am so glad that everything that I have ever got I have put back into God's work in some form or another.

It pays to do it.

China is a prolific country, because everything coming out of the soil goes back to it, and the consequence is the highest possible state of fertility.

Let us treat the soil properly, and we will always be able to get good harvests.

The man who takes everything and gives nothing will soon have a field which is full of weeds, and a life which is full of misery.

It will do some of you people good to read the Articles of Agreement read last Wednesday night.

Perhaps you want to know how John Alexander Dowie and his people do things.

Read the Agreement and the discourse which accompanies it.

Zion Has No Need of Copyright.

It will open your eyes.

I am not afraid of the world copying me because it cannot.

The world cannot copy God.

The Devil cannot copy God.

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He may get up a miserable counterfeit, but it is a wretched thing.

It does not pay anybody to buy the Devil's counterfeit.

Even the world sees that it is worth while to study how we are doing things.

Some of you sociological monkeys in the Literary Zoo would better study the work of Zion.

You do not know anything about real sociology for you have never been alongside the working man.

I am with him all the time, and have been all my life: for even when a student of liberal arts and theology in great schools of learning, I ministered to the working classes, and the lapsed masses in my native city—Edinburgh, Scotland.

Fun at the Expense of the Foolish Press.

I have a great deal of fun at the expense of the press.

I keep many of the things they publish concerning Zion and myself, and when I want some fun I send for my scrap-books.

Oftentimes I do not see the scrap-book until the end of the week.

Then I rejoice in the work that the Devil has been doing against himself.

One paper in New York has published a cartoon about fifteen inches wide, in which it represents Zion Restoration Host and me as having landed in force at the Battery, and immediately attacked the Demon Powers there entrenched to receive us. We have apparently carried their works, and have driven them up Broadway, Fifth avenue, etc.

We have the Devil on the run and are driving him uptown from one point to another at a great rate.

Before we get to Madison Square Garden we have had five engagements and five collections.

As you look at the picture you see that we have captured the enemy's artillery, all his playing-cards, dice, and all his whisky bottles.

I hope that will be true.

That cartoon did not hurt me, although the picture of both my people and myself was not flattering.

I do not worry about what the papers are doing.

I am very glad to know that there is so much fire about me, that even the *Tribune* said a few days ago that it was an absurdity for a company to go away and buy the crater of a Central American volcano to get sulphur, when, if they only capitalized me, there would be plenty of sulphur. (Laughter.)

I thought that was a good joke; and a good admission from the Devil's Chicago *Tribune*, that we had made it quite hot for the powers of evil here.

Perhaps the *Tribune* knows how hot I can get, and has felt the sulphur of a Divine Anger in dealing with a shameless and persistent Diabolical Liar, as we have proved it scores and hundreds of times to be, since we had our first fight with it at the close of 1890.

Do not be troubled about what the Devil does.

He is an awfully stupid Devil, especially when he is a Newspaper and Press Devil.

If I had paid the Devil to advertise me he could not have done so more thoroughly.

After the tithes and offerings had been received, the General Overseer delivered the afternoon Message.

CHICAGO: ITS SINS AND ITS SORROWS.

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, in this and every land, in this and all the coming time Till Jesus Come. Amen.

TEXT.

And when He drew nigh, He saw the City and wept over it. (Luke 19:41.)

I have not been accustomed, as you know, to speak much concerning my own emotions or personal and inward experiences, believing, as I do, that no man's inward experiences or emotions are, for the most part, of any consequence at all except to himself.

There are, however, exceptional times when a man must speak of himself and his emotions, and when he must give vent to personal feeling, and give utterance to private conviction.

Love for Native City.

After a long absence from my native city, Edinburgh, where I was born and lived for the first fourteen years of my life, I thought that I would like to approach my native city by sea.

Accordingly I came down from London by steamer, and I will never forget the great disappointment in finding that the Firth of Forth was full of fog.

I could hear the warning bells on the Rocks, and the fog signals from the Life-saving Stations along the coast; but I could see nothing of the beautiful shores that I knew so well.

Nevertheless, I rejoiced over that fog; because standing, by his kind invitation, with the captain on the bridge of the steamer, I saw that I was about to have presented to me a wondrous, although rare, spectacle—that which is presented when the fog begins to lift from the sea, and creeps up the side of the hills.

I saw, as it crept up from the waters that Portobello, Leith, and the Fife Coast began to appear, and then, at last, I beheld the Unveiling of the Lovely City, just as if Divine hands were lifting the veil from the face of a beautiful bride.

Then I saw the city in all its splendor, with its historic palaces, spires, towers, the castle which crowns one of its seven hills, and its green-clad robes of mountains which are wrapped around it, as it rose up from the deep blue waters of the Firth, reflecting the deeper blue of the unclouded skies. Oh, it was wonderful!

I wept, for it was my native city, Edina, the historic capital of my native Scotia.

> Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land.
> Whose heart hath ne'er within him burned,
> As home his footsteps he hath turned
> From wand'ring on a foreign strand.
> If such there breathe, go, mark him well;
> For him no minstrels' raptures swell;
> High though his titles, proud his name,
> Boundless his wealth as wish can claim,—
> Despite those titles, power and pelf,
> The wretch, concentered all in self,
> Living shall forfeit fair renown,
> And, doubly dying, shall go down
> To the vile dust from whence he sprung,
> Unwept, unhonored and unsung.

I was not that kind of man, and, therefore, my heart burned, my throat choked, and the hot tears ran down my youthful face. O Edina! Edina! I love thee still!

The Christ's Prophetic Vision of Jerusalem.

When the Veil was lifted from the Prophetic Eyes of the Son of God He saw the awful Vision of the Last Days of Jerusalem, He saw the armies of the Roman Emperor, Vespasian, under his son Titus, encamped around the Doomed City.

He saw, in a prophetic vision, the horrors of that scene; the fatal miseries wrought by a fanatical and wicked people who would accept no mercy.

They hated one another.

The factions fought and tore each other as wild beasts.

At last, rather than yield, they devoured the fruit of their bodies, boiled their children in caldrons, tore them limb from limb and drank their blood.

They lived upon the flesh of their own children.

Then He saw the final horrors when the city was overrun, every one now fleeing, when no stone was left upon another.

The story that Josephus tells is but the full realization of a story which the Christ tells in these words—

> If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.
> For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side
> And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Who would think that within less than forty years from the time He spoke that city which had been built up again in magnificence even greater than in the time of Solomon would be absolutely destroyed?

Its Great Temple was the wonder of the world; but it vanished away.

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It was a city full of art and literary treasures of every kind, with palaces, towers and beautiful furnishings from every land.

No one was able to calculate the wealth of that people in those days; and now all is gone, because they knew not the Time of their Visitation.

Alas, for the people in any age who are wilfully blind to the Prophetic Message, and refuse to recognize the Time of their Divine Visitation.

Could He see all this in prophetic vision and not weep?

If we weep with joy to behold our native land and city after long absence, oh, what anguish of spirit, what bitter weeping it would cause the Master, the Prophet of all prophets, to see so clearly the doom and the destruction of Jerusalem, the Holy City, where God had established His Holy Temple—a Place of Prayer for All Nations.

And when He drew nigh He saw the City, and wept over it.

The Christ Who Wept Over Jerusalem Weeps Over Modern Cities.

The same Christ is with us now.

He has ever been the sympathetic Friend of Humanity.

The Love that was in His breast, the Spirit of Compassion, and of earnest desire to be a blessing to others, is the same Spirit that He puts in our breast, and that has made us a blessing to others.

First Impressions of Chicago.

I remember when I first came to this city I so disliked it that after being in it about two hours I went out to the suburb where I had my temporary abode and I said to my wife: "I never want to see Chicago again."

I thought that it was the most vulgar, the most filthy and the ugliest kind of city I had ever seen, and I have seen many cities.

I remember the disgust which filled my heart when I saw the numberless saloons around the Union Depot.

When I returned to that depot at night I found the thugs and thieves and harlots and drunkards swarming around that neighborhood, preparing for their night of drunken debauchery and crime.

I remember walking around one block in which I counted, if my recollection serves me, not less than twenty saloons, and dives and low theaters besides.

Lewd women were standing there beckoning me in.

I saw villains ready to strike and rob me even then, in the early part of the night, who were restrained only by the presence of the police.

I saw crime and vice in full blast, no one taking any heed.

I felt that it must be a gate of hell.

I said to my wife: "I never want to see Chicago again."

Evanston a Conceited Humbug.

Shortly after I took a house in Evanston, which is about the most contemptible little Mah-hah-bone-Methodist humbug of a suburb in existence.

The abounding pride and contemptible conceit of that people filled me with the utmost disgust.

I thought that I had never seen a more ignorant people who thought themselves the hub of Christian Civilization.

Folly of the Woman's Christian Temperance Union.

I was perfectly disgusted with the Woman's Christian Temperance Union, which had its headquarters there, with their utter want of capacity in the commonest kind of business.

The supposition that a number of women could run a notoriously unprofitable sky-scraper Lasalle street office-building at a profit in Chicago, calling it a Woman's Temple, and that women could run the temperance movement alone, was manifestly stupid.

All the politicians of the country were putting their tongues in their cheeks, and telling the Woman's Christian Temperance Union to go ahead and fool all the women with the idea that they were doing something.

But the politicians got all the men, and all the votes, and all the money.

You never can run a great movement with any class, you miserable Christian Try-to-do-its.

You can do nothing by attempting to run a great movement with a lot of children, or illiterate and uninformed young people.

All Classes, Sexes and Ages of People Must Unite to Fight the Devil.

It takes sense and wisdom to run a great movement.

The apprentices cannot run a factory; the children cannot run a church.

And a temperance movement cannot be run by women alone.

You must have men and women, boys and girls, youths and maidens, all combined to fight the Devil.

That is what we have in Zion today.

We have no Christian Try-to-do-it society in Zion.

We have no Woman's Christian Temperance Union in Zion.

We do not Endeavor, we Do.

We do not talk Prohibition, we Prohibit.

All in Zion City coöperate.

Chicago Detestable as a Place of Residence.

I detested Chicago as a place of residence, and I have never changed my opinion, never!

I have never had any reason to change my opinion, because it has been the worst governed, the worst scavenged and the worst cared-for city that I have ever seen in the whole world, possessing as it does so tremendous an income, and supporting as it does, armies of tax-eaters.

Think of the Budget of contemplated expenditure for this year being Thirty-two Millions of Dollars ($32,000,000), and of the terrible condition of the city!

The reformers who have appeared in connection with affairs in Chicago—in its outward business affairs—have been only a shade less foolish than the ecclesiastical and educational reformers of Chicago.

Chicago's Great Educational Need.

"What about the Chicago System of Education?" you ask; "Do you not think that is good?"

Do you want me to tell you about it?

An Education that has no recognition of Jesus, the Christ, the Son of God, in it from beginning to end is worthy of the Devil.

Do you hear?

An Education that never opens the Best Book in the world, the richest in poetry, in literature, in magnificent oratory, in history, and that shuts the Bible to the children—do you call that Education?

An Education that leaves out history, except a few little scraps, and makes the children grow up in ignorance of the past, and the significance of events, is not a real but a sham Education.

They have a little spread-eagle talk about America, and how the Yankees licked creation (laughter), and that is about all.

Any man who has only the first principles of a broad philosophic, religious and historical education cannot help looking upon the Educational System of Chicago with supreme contempt.

It would be better, except for the fact that it does give the power to read and write and figure, if about nine-tenths of it were gone.

An Education without the Best Book in the world, and without anything like clear, honest historical reading, is a farce.

Of course the highly educated "Offspring of Vipers" that edit the papers will not agree with me.

The Devil and I we can't agree,
I hate him, and he hates me,
Glory! Hallelujah!

(Laughter. Applause.)

I never expect to agree with the Devil.

Chicago No Longer My Residence.

I left Chicago for Zion City a year ago, although one newspaper said the other day that I was living in great luxury in Michigan avenue.

I have not lived in Michigan avenue for a year, although I still have valuable property there which I use for God.

But that does not matter; that is as near the truth as a Chicago paper can get.

Zion's Political Power.

The great thing is to get right down to the cause and not bother about any of the political bosses—William Lorimer,

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Carter Harrison or Clarence Darrow, who, by the way, is gone. I thought that he would go.

That is the second Democrat I have knocked out this year. (Applause.)

If you read this week's issue of LEAVES OF HEALING on page 586, where I have given the exact figures, you will see that the Balance of Power is right here in Zion. (Applause.)

You have only to look at the returns of the last Presidential election, when there was a straight vote between McKinley and Bryan.

The number of votes that would have changed that into a Bryan victory we held four times over.

It was very uncertain once as to whether Mr. Bryan would get the Zion votes, because we were very much disgusted with the Republican administration.

The President himself, who sacrificed his life for the nation, with the exception of one matter in which his excellency knew that we differed, I personally loved and admired.

I had the pleasure of knowing him just a little.

Nevertheless the administration had made such terrible blunders that I would have doubted whether it would not be better to let Mr. Bryan in but for one thing, and that was the silver question.

Had it not been for that, I think Zion's vote would have gone with the Democrats.

However, we held the balance of power and we hold it again.

We hold it, and you cannot help yourselves.

In a straight vote for the mayoralty or presidency, between the Democrats and the Republicans, the victory goes which ever way Zion goes. (Applause and laughter.)

Some Remarks on Chicago Politics.

That is a fact.

It is a matter of figures.

Therefore, if there is a clear fight between the Republicans and the Democrats on the mayoralty question, the man for whom we vote will go in.

I tell them that to their face.

If it is a strict party vote, as it seems likely to be, then we have the decision in our hands.

Perhaps Mr. Darrow knew that.

Mr. Harrison knows it.

It was known by Ex-chief of Police Kipley, who was the shrewdest police adviser this city ever had, and an honest man, too, because he was poor.

If he had been a dishonest man he would have become rich.

But Chicago people got a newspaper craze against him, and a splendid officer was lost to this city, while a mere tool of Rome was stuck in his place.

I have something against the present administration for that, and if they talk I will let it out.

That, among other things, is the reason that I am angry.

They lied to me, and they will never lie to me again with impunity.

Some Important Information Not Known to the Press.

My relations with this city and its public affairs have been quite considerable, much larger than you know, and much larger than the politicians know.

I could tell that press, that knows nothing worth knowing, things that would stagger it.

Men of affairs do not talk to the papers.

You will read sometimes in the papers a lot of trash that Kaiser Wilhelm is said to have spoken in the hearing of reporters.

Bosh!

A reporter does not get within a hundred yards of Kaiser Wilhelm—much less would he dare to interrogate the Emperor concerning great questions of international diplomacy.

He would think it a degradation of his high station to talk to them, and especially in the manner so often alleged.

It is nonsense to think of a man in the position of the Emperor of Germany talking to a reporter from Hearst's American Cesspool.

A man in the position of Kaiser Wilhelm talk to a representative of Lucifer's Universal Press Syndicate!

He has never said a word to them.

When on my way to New York to take a steamer for Europe a little over two years ago, the railroad officials were very kind in keeping all reporters out of the private car in which I was traveling, as I had requested. I did not see one.

However that did not affect the New York *World*, and the other yellow journals.

When I reached New York, before I got into my carriage at the depot, I got a copy of the afternoon paper in which was given an account of a long interview with me, containing scores of things that I never thought and could not have said: for I had not spoken a word to a reporter between Chicago and New York.

Chicago's Terrible Murder Record.

Mr. Deneen, the state's attorney, has lately told us, that there is a murder in Chicago every day.

I do not know how many he said that there were upon a Sunday; but I suppose it is at least an average of three.

There are more than five hundred murders a year in this city that are known; and no doubt hundreds of unknown murders are committed.

Crime stalks everywhere.

Last week, in this city, as you know, a man who committed one of the most cold-blooded murders that ever was committed was set free by a jury, who were afraid to convict him because of the threats of the labor party.

What had he done?

A Cold-blooded Murder Unpunished.

I will tell you.

A merchant down in South Water street could not get his goods.

There was a strike on of teamsters, or freight-movers of some kind, and they were picketing certain railways.

This merchant wanted to get the perishable goods that he had bought and that were going to waste at the freight-house.

He said: "I will go down and get them myself." And jumped into the wagon and drove the horse down.

He was met by a big bully, who said: "You do not dare to get these goods."

"I will," the merchant replied; "they are mine."

"No, you do not dare to go," the ruffian again said.

Nevertheless, the merchant started on, and this man struck him on the back of the head blow after blow, until he fell senseless.

He was found and taken to his home, or an hospital, where in an hour or so he died.

The murderer said, "We had a quarrel."

My God! A quarrel!

If they had a quarrel, who made it?

That man did not know the merchant, nor did the merchant know the man who murdered him.

He had no quarrel with that Union picket.

The ruffian made the quarrel and murdered him, and the jury brings in a verdict of "Not Guilty."

Is that justice?

Voices—"No."

General Overseer—Is it justice that that man shall be set free and declared by a jury to be not guilty?

It is enough to bring the Vengeance of God upon the city where these things happen.

Justice and Life are trampled to death in the streets.

The Unionists have threatened to smash my head if I speak about it; but I will speak, even if I were to be smashed now. (Applause.)

They cannot frighten me.

I have not been frightened by any of your walking "delegoats." (Applause and laughter.)

I have not been frightened by Mr. Gompers "Smokestack," at the head of the American Federation of Labor, who has spoken so contemptuously of Zion and myself.

It is a significant fact that the leader of the Labor Unions is by trade a cigarmaker, whose business it is to make smoking machines of millions of men.

Truly that business is Labor in Vain from beginning to end: for it costs the smokers seven hundred millions of dollars every year in the United States to make themselves stinkpots and common nuisances, and to ruin their health, shorten their lives, and send down a broad, filthy River of Disease, on which float Dyspepsia, Heart and Liver Disease, Amaurosis, Paralysis and Cancer.

Ugh! call that a trade!

Yes, it is the Devil's Own: for it is a trade in Satan's Consuming Fire.

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But the press is silent, the pulpit is silent, and all men are silent because they think that the Labor Vote must be flattered.

Zion's Relation with the Working Men.

I have more working men under my ministry than any other man in this city, or this country, and I never flattered them.

I love them; I serve them too honestly to flatter them.

I have never kept back from any man his wages.

If he could earn union wages he got them.

If he was worth more he got more.

If he was worth less he got less.

He got just what he earned.

No man has any right to more than that, has he?

Audience—"No."

General Overseer—I would whip you out of Zion if you said Yes. (Laughter.) I do not want to be associated with thieves.

You who say that a man ought to get more than he earns are unfit to be anywhere among honest men.

It degrades a trade or occupation to compel every man to take the same wages, when there are no two men equal anywhere.

Men have to be paid, not as a class, but as individuals.

God Almighty does that.

He pays men their wages.

Sometimes a man gets a bloody grave, but his wages are Immortal Life and Imperishable Fame.

All the wages that America has had for some of its best Presidents have been assassination.

Nevertheless they live on forever, remembered by the good they have done, and the sufferings they have endured—even unto death—as the representatives of the Nation.

All these things combined—the harlotry, the drunkenness, the stinking filthiness of the nicotine poison, the abomination of the drug-shops with their scores of drugs that are destroying millions of people by narcotic poisoning, are only symptoms, horrible as they are, of still more terrible maladies.

What is this Chief Sin of Chicago?

It is deeper than any visible thing.

I have been asking God to show me what it is, and I believe that I know.

Chicago's Chief Sin is in Saying "There is No God!"

The Chief Sin of Chicago is, that like "the fool in his heart," Chicago has said, "There is no God. There is no God."

The great mass of people in Chicago will not admit it, but it is true.

How a man lives, not how he talks, settles the question.

Chicago lives in its press, its politicians, its business men, its masses of striving and competing working men, its labor unions and secret societies, and there is no God acknowledged there.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works. (Psalm 14:1.)

When a man says, "There is no God," he says in effect, "There is no Bible; there is no Law of God to hold me; the Ten Commandments are blotted out."

There Is No Law in Chicago.

"Doctor," you will say, "we have courts."

I know that you have courts presided over largely by judges who are the Destroyers of Law.

I say it to their teeth, that, with a few marked exceptions, the judges of Chicago do not fear God, and therefore they never regard man.

They are unjust judges, political judges, whose judgments are not according to Law, unless they are compelled to make them so.

There Are Exceptions.

There are judges who are notable and striking exceptions, such as Judge Gary, who did his duty so nobly, and did it when it might have cost him his life, in the Anarchist Trials. There are also judges, junior to him, who are true and want to do right.

On the other hand there are judges who are old "copperheads," not only in politics, but in Justice.

They go their slimy way in and out, these judicial copperhead snakes, and watch the time when they can bite and kill a personal or a political antagonist.

Justice has fallen in the streets.

You can get juries to do anything, as former Judge John Barton Payne said boldly years ago.

He said that if a commissioner of Cook county were to commit murder, he did not believe it possible that you could hang him for it.

He was a splendid type of judge, of whom there are, alas, too few.

The great trouble in Chicago is—no God, no Bible, no Law, no Faith, which condition produces Infidelity, Impurity, Intemperance, Lawlessness, Fear, Doubt and Perplexity.

The masses of the people are afloat upon the Sea of Life without a pilot, without a helm, and at last without a hope.

The Next Great Sin of Chicago Is Its Despair.

When you have destroyed Faith you destroy Hope—Divine Hope that brightens all the Pathway of Life with its Eternal Sunshine, and takes all Shame away.

Hope is a glorious thing.

I love the working classes, and my Message to them is to reveal to them the Hope and Desire of All Nations and All Ages—Jesus, the Messiah, the Deliverer.

I have lived for them.

My hands have been laid upon them and their families in tens and hundreds of thousands in their sicknesses and sorrows, in the Name that is above every name.

I have toiled for them without money and without price.

I never took a penny from either a working man or a millionaire for any prayer that I ever offered or for any service that I ever rendered.

The Poor Denied Justice.

The working people have largely lost Hope.

They have lost Hope in God and Hope in man.

They have lost Hope in Law.

Oftentimes Law is cruelly administered against them.

Wretched justice-shops, where the poor are crushed every day, continue to be manufactories of crime.

It takes a strong man to come through the justice-court.

I know, for I have been there a hundred times under admittedly false charges.

I have fought many battles for my King there.

The vilest, lowest, basest, dirtiest and most disgusting set of judges that ever cursed this earth occupy these justice-shops.

Some of them are in prison now for having conspired with constables to destroy poor people's property and for sending them to prison without cause.

There is a difference between the justices and the police magistrates, but the difference is often that between tweedle-de-dee and tweedle-de-dum: for these magistrates sit as justices in their own little private shops, when they are through with their police court business.

Cases that ought to have come before them as police magistrates are shamefully smuggled away in their justice shops.

There should be a number of high-grade city courts, conducted with dignity, where the poor could get justice.

These things follow when a people have lost Faith in God, in His Word and in His Law.

Doubting Castle.

If he is a Christian even, who has transgressed and gone away from Faith into Doubt and wandered along the by-path into meadows of Sin and fallen into Giant Despair's hands, he will find himself in Doubting Castle.

Doubting Castle is the most wretched place in the Universe.

Giant Despair and his wife Despondency, and their daughter, Much-afraid, dwell there.

When a man gets into Doubting Castle, he will be likely to leave his bones there.

When a Nation has lost Faith in God and in His Law, it gets into that state of Despair where the people think that Revolution is the only remedy for their ills.

The Folly of Revolution.

Revolution is the very way to play the game of the tyrant.

Every one knows that in a social revolution, which would mean the destruction of property and life, every good citizen would at last have to rise up to crush it, and put a Man on Horseback, like Napoleon, to force it down.

Thus the Nation loses its liberty and throws itself into the arms of a Military Dictator.

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I warn the working men as far as my voice can reach throughout this land: Go on as you are going, do as you did when Debs led you in this city, and you will find that the people of the United States will rise up and crush you, even if Theodore Roosevelt has to get on his horse, put on his sword, assume command as dictator, and put down the uprising.

It must be done.

Some Man on Horseback will have to do it: for that is the only Deliverance possible to a Nation that leaves God out.

History proves this; but it is not likely that you will get as good a man as President Roosevelt to do it.

Usually it is some adventurer, some military tyrant.

It is usually a Deceiver and Unscrupulous Tyrant, who destroys the liberties of the people.

Leaders who desire to take the torch and the sword to right the wrongs of the working classes are your enemies.

Hope maketh not ashamed; but Despair makes a man to creep away into the darkness, and arms him with a dagger and a poison cup and makes him an assassin.

Then, worst of all, when you have destroyed Faith and Hope,

You Have Destroyed Love.

What have you in its place?

You have Lust! Damning Lust!

Then men and women hunt for each other's flesh, like hungry beasts in the forest.

It is no longer Love but damning Lust, filthy and hell-born!

Lust is not Love.

Love is pure, unselfish, desires the good of the object loved, and is willing to sacrifice all gratification, and even life itself.

But that damning thing called Lust—that is, hunting for a woman's virtue to drag her down to be a piece of dirt—is no love.

That is hellish Lust; and Novel Literature is full of it, and tens of thousands of Temples of Lust, in the form of theaters, represent Unclean Desire as Love. It is false—such Desires are Hell-born Lusts.

Do you hear, women—you who are hunting for the life of a man? That is no Love; that is damning, hell-born Lust.

Hence it is that when a people have lost Faith and Hope, they also lose Love.

Then Lust is supreme everywhere.

Do I need to tell you that this is the fact?

God made us, and He made us for Himself.

He made us to be pure.

He made us to be faithful; to be bright with Divine Hope, and radiant with its glory.

He made us to be like Himself, full of Love that was pure and holy as Himself, and that sacrifices to the uttermost.

When Humanity Falls, Oh, the Sorrows!

When you wake up to find there is no Faith anywhere, and you can trust no one; when you wake up to find that, instead of being an object of love, you were but a tool of damning lust—oh, then the heart breaks or the life withers.

Then it is suicide or murder; or it is a broken spirit, a wasted life, and no desire for it to be otherwise.

What Is the Remedy?

For Sin, the remedy is the Faith of God, the Hope of God and the Love of God, as revealed to us in the Christ our Lord.

This I preach and teach, that God may be trusted when all else fails.

This I teach that God may be looked up to in Hope when all else fails.

God's Love never fails.

Those who have this Faith, and Hope, and Love within their breast, have a Divine Power that makes them, even when passing through the Valley of Weeping, Helpers of Humanity.

They have a Power that makes them fulfil the Word that a time shall come when

> A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

O God, make the men of Zion this!

Make tens of thousands, hundreds of thousands, of men in Chicago this, filled with the Faith, the Hope and the Love of God. Then there is hope for Chicago, but not otherwise.

There is no other Hope.

The only Hope is *in* God, for in man there is none.

Therefore I preach this Gospel of the Kingdom of God, and pray for the Coming of Him who will yet become the Desire of All Nations.

Lord Jesus, come quickly!

All who desire His Coming, and love God our Father, and desire to do right, stand and tell Him so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may restore if I have done wrong to my fellow man, and to Thee. For Jesus' sake, the Lamb of God, who taketh away the sin of the world, take away my sin. Restore to me the Faith, the Hope and the Love that will save me from Sin and Disease and Death and Hell, and that will give me the power to help others. Bless Chicago with her weeping, heart-broken, hopeless multitudes. For Jesus' sake reveal Thyself, O God, to them as their Deliverer. In Jesus' Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed by the General Overseer pronouncing the

BENEDICTION.

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

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper to about 3,000 Christian people.

Fervent prayer by God's minister, with earnest responses, the reading of appropriate passages from God's Word, and the singing of hymns marked the Ordinance.

The General Overseer then arose and addressed to his people the regular post-communion Family Talk:

An Important Month.

I feel this month to be very important.

We have just begun the eighth year of the life of the Christian Catholic Church in Zion.

It is the third month of the third year of the twentieth century.

Who can tell which of us will drop out of the ranks on earth during this new year?

Little did we think that some of those who have passed away during the past year would not be with us at this opening of the eighth year.

Nevertheless Zion can never halt in her Onward March.

None living in Zion on earth or passed beyond into heaven would have us halt for one moment.

I did not press the members of Zion Restoration Host in Zion City to come to Chicago today, for a number of reasons.

One is that we have had a very heavy week.

If I were to tell you what I have done in the way of work you would more than wonder that I am here.

Nearing the Close of Continuous Ministry in Chicago.

We have just three more months in this Auditorium.

When it is given up on the last Lord's Day in May you will all, I hope, with thousands more, come out to Zion City every Lord's Day.

It will be very delightful to come out there.

We have three more months here, and we ought to do a great deal of Zion Restoration work during that time.

The Duty of Zion in Chicago to Chicago.

I expect to see better work done by the Chicago Branches.

You are leaving this work to Zion City far too much.

Get into work, Chicago, do you hear, and get in quickly.

Chicago, you must do better work.

Get many more districts mapped out by Elder Lee every week.

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If you do not know where to meet him come down to the depot, and meet him there when the Restorationists come in every Lord's Day morning to go to work.

I desire at least a thousand Restorationists to work every Lord's Day morning from house to house, and street to street, from now to the end of May.

I will take two thousand if I can get them.

This will be good drill for New York.

You who are living in Chicago must work.

Zion Building and Manufacturing Association.

I thank you for your coöperation.

Remember that the Zion Building and Manufacturing Association, which has just been launched, should have your support.

We ought to get from three thousand people not less than ten shares each; that would be $600,000.

That is enough to float it.

I want the Zion people to get the benefit.

That association will be the Building Power of God in Zion.

That is how God's Cities will be built.

The Articles of Agreement are printed in full in last week's LEAVES OF HEALING, on pages 606 and 607.

The Benefits Are for God's People.

Almost every one of you could take one share, twenty dollars, and many of you could take ten.

Some of you can take twenty.

Some of you may be able to take a hundred shares.

Push the thing and let Zion get the resources to begin her work for God this Spring fully equipped in all respects.

Pray that God will greatly bless Zion Building and Manufacturing Association.

I am endeavoring to help our own people to get the benefit of this great Enterprise, which has won general admiration, and inspired confidence in thousands of people in and out of Zion, as based upon splendid foundations from every point of view. I have not received, nor heard of, a single word of adverse criticism from either friend or foe.

I want the workers to get much of the benefit, provided that they are Christians and godly workmen.

The ungodly workmen, and the members of Zion who are not in good standing, will not get any of the surplus.

I tell you frankly that any one among you here who does not pay tithes will not be held in good standing.

If we do our duty to God we will always be enabled to pay tithes.

Pray for the Work in Chicago.

Pray God that we may come from the City of Zion into this city a thousand strong every Sabbath for the next three months.

I desire you to stay by some of the people whom you have interested in your districts and bring them here with you.

If the people of Chicago kept the Eleven Commandments, even in the same degree as the people of Zion City do, Chicago would be rolling in wealth where it is now rolling in poverty.

You would not know Chicago in a year.

We may have the biggest revival on our hands, in the three months that lie before us in this Auditorium, that we have ever had in our life.

Will you work for that?

Audience—"Yes."

General Overseer—Now stand and sing the parting hymn.

The congregation sang the first stanza and the General Overseer the last of the parting hymn, "God Be With You Till We Meet Again," after which the General Overseer pronounced the

BENEDICTION.

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

The Zion Salutation, and Response, "Peace to Thee," and "Peace to Thee be Multiplied," and the Zion Handshake by the thousands present closed the service.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

BLESSED are they that have been persecuted for righteousness sake: for theirs is the Kingdom of Heaven. 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.—*Matthew 5: 10, 11, 12.*

THE above words of our Lord come to us at this time with particular significance, as we have just gone through two days of very heavy mail, which have brought to us the reports of the faithful work which is being done by Zion Restoration Host in all parts of this great land and throughout the world.

As we read the many interesting letters relating the thrilling experiences of these faithful workers, coupled with the many verbal testimonies given to us by other Restorationists as they returned from their fields of labor on the train from Chicago last Lord's Day, and noted the great joy which they expressed in being counted worthy to suffer unkind words, and in one instance hard blows, for the sake of the Christ, these words seemed most applicable.

For the inspiration of others, we give below a few experiences connected with the work of the Host, as related by some who have come in contact with our workers in Chicago, and also a few experiences as related by the workers themselves.

The Story of One About to Commit an Awful Crime.

From a very interesting letter recently sent to the General Overseer, we quote the following:

I must tell you of a little instance that occurred when I came to Chicago before I knew of your meetings at the Auditorium, or before I knew even of a Zion Tabernacle in the city.

One Lord's Day, when coming from the St. Paul Methodist church, corner of Harrison and Ashland boulevard, I felt very much cast down, low-spirited and despondent.

The Devil was tempting me to end my life in the Chicago river.

My pockets were almost empty, and it seemed the only way I could get out of my trouble for I could not obtain employment.

While in this attitude a man came along and handed me a card on which I read, "ZION'S ONWARD MOVEMENT, the Rev. John Alex. Dowie will conduct Divine services, Lord's Day, in the Chicago Auditorium."

As I read this card it seemed to put new life into me.

It certainly has been the turning point in a life that was almost ended.

I went to the Auditorium, purchased some Zion Literature, took it to my room and pondered over it.

From that day to this I have been much cheered with the fact of God's willingness to save and heal.

This man has since been received into fellowship in the Christian Catholic Church in Zion.

A Few Experiences of Members of the Host in Their Work in Chicago on Last Lord's Day.

Following are some of the experiences related to us by some of the faithful workers in their house-to-house work in Chicago on last Lord's Day.

The first given is that of two ladies who were assigned to work on Halsted street, in a very rough neighborhood.

Their story is as follows:

As we came to the entrance of a flat we met a man coming out into the street.

We greeted him with our salutation of "Peace to thee," and handed him the Message.

He took it, not knowing what it was.

However upon glancing at it and recognizing it as a Message from Zion, he told us to keep it, stating that he had no use for it.

We asked him if he was a Christian, to which he replied that he was.

We soon discovered that he was a very poor one, for he showed signs of being under the influence of liquor.

As we talked with him, he began to get very uncomfortable and tried to excuse himself.

He called to his wife, who was just inside the door, to come and talk with us.

She utterly refused to have anything to do with us, saying that she was perfectly satisfied with her church, which was the Roman Catholic.

After a little further conversation we found that she had not been attending their services because they were charged ten cents for seats, and were not welcome unless this was paid.

Furthermore the priest never called upon them or showed any interest whatever, in their behalf.

This gave us an excellent opportunity to contrast the work of the Christian Catholic Church in Zion with that of the Roman Catholic.

We soon won the woman's friendship and aroused her interest.

She informed us that her husband had told her of some remarkable cases of healing, which had been reported to him by some of his companions at the place where he was employed.

While in this house we noticed a very interesting child of about sixteen months of age.

We learned that he had been taken in by these people for protection, having been deserted by his parents, the mother living a life of sin.

In a few days this little one was to be sent to the humane society.

This also gave us an opportunity of telling of the wonderful work which the Zion Home of Hope was doing for poor, unfortunate women and little children.

The woman asked the little one if he would not like to go with us, to which he cheerfully responded, Yes.

On returning to the Auditorium we reported the case to Deaconess Paddock who promised to do what she could for the poor child.

It might be well to add here that Deaconess Paddock has been instructed to procure this little one if possible and to see that it is properly cared for.

The next experience is that of two of our young men who entered a saloon in the course of their district work, where they were greeted with very abusive language in response to the Peace salutation and Message which they delivered.

On retiring from the place they asked God to forgive their offenders for their wicked words and passed on to the next house.

They had not gone far, however, when they were called back by the porter of the place, who informed them that the bartender desired to see them.

As they again entered the saloon and again greeted the bartender with "Peace to thee," he turned and took from the sideboard a beautiful vase of carnations, and turning to the Restorationists, said: "Gentlemen, take a flower."

They thanked him and asked God to bless him.

He also thanked them politely, saying that it was a great joy to present them with the little token of regard, and assured them of his respect for their gentlemanly conduct and perseverance in the work which they were doing.

Thus we see that the unkind conduct of these poor, sin-blinded ones often recoils upon themselves.

Many of them give evidence of a better nature underneath the rough exterior, which, when awakened by the spirit of the living God, leads them to hate themselves, and to cry out for deliverance from the bondage in which they are held.

Who dares to say where the work of the faithful Restorationists is going to end?

The following we would not relate except that we believe that even this may be an inspiration to others, revealing as it does, the beautiful Christ-like spirit of our workers and the willingness to suffer even blows, that they may carry this blessed Gospel to those who are living in sin.

Two young men, whose district lay in a very wicked section of the city, had gone to the second floor in a flat building where they met a woman.

They handed her the Message after the usual Peace salutation.

Instead of accepting it in the spirit in which it was given, she started to curse and swear.

Her loud language brought to the door

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a man of the most depraved type, who gave every evidence of being one of the lowest characters.

Without any provocation whatever, he first kicked the young man who had presented the Message and with all his muscular strength struck him a heavy blow with his fist full in the face, which almost stunned him and caused the blood to flow most freely.

So cruel was this vicious monster that even the pity of his companions was called forth for the young man whom he was so unjustly abusing, and they implored him to stop.

These faithful workers then departed.

After recovering themselves somewhat from the shock, and removing the stains from their faces and hands, they proceeded to carry the Message to others.

They have expressed a perfect willingness to return again with the Gospel when the time shall come, to this and other homes in that neigborhood, believing that God will, by His Spirit, lead some to repentance and to forsake their lives of sin.

These, however, are but a few of the many instances that have been reported to us during the past week.

Reports from the Field at Large.

Reports have been received by us from the continents of Europe, Asia and Australasia besides many states throughout the Union.

Some belated but very interesting reports of work done during the month of January, have come to us from the following-named places, showing that the number of workers and also the number of LEAVES OF HEALING sold is on the increase:

Boston, Massachusetts, reports 16 workers in the field, 1,348 LEAVES sold.

Philadelphia, Pennsylvania, reports 33 workers in the field, 1,009 LEAVES sold.

New York City, reports 14 workers in the field, 998 LEAVES sold.

San Francisco, California, reports 14 workers in the field, 639 LEAVES sold.

Milwaukee, Wisconsin, reports 8 workers in the field, 460 LEAVES sold.

Waukegan, Illinois, reports 1 worker in the field, 92 LEAVES sold.

Windsor, Connecticut, reports 1 worker in the field, 63 LEAVES sold.

Fredericton, New Brunswick, reports 1 worker in the field, 51 LEAVES sold.

Westchester, New York, reports 1 worker in the field, 47 LEAVES sold.

Racine, Wisconsin, reports 2 workers in the field, 39 LEAVES sold.

Hector, Minnesota, reports 1 worker in the field, 22 LEAVES sold.

Dunkerton, Iowa, reports 1 worker in the field, 19 LEAVES sold.

Memphis, Tennessee, reports 1 worker in the field, 10 LEAVES sold.

Eskridge, Kansas, reports 1 worker in the field, 8 LEAVES sold.

Dedham, Iowa, reports 3 workers in the field, 6 LEAVES sold.

Reports have also come to us from North Springfield, Vermont; Gaylord, Michigan; Newark, Delaware; Hebron, Illinois; Trippville, Wisconsin; West Unity, Ohio; Havre, Montana.

Benton Harbor, Michigan.

A letter from Elder Adams, Benton Harbor, Michigan, reports the work as being in a prosperous condition in that field. It reads as follows:

MY DEAR ELDER:—Please find enclosed seven applications for enrolment in the ranks of Zion Restoration Host.

This brings our little force up to twenty-seven.

I also enclose an invitation to a little reception at our home, on which occasion these new members will be officially received.

We will doubtless have twenty-five present.

We hope that you will accept the invitation and meet with us.

With Christian greeting and earnest prayers for all the Host, I remain,

Kindly yours in Jesus, JAMES R. ADAMS.

P. S.—Send me by freight ten thousand (10,000) of your latest assorted Restoration Messages.

J. R. A.

West Salem, Illinois.

The following letter is from one of the Restorationists who recently left Zion City to spend a few weeks with old acquaintances in the interior of the state, and writes as follows:

MY DEAR ELDER:—In addition to my report card, I shall send you this clipping, published in the Albion *Journal*, the leading paper in this county, in which they publish some very interesting figures concerning Zion City, furnished them by the writer.

The week after the letter was published I went to Albion, taking a supply of Zion Literature with me.

I called on the county judge, the county clerk and the minister of the Christian church, and spent at least an hour's time with each of them.

I attended a mid-week meeting at the Christian church.

The minister, in his talk, spoke of my interview with him, after which the leader of the meeting called upon me to speak.

I gave them some interesting facts about Zion City, which were well received.

The minister, his wife and a number of others came up to shake hands with me after the meeting was over.

Then I visited the college, during chapel hour, and met the president and several other acquaintances.

I called at the houses until my ammunition was nearly exhausted.

On my way home I stopped at a town where I secured a package of LEAVES OF HEALING, which I put into circulation before I returned.

Please list me for New York.

Find stamps enclosed for a supply of Messages for further service.

Pray for me.

Your brother and fellow servant in the Christ,

O. M. MARSHALL.

Praise and Testimony

Healed of Severe Constipation and Delivered From Demoniacal Possession.

ZION CITY, ILLINOIS, January 21, 1903.

BELOVED GENERAL OVERSEER:—With the prayer that some of those who are suffering as I suffered for several years will read this and turn to God alone for deliverance, I gladly offer my testimony.

While at Phillip's Academy, Andover, Massachusetts, I suffered from very severe constipation.

Very powerful cathartics no longer had any effect upon me.

After consulting doctors at Andover, Boston and New York, I went to Dr. Kellogg's Sanitarium at Battle Creek, Michigan.

I most carefully and industriously followed the directions and took the treatments given there, and was nothing bettered, but rather grew worse.

At the end of eleven weeks I returned home a nerveless wreck.

An exceedingly abstemious diet and severe physical effort had robbed me of nearly all my natural vigor.

A siege of nervous prostration, followed by heart disease, was the result.

The doctors said that I would not live.

Drs. J. H. Crippen, of Waterloo, Iowa, G. F. French, formerly of 1600 Hawthorne avenue, Minneapolis, Minnesota, and the doctor in charge of the very large City Hospital in New Orleans, agreed that they could do nothing for me.

I continued to suffer for a considerable time, until one day I met a lady who declared that the Scriptures, especially the New Testament, taught that the present-day healing of our bodies was as much a reality as the present-day salvation of our spirits.

Like most invalids, I eagerly grasped at any suggestion that would restore me to health, and immediately began to search the Scriptures to see if it were actually true.

The verses in regard to healing stood upon the pages as though they were embossed, and I most eagerly and believingly drank in these blessed truths.

After much reading of the Scriptures and prayer that God would lead me, I became convinced that God would do as He said.

I went to see this lady and asked her to unite with me in prayer that God would heal me.

She did, and at once I realized that the healing had begun.

The next day when she prayed with me again I was instantly healed of that from which I scarce had thought to be relieved until death should free me.

I have never suffered from constipation from that day to this.

Afterward I suffered for some time with demoniacal possession through eating food that God prohibits.

One day I declared to my mother that I believed that God could do anything.

She replied by asking me why I did not have Him rid me of this terrible oppression.

I asked God to justify me in my assertion.

Shortly after this, while in Glasgow, Scotland, this terrible demon was cast out.

By God's grace, since that time it has been kept out.

When I came into Zion I suffered from four large corns, from which, according to James 5:14, I have been graciously delivered.

Praying God's richest blessing upon you and yours, I remain,

Sincerely yours in the Master's service,

JOSEPH L. LEAVITT.

The grass withereth, the flower fadeth:
But the Word of our God shall stand forever.
—*Isaiah 40:8.*

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

AND I WILL take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding. *Jeremiah 3: 14, 15.*

GOD moved upon the heart of John Alexander Dowie seven years ago and caused him to call together into the Christian Catholic Church in Zion a small body of believers.

Those who were present in that upper room will never forget what a joyous yet solemn occasion it was.

The teaching of John Alexander Dowie had been so plain and scriptural that this little body of believers felt that they could no longer continue in the membership and fellowship of the apostate denominations and retain their faith in the Full Gospel as taught by the Scriptures.

He has indeed proved himself a real shepherd, who has fed his people "with knowledge and understanding."

To go back into the denominational churches seemed like going to a barren, unfertile and solitary place.

Although the little assembly was considered a very insignificant thing by the apostate pastors and churches, and even ridiculed, yet the Church was being planted by God.

He has very graciously cared for it, and blessed it with its constant benediction.

What a wonderful Gospel has been presented in the Christian Catholic Church in Zion during these seven years!

It has been nothing more than the Gospel of our Lord Jesus, the Christ.

The Christian Catholic Church in Zion has presented a ministry which has been peculiar in the fact that the sermons preached have reached not only large and small branches of the Christian Catholic Church in Zion and gatherings of friends of Zion in all parts of the world, but every Lord's Day finds LEAVES OF HEALING delivering its Messages in the homes of tens of thousands in many parts of the world.

A plain, logical and practical presentation of the Gospel of the Kingdom of God must have the effect of inspiring a real and positive faith in God and of leading the child of God to pray the prayer of faith for blessings needed.

As a consequence the blessings come, and the General Overseer constantly receives testimonies telling of how God has blessed the people spiritually, physically and even temporally.

How foolish seem the wicked and false statements which we hear so flippantly passed by the critics of Zion: "Dowie is after the money." "Dowie is robbing the people," and like expressions.

Testimonies like those which immediately follow might be quoted in every issue of LEAVES OF HEALING, but it is seldom necessary to pay any attention to such wicked and false assertions.

However, it may be well to occasionally let witnesses bear testimony as to how God not only blesses them spiritually and physically in Zion, but has given them blessing in temporal matters.

ZION CITY, ILLINOIS, February 16, 1903.

DEAR GENERAL OVERSEER:—I desire to return thanks to God and to you.

You gave me a twenty-dollar gold piece over a year ago.

I kept it as a foundation for a lot.

Even last spring I had not saved a penny beside it.

Then a man and his wife offered me a share of $116 toward buying a lot.

While holding a week's meetings in their town two years ago, God had used me to bring their only son into Zion and they were grateful.

I took the gold piece and this money and made payment on a lot costing $430.

They came again and said that God would have them help me build a house.

I built on the lot; then sold, paid for the lot and building, making between three and four hundred dollars more than I paid.

I built again.

Although, as you know, I was far from well, yet I drew the plans and superintended the building of both homes myself.

Both were well plastered and finished.

One is a six-room house and the last a seven-room house.

My husband earns twelve dollars a week and God enables me to save four dollars a week beside tithes.

I have paid all the interest and forty dollars on the principal of what I borrowed.

The enclosed check is the tithe of what I made, and a thank-offering.

It is just double what you started me with.

I am so happy and praise God.

Thanking you with a grateful heart, I am,

—. —. ——.

On the front page of LEAVES OF HEALING printed December 20, 1895, Volume II, No. 10, may be found a testimony of Miss Minnie Haacker, glorifying God for a wonderful healing after "surgical butcheries for eleven years."

Eight years have passed away, and now we have the delight of inserting a few brief lines of testimony from her, in which she thanks God that He not only healed her eight years ago, but that He has helped her through all these years, and that "not any of the diseases have returned."

AMENIA, NORTH DAKOTA, February 10, 1903.

DEAR GENERAL OVERSEER:—The 5th of this month was the eighth anniversary of my healing.

Please find enclosed a draft for $——, a thank-offering for the work in Zion.

The Lord has not only healed me, but has kept me these years.

Not any of the diseases have returned.

I have many times been on duty seventeen and eighteen hours for one days' work.

God has wonderfully strengthened me.

I praise God from whom all blessings flow.

Please remember me in your daily prayers, that I may be faithful in doing my duties here on earth.

We pray daily for you, dear Overseer Jane Dowie, your son and all Zion everywhere.

Your sister in the Christ,

WILHELMINE HAACKER.

God the Healer of All Diseases.

EOLIA, MISSOURI, February 3, 1903.

DEAR GENERAL OVERSEER:—With a thankful heart to my Heavenly Father, I write to tell you what the Lord has done for me through your prayer.

Four years ago last May I wrote to you to pray for little Dora Yager.

She was having chills and spasms.

You prayed for her and she was healed and has had no chills or spasms since.

At the same time I was healed of a painful trouble in my left arm.

About two years ago Dora Yager had something like dropsy and was healed through your prayers.

I thank God and praise Him for His goodness and mercy.

Thanking you for your prayers, and praying the Lord to bless you and your loved ones and your work everywhere, I am,

Yours in Christian love, (MRS.) D. H. YAGER.

Perfect Healing Received for Broken Ribs.

CANON CITY, COLORADO, February 10, 1903.

DEAR GENERAL OVERSEER:—I should have sent in my testimony before this, and expressed my thanks to God for my healing of broken ribs, and to you for your prayers in my behalf.

I wrote to you October 10, 1902, asking your prayers for healing of broken ribs, from which I was suffering most intense pain.

I had two ribs broken and a third injured on the left side, above my heart, a few days before.

On October 10th, unfortunately, I gave them a wrench.

A neighbor who had come to help me heard the ends of the bones grate together while she was several feet from me.

I came into the house and prayed, and then wrote to you asking your prayers.

I became easier.

That night I slept without coughing, which was a great blessing, as the cough alone hurt me, and the cough and the broken ribs together caused indescribable suffering.

I kept improving so that on the afternoon of the next day I helped sort apples two hours.

On October 14th, the day you received my letter and prayed, the pain left my ribs, and never came back but once, when overworked.

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I sorted apples all the afternoon of October 14th.

From that time on I did my accustomed work, and some other, such as washing bedclothes, without any trouble from those bones.

Thanking you for your prayers in the past, I am,

Gratefully your sister in the Christ,

(MRS.) ELLA C. WALKER.

God Heals Severe Afflictions Caused Through Using Patent Medicines.

WEBSTER, NEW HAMPSHIRE, February 5, 1903.

DEAR GENERAL OVERSEER:—I desire to give my testimony to my knowledge of God as a wonderful Helper and Healer.

About six years ago we were living in Maine.

I had been troubled for some time with a soft corn.

I purchased a small box of patent corn salve, and applied it to the corn as directed.

Very soon it became much inflamed, and the next day my foot was badly swollen.

I felt sick all over, and was in a high fever.

My husband sent for the doctor.

He said that my foot was in a bad condition.

That afternoon he came again, bringing another physician with him.

They said that there was gangrene and blood poison in that part of my foot where I had used the corn salve.

They did what they could for it, but it pained me very much.

I was sick in bed nearly three months.

I gained very slowly.

After I was able to eat, I had to live on a strict diet, eating bread made wholly of gluten flour.

I could have nothing that contained sugar or starch, as my stomach was so weak that I could retain hardly anything in it.

Doctors said that I had diabetes.

My husband's aunt, Mrs. Mullikin, who resides in Colebrook, New Hampshire, had been sending me LEAVES OF HEALING, and I had read the teachings.

I knew that many had been healed through the prayer of faith.

I knew of no one living near us who believed in Divine Healing, whom I could call upon to pray for me.

About this time we received a letter from our aunt, advising us to write to you, asking you to pray for me, and to lay medicine aside and trust God fully for healing.

We received another letter from her saying that she had sent a request for prayer in my behalf to you.

I did not know when she wrote nor how long it would be before you would receive the message.

The next afternoon my husband went out to get more medicine for me, and I was alone for a little while with my two little daughters.

My foot and limb pained me very much.

I had to lie with it propped up on pillows for many days, as the pain was intense if I held it down so the blood could circulate through it.

All at once it came to me that I could get up if I tried.

I thought to myself, "Dr. Dowie has received the message and has prayed for me, and God has healed me."

I called Nellie, my eldest daughter, and told her to bring in my dress, that I was going to get up.

I dressed and went out into the kitchen and began to get the supper.

I had it nearly ready when my husband came in, and it gave him quite a surprise to see me up and dressed and placing food upon the table.

I soon explained it to him.

I took the bottle of medicine which he had handed to me, and poured out its contents. I kept gaining strength.

My foot healed rapidly, and has scarcely a scar upon it.

I do not live on a diet.

Neither have I eaten pork from that day to this.

I thank God for all this, and also for many blessings which I have received since.

If any of us have been sick or in trouble, I have gone to Him asking for help.

He has never failed me.

I have told of my healings to others.

I trust that this testimony may influence others who are afflicted, to trust in God to be healed in Jesus' Name.

Your sister in the Christ,

(MRS.) EMMA D. BUFFINGTON.

Baby Healed When at the Point of Death and Husband Delivered from Tobacco and Morphine Habit.

DESOTO, WISCONSIN, February 5, 1903.

DEAR GENERAL OVERSEER:—I send you herewith my application for membership.

I have been trying to live up to your teaching for a year, and have had many healings.

My husband was delivered from the tobacco and morphine habits.

About two weeks ago our baby, who is three years of age, was taken very sick with cankered sore mouth.

Her lips, teeth and tongue were white with canker.

At night she was very much worse, with high fever.

This kept up until the sixth night.

That night about 8 o'clock she began to get cold all over.

Nevertheless God heard our prayers, and she was healed.

Next morning she was very well, and has been getting stronger ever since.

Now you would not know that she had ever been sick.

Pray for us that we may be faithful and live up to what we believe.

Your sister in the Christ,

(MRS.) CHARLES SMITH.

God Manifests Wonderful Healing Power in the Lives of Those Who Are Faithful.

LIGONIER, INDIANA, January 27, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of praise and thankfulness to God for His healing and cleansing and keeping power that I send you my testimony.

God wonderfully kept me during my confinement and gave us a beautiful Zion boy weighing nine pounds.

When our baby was born he was ruptured quite badly.

We took him to God in prayer, and he was perfectly healed.

When he was six months old a felon came on his thumb, and God healed it.

I had a gathered breast, and God answered our prayers and healed it.

We give God all the praise for His wonderful deliverances, and thank you for your prayers.

Our hearts are full of praise and thanksgiving that we have been kept, and that we live at this time and hear the Full Gospel taught as you are teaching it.

We are thankful to know that we can pay our tithes into God's Storehouse.

Our last tithes were nearly double what they were at first.

We give God all the glory.

We thank you for teaching us how to live pure and holy lives.

We pray that God will bless you and your dear wife and son, and that you may be spared many years to carry on the work of restoration, and the extension of God's Kingdom.

Your sister in the Christ, (MRS.) L. J. HIRE.

Healed of Rheumatism Through Faith in God.

SPRINGFIELD, IOWA, February 12, 1903.

DEAR GENERAL OVERSEER:—I am so glad that I can thank God for His healing power, and that I realize that He is the same yesterday, today and forever.

I thank you for your prayers and kind words.

I wrote to you on December 31st to pray for me.

I felt that I was going to have rheumatism.

On January 1st it settled in my right arm.

It was very severe and I could not wait on myself.

I kept praying, but did not seem to get an answer.

On the morning of the 6th, I decided to write to you again for prayer.

I received the blessing before the letter started.

I knew that God had answered prayer.

I thank God that He has raised up a man who can pray the prayer of faith.

I thank you for the teaching in the Little White Dove.

May God bless you and your dear wife and son, and keep you till Jesus comes.

Your sister in His Name,

(MRS.) JANE W. SHELLHAMMER.

God Rewards Those Who Are Faithful in Paying Tithes.

HOLYROOD, ONTARIO, CANADA, February 2, 1903.

DEAR GENERAL OVERSEER:—I have realized fulfilment of God's promise in paying tithes.

Since I have been paying tithes God has been blessing me by multiplying the fruits of my garden.

Instead of a single fold He gave three-fold.

I thank God for His loving kindness.

Your sister in the Christ, HONORA BAKER.

God a Physician Who Never Fails.

1241 NORTH HALSTED STREET, CHICAGO, ILLINOIS, January 30, 1903.

DEAR GENERAL OVERSEER:—It is with love and gratitude to my Heavenly Father that I write this testimony.

I was taken sick last June with terrible pain in front and back of left hip.

I was unable to sleep night or day.

I overworked, and believe this to be the cause of my suffering.

I asked God to forgive me.

I sent for our faithful Elder McClurkin, who prayed with me.

The pain left but returned in the morning.

The Elder came again and prayed.

God heard and the pain left, but the place where he laid on hands broke out in one large sore and itched so that I could not sleep or rest.

The Elder came and prayed the third time and it broke out again.

Thanks be to God I was healed and slept well.

I have not taken any medicine since I came into Zion, now over three years.

I do praise God for hearing and answering prayer.

May God bless and comfort you and your family is my earnest prayer.

Your sister in the Christ,

(MRS.) MAGGIE PAUL.

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NOTES FROM ZION'S HARVEST FIELD

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

Walton, Indiana.

Deaconess-in-charge, Mrs. Mary F. Bohn.
Services Sunday, 9:30 a. m.; Wednesday, 7 p. m.

We are glad to know that God is blessing not only the ministry of our Elders throughout the world, but also that of our Deacons and Deaconesses.

Although the Scripture says "Is any among you sick? Let him call for the Elders of the Church;" yet in places where we have no resident Elder, God hears and answers the prayers of our faithful Deacons and Deaconesses.

We note with pleasure the following testimonies to Divine Healing given at the All-Night with God, at Walton, Indiana:

MY DEAR ELDER:—At the All-night with God on New Year's Eve, we had a blessed time.

We have twelve members in our little Gathering.

I praise God that Zion in Walton has gone forward, in spite of the Devil and the prejudice in the hearts of the people.

We have sold LEAVES OF HEALING every week, and God has given many victories during the year which is past.

Mrs. Chappelear, of Logansport, testified to God's wonderful keeping and healing power.

Mrs. Slusher said that she praised God for a wonderful healing of grip, and for victories in her family.

Olie Umbarger praised God for healing of headache and lung trouble.

SARAH SHREDRON.—"I praise God for the strength He gave me to watch by my husband's bedside for many months, for the assurance of my complete healing, and especially for Zion and our General Overseer."

MATTIE WYSONG, Monticello.—"I feel that I have been wonderfully saved and blessed tonight.

"I praise Him that I have taken a stand for God and I desire to be in Zion."

ZEDA ENGLER.—"I praise God for healing me of ovarian trouble and catarrh."

DEACONESS HANNA, Logansport.—"I praise God for His keeping power, which is even more wonderful than the healing."

DEACONESS BOHN.—"I was taken with grip which settled on my left lung.

"I suffered very much, and could not eat.

"Through the General Overseer's prayers, I received relief.

"I praise the Lord that full deliverance came.

"I also praise Him for many little healings during the past year."

SADIE BEALL.—"I praise God for His healing power.

"I was healed of grip, poisoned face and cholera morbus.

"I praise Him for Zion and for the teaching of the General Overseer."

MARY F. BOHN.

Zurich, Switzerland.

Central Bureau for Germany and Switzerland, Zurich, Klausstrasse, 44.
Elder-in-charge, Rev. Carl Hodler.

Readers of LEAVES OF HEALING will well remember the blessing which attended our General Overseer's mission in Europe, especially his meetings in Zürich.

The representatives from the different nations of the continent were present to attend these meetings, and, returning to their homes, took the Blessed Message of Salvation, Healing, and Holy Living with them.

After the General Overseer's return it became necessary to send Zion Messengers to carry on the work which God had so graciously begun under his ministry.

Elder Hodler, Evangelist Breiger (now Evangelist Hodler), Evangelist Hertrich, and Deaconess Baliff were sent.

Although few in number, God has blessed their ministry.

As a spring in the mountains sends forth its life-giving waters to the surrounding countries, so rivers of Salvation, Healing and Holy Living have gone forth from Zürich to the surrounding countries.

People in France, Austria, Italy, Germany, and even in Russia, are rejoicing in the truths which are being taught by Zion's Messengers in Zürich.

German LEAVES OF HEALING are also an effective agency in the hands of our Messengers for advancing God's Kingdom.

We read with pleasure the following letter from Evangelist Hertrich, which, although not sent for publication, we believe will be profitable to our readers:

SCHLOSS LIEBBURG, B., KREUZLINGEN,
November 18, 1902.

DEAR FRIENDS:—Perhaps you would like to know just how I am situated here.

This room has been my home (when at home) a little over a year.

It has two large windows through which I get the forenoon and afternoon sun, and from both I have a nice view.

Just now, I have a dish of fruit, nuts and chocolates, and two beautiful bouquets of flowers (as a special love token), pinks and roses from the garden at this time of year—what do you think of that?

I think the weather here is the same as at home, but not quite so cold.

Last night the ground froze for the first time this fall, and it is quite cold today.

It began to snow, but the sun is again shining, and the snow-covered Alps, which can be seen so plainly from the top of this house, are beautiful.

I enjoy these beautiful scenes and appreciate the many tokens of love which I receive.

But all these could never satisfy me, since I have tasted the joy of being used of God in bringing blessing to sinful, suffering, despairing humanity.

I know now as never before, that it is not the comforts of this life, to be used for self, that bring us real satisfaction.

It makes no difference to me whether I go into a beautiful house with luxurious furnishings, or into a poor house with meager furnishings, if I can but have the joy of seeing people willing to accept the Christ for a full salvation for spirit, soul and body.

Last week I visited Mrs. Schiess in Herisau.

This woman is the mother of six bright children.

She had undergone a severe operation, and was much worse afterwards.

Her agonies were so great that she had said even to her dear children: "If I could only die."

The doctors had done all they could.

Her pastor told her she must be patient.

Then some one brought her LEAVES OF HEALING which gave new life and hope.

God delivered her from pain, so she was able to come home with me.

She staid here six weeks.

She had many battles with returning pains, doubts and fears, but faith was victorious.

When I saw her beaming face in the meeting last Sunday, she looked like a different woman.

With great joy, she told me she was getting stronger and happier every day.

Her children tell her that she is a new mamma, and even her unbelieving husband says that she is a different woman in spirit, as well as in body.

Her youngest daughter aged twelve was seriously injured.

While running, a boy playfully gave her a push, and she fell, striking her forehead against a sharp stone.

The teacher picked her up and washed the blood off her face, put some court-plaster on her forehead and said she must have a doctor, as she was in a critical condition.

The father, also, said she must have a doctor.

The child did not want a physician.

She believed that God, who had done such great things for her mother, would heal her.

Can you imagine my joy when that mother, who had been in agony and despair a short time before, said to me with a radiant countenance, "I never had a fear nor a doubt in my heart but that God would heal my child."

God honored her faith.

I shall never forget the happiness which I witnessed in that home.

The youngest, a bright boy nine years old, would come to me again and again, and caressingly tell me how happy he was to come to our Sunday meetings.

This is one of many such testimonies.

I will mention one more—that of Mr. Rain, from Genkingen, Würtemberg, Germany, the father of five young children.

He was sick from head to foot with a cancerous

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growth in his side. The doctors said an operation was the only thing which would save him.

He did not think that he would live through it.

Through a young lady who had been at Liebburg, he heard of the teaching.

He came here and in less than a week he was free from all pain.

He was a Christian and had prayed with the sick himself, but he could not get deliverance from his own sickness until he believed, contrary to his former teaching, that sickness was from the Devil.

Now he is so happy to know that sickness is never from God, and that he can fight it with the Sword of the Spirit.

Luke 13:16; Acts 10:28; Ephesians 6:10-17 tell us of the weapons.

We received a letter from this man today.

It is full of praise and thanksgiving to God, not only for his bodily healing, but for the wonderful spiritual uplift which has come into his life through the power of God.

A Mrs. Traber, who had heard the General Overseer when he was in Zürich, but had forgotten all about him, became paralyzed, her whole left side being perfectly helpless.

After six month's treatment in the hospital she had been given up to die.

One day she suddenly remembered what she had heard on Divine Healing.

She had even forgotten the name of Dr. Dowie, but she begged her husband to take her home.

That English doctor, as she said, would help her to get her healing.

Neither he nor the others understood what she meant.

One day somebody said: "You do not mean that swindler, Dowie?"

"Yes," she said with great joy, "Dowie, Dowie, that's the name. He is the man who is going to help me."

In this condition the Seventies found her.

When she heard that we had meetings in Zürich, she said to her husband: "You must get me a wheel chair so that I can go to those meetings."

Although she was not able to sit up, she eagerly drank in the teaching.

Now she not only sits up alone, but walks with a little assistance.

The hearts of the whole family are full of joy and gratitude to God for the teaching in Zion which has brought them such great blessings.

She confidently expects to bring some other sick ones in the chair she now uses.

A woman with asthma came to Deaconess Baliff and asked her to write to Dr. Dowie for prayer for her healing.

Deaconess Baliff said: "Why not pray and expect God to heal you here and now?"

They did pray, and the woman was healed.

Another woman came to me in the meeting last week and told me how she had suffered with an internal growth.

She had suffered for five years, and had been in the hospital, but the doctors could do nothing for her.

She was at one of Deaconess Baliff's meetings, and after the Deaconess prayed with her she was healed.

Elder Hodler was called to Bern last week to see a young man who was reported to be in a dying condition.

After talking with and praying for him, he left.

In two days the Elder received a letter from the young man's mother, stating that soon after he had left, Emil had called for something to eat.

After eating, he sat up five hours, and we have since learned that he is gaining in strength.

Mrs. Hofer is continually receiving letters from people whose hearts are full of thanksgiving to God for spiritual and physical blessings received at Liebburg.

Many of our people are learning to pray the prayer of faith for themselves and for others, so that they report many wonderful healings.

So the good work is going on, and our hearts are rejoicing to see people comforted, saved and healed.

These are among the things that are continually rejoicing our hearts.

We are so glad to have a part in this great Restoration work.

May God help every one to find his place, so that he can have the consciousness of God's guidance, is my earnest prayer.

Your sister in the Christ,

SOPHIA J. HERTRICH.

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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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Dietrich, Miss Amanda W.
Disbrow, Mrs. Eva Ogden.
Druey, Miss Helen A.
Drummond, Miss Georgiana L. A.
Graham, Mrs. Ellen.
Green, Mrs. Nettie E.
Hanna, Miss Nellie.
Hansen, Miss Pothea.
Herschberger, Miss Ella.
Hibbard, Mrs. Mary Darling.
Hosken, Miss Edith.
Innes, Mrs. Edith Helen.
Irish, Mrs. Mary E.
Johnson, Mrs. Engry, Maternity Deaconess.
Johnson, Mrs. Ida.
Johnson, Mrs. Lorentze J.
Karr, Mrs. Clara B.
Kessler, M. L. A., Mrs. Ella Thorpe.
Klein, Mrs. Alice J.
Lang, Mrs. Emma M.
Lee, Mrs. Alice Josephine.
Leggett, Miss Lydia.
Leiby, Mrs. Ida E.
McCain, Miss Effie.
McColl, Miss Carolyne
Main, Mrs. Jennie.
Malony, Miss Minnie Cathrine.
Mason, Mrs. Luella F.
Mason, Miss Pansy Curtiss
Maybee, Mrs. Hannah.
Miell, Mrs. Minnie.
Milner, Mrs. Elizabeth Tindall.
Moody, Mrs. Mina C.
Moot, Mrs. Margaret A.
Munger, Mrs. Mary Ellen.
Noble, Mrs. Margaret H.
Oestreich, Miss Anna.
Ohlson, Mrs. Hilda E.
Osborn, Mrs. Rachel A.
Peckham, Mrs. Kate Hubbard.
Peters, Mrs. Nellie Ogden.
Pihl, Mrs. Anna J.
Post, Mrs. Rosa Cowgill.
Reakirt, Miss Anna T.
Reeve, Mrs. Ella May.
Reiff, Miss Anna Cassel, General Corresponding Secretary to the General Overseer.
Renninger, Mrs. Rose May, Assistant Postmistress.
Rodda, Mrs. Lulu May.
Rodgers, Mrs. Jessie M.
Ruby, Mrs. Hannah A.
Schlup, Miss Rosa.
Shaw, Mrs. Mary F.
Speicher, Mrs. Mary B., Maternity Deaconess.
Starrett, Mrs. Mattie J.
Stern, Mrs. Ida M., Private Secretary to Overseer Jane Dowie.
Taylor, Mrs. Eliza E.
Thomas, Mrs. Rachel.
VanHorn, Mrs. Libbie.
Weaver, Mrs. Martha Ann.
Wing, Miss Martha.
Wooldridge, Mrs. Lizzie.
Zeller, Miss Amanda L.

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Zion Educational Institutions.

Brasefield, Ph.B., Rev. H. D., Elder; Vice-President Zion Educational Institutions and Professor of Mathematics and Pedagogics.
Cossum, A.M., Rev. William Henry, Elder, Professor of Theology.
Tindall, A.M., B.D., Rev. O. L., Elder; Principal Ministerial Department.
Corkey, A.B., B.D., Rev. John Lillie, Evangelist.
Darms A.B., B.D., Rev. Antonius, Evangelist.
VanDeren, B.L., Rev. Minnie Ruth, Evangelist
Bayley, Prof. Joseph, Jr., Deacon.
Blankinship, M. W., Deacon.
Ellis, M.E., A.B., Charles Calvert, Deacon; Registrar of Zion College.
Higley, A.B., B.S., Lewis Allen, Deacon.
Opperman, Daniel Charles Owen, Deacon.
Post, Charles W., Deacon.
Sayrs, M.S., M.D., John H., Deacon; Superintendent of Zion Junior Schools.
Sprecher, Oliver L., Deacon; Instructor of Stenography and Typewriting.
Albach, Miss Louise, Deaconess.
Bradley, Miss Carrie Louise, Deaconess.
Hart, Miss Anna, Deaconess.
Luther, Miss Orpha, Deaconess.
Morris, Miss Lizzie, Deaconess
Murphy, Miss Fanny, Deaconess.
Teeterick, Miss Florence, Deaconess.
Waddington, Miss Florence, Deaconess.
Wise, Miss Anna Belle, Deaconess.

Zion Financial Institutions.

ELDER.

Fockler, Cyrus B.

DEACONS.

Anderson, E. S., Assistant Financial Manager.
Barnard, Charles J., Comptroller, City of Zion. General Financial Manager.
Bull, William James, Paymaster
Farley, Onias W.
Harwood, Ernest.
Innes, John Walker.
Irish, Charles Hull.
Judd, H. Worthington, Commissioner of Public Works, Secretary and Manager Zion Land and Investment Association.
Kraus, John C., Manager Credit and Collection Department.
Kilbourn, Lewis W., Assistant Accountant.
Peckham, W. S., Treasurer City of Zion, Cashier Zion City Bank.
Peters, James Frederick, General Auditor and Superintendent Transportation.
Sloan, Daniel, Manager of Zion's Securities and Investments.
Westwood, Charles J., Chief Clerk
Wilhite, Fielding H.

Zion City General Stores.

Brannen, Burton W., Deacon.
Burt, John D., Deacon; Manager Baking Powder and Extract Department.
Calver, Frank D., Deacon.
Clendinen, W. Hurd, Deacon; General Manager.
Disbrow, William H., Deacon; Manager Harness Department.
Dow, John, Deacon; Manager Shoe Department.
Ely, W. R. L., Deacon; Manager Dry-goods Department.
Gaston, Miss Elizabeth Sloan, Deaconess.
Hancock, Fred J., Deacon; Manager Delivery, Transfer and Transportation Department
Higley, Miss Florence Emma, Deaconess.
Howard, M.D., T. G., Deacon; Manager Carpet Department.
Hullinger, Horace W., Deacon; Manager Clothing and Gents' Furnishings Department.
Johnson, Alexander Emil, Deacon.
Marshall, Charles F., Deacon; Manager Mail Order Department.
Miller, William F., Deacon.
Oberdorf, John P., Deacon.
Pittinger, William P., Deacon; Manager Bakery and Confectionery Department.
Rehm, Charles F., Deacon; Manager Tailoring Department.
Stochholm, John G., Deacon.
Thurston, Irving J., Deacon; Manager Grocery Department.
Valkenaar, William, Deacon.
Van Horn, Morris Kinney, Deacon.
Vinnedge, Joseph L., Deacon; Manager Barber Shop.
West, Miss May Pauline, Deaconess.

CHICAGO.

Zion Printing and Publishing House.

DEACONS.

Champe, Charles, Artist.
Davis, Omer W., Superintendent of Circulation.
Foster, Edgar.
Hong, Gansing Samuel.
Morris, A.B., Benjamin Franklin, Cashier.
Newcomb, A.B., Arthur William, General Manager and General Associate Editor.
Price, Matthew N., Superintendent of Printing.

Central Parish.

Zion Tabernacle, 3521 Dearborn street.

Mason, A.B., B.D., Rev. George L., Acting Overseer for Chicago.
Mason, Rev. Emma K., Elder.
Fockler, Mrs. Hattie M., Evangelist, 1201 Michigan avenue.

DEACONS.

Angell, Archie Lincoln, 1201 Michigan avenue.
Ashley, Burton J., 1429 Michigan avenue.
Morrison, Willis Nathan, 1734 Indiana avenue.

DEACONESSES.

Angell, Mrs. Jorgine E., 1201 Michigan avenue.
Ashley, Mrs. Addie Laign, 1429 Michigan avenue.
Beebe, Miss Mary Esther, 1201 Michigan avenue, Maternity Deaconess.
Culbertson, Miss Joan, 1201 Michigan avenue, Maternity Deaconess.
Foster, Mrs. Ella, 2303 Dearborn street.
Grant, Miss Emma, 18 East Sixteenth street.
Gurnee, Miss Julia, 1201 Michigan avenue.
Morrison, Mrs. Martha J., 1734 Indiana avenue.
Paddock, Mrs. Jennie, Matron Zion Home of Hope for Erring Women, 16-18 East Sixteenth street.
Robbins, Mrs. Hannah E., 1201 Michigan avenue.
Thompson, Mrs. Julia A., 4337 Prairie avenue.

Central Parish (German).

Zion Tabernacle, 3521 Dearborn street.

Glaubitz, Charles F., Deacon, 3529 State street.
Kosch, Thomas, Deacon-in-Charge, 1201 Michigan avenue.
Kosch, Dora, Deaconess, 1201 Michigan avenue.
Thauer, Christian, Deacon, 2800 Fifth avenue.
Trier, Mrs. Mary, Deaconess, 3723 Wentworth avenue.
Weller, Mrs. Elizabeth K., Deaconess, 3529 State street.

Central Parish (Colored).

Zion Tabernacle, 3521 Dearborn street.

Matson, George W., Deacon-in-Charge, 1201 Michigan avenue.

North Parish.

Zion Tabernacle, corner Lincoln and Belden avenues.

Keller, J. R., Deacon-in-Charge, 533 Seminary avenue

DEACONS.

Ronayne, Edward, 104 Milton avenue.
Rossiter, Bert E., 573 Seminary avenue.
Thomas, William Henry, 242 Lasalle avenue.

DEACONESSES.

Doose, Mrs. Mary N., 163 Larrabee street.
Freeland, Mrs. Matilda S., 1635 Diversey boulevard.
Freeland, Miss Mary, 1635 Diversey boulevard.

North Parish (German).

Zion Tabernacle, Larrabee street near Center.

Richert, Rev. Fred. J., Elder-in-Charge, 204 Burling street.
Richert, Rev. Anna, Evangelist, 204 Burling street.
Koetz, Richard Max, Deacon, 441 Marchmont avenue.
Kasch, Mrs. Ernestine, Deaconess, 361 Orchard street.

Northwest Parish.

Zion Tabernacle, 786 West North avenue.

DEACON.

Swanson, John W., 1946 North Hermitage avenue.

DEACONESSES.

Haunschild, Mrs. Emma, 818 North Talman avenue.
Hessling, Mrs. Anna L., 939 North Kedzie avenue.
Howe, Miss Beatrice, 1029 West North avenue.
Kelsey, Mrs. Mae Belle, 870 West North avenue.
Peetz, Mrs. Rosa, 724 North Washtenaw avenue.
Sackman, Mrs. Mary, 11 Grove place.
Schawacker, Mrs. Lizzie, 779 West Twenty-first place.
Schweichler, Mrs. Mathilde, 599 North Lincoln street.

South Parish.

Zion Tabernacle, 6426-6434 Wentworth avenue.

Farr, Ph.B., A.M., Rev. Gilbert E., Elder-in Charge, 321 West Sixty-fourth street.
Farr, Rev. Emma A., Evangelist, 321 West Sixty-fourth street.

DEACONS.

Hanson, Charles A., 718 West Sixty-first street.
Krause, Roswell F., 7701 Goldsmith avenue.
Pelton, William W., 7133 South Paulina street.
Pugh, Oliver C., 166 West Sixty-sixth street.
Shaw, John Herbert, 7936 Normal avenue.

DEACONESSES.

Eaton, Mrs. Hannah, 6745 Marshfield avenue.
Gough, Mrs. Mary Casey, 6139 Wentworth avenue.
Krause, Mrs. Cassie R., 7701 Goldsmith avenue.
Pelton, Mrs. Susie E., 7133 South Paulina street.
Reynolds, Mrs. Anna Eliza, 6745 Marshfield avenue.

Southeast Parish.

Zion Tabernacle, 212 Sixty-third street.

DEACON.

Parsons, Edgar Albert, 126 Seventy-sixth place.

DEACONESSES.

Chetham, Mrs. Minnie M., 6616 Monroe avenue.
Gregory, Miss Grace, 7744 Reynolds avenue.

West Parish.

Zion Tabernacle, corner of Madison and Paulina streets.

Hall, Rev. Lemuel C., Elder-in-Charge, 1201 Michigan avenue.
Hall, Rev. Mary McGee, Evangelist Assisting.

DEACONS.

Becker, Theodore R., 383 Washburn avenue.
Chambers, Arthur Wellington, 107 South Paulina street.
Cullen, John C., 675 West Fourteenth street.
Haggard, Henry E., 153 South Western avenue.
Houldsworth, Charles, 199 Honore street.
Mueller, August F.
Mueller, Robert Franklin, 1053 West Adams street.

DEACONESSES.

Cartwright, Mrs. Mary Ann, 1573 Monticello avenue.
Cartwright, Miss Mary Ann, 1573 Monticello avenue.

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Felsch, Mrs. Anna, 747 West Twenty-first place.
Huber, Mrs. Marie Antoinette, 186 Western avenue.
McDaniel, Mrs. Rebecca, 472 South Oakley boulevard.
Mueller, Mrs. Carrie E.
Reid, Mrs. Christina R., 299 West Polk street.
Reid, Miss Catherine Ross, 299 West Polk street.
Rudgers, Mrs. Mary Ann, 1223 West VanBuren street.

Slonsky Stan (Bohemian) Zion Tabernacle.
722 West Nineteenth street.

DEACONS.

Matous, Charles, 1433 South Fortieth avenue.
Schultz, John, 1517 South Forty-first avenue.

ALABAMA.

Montgomery.

Gay, William D., Deacon.

CALIFORNIA.

Los Angeles.

Wilkinson, Mrs. Della W., Deaconess, 756 San Julian street.

Oakland.

King, Mrs. Delia, Deaconess, San Francisco.

San Francisco.
Zion Tabernacle, 406 Valencia street.

Taylor, Rev. W. D., Elder-in-Charge, 2224 Howard street.
Granger, Alex., Deacon, Fruitvale

COLORADO.

Lamar.

Cook, Joseph L., Deacon-in-Charge.

CONNECTICUT.

Windsor.

Ellsworth, David J., Deacon, 2210 Main street.

ILLINOIS.

Atwood.

Richey, Eli N., Deacon-in-Charge.

Aurora.

Morelock, William Henry, Deacon.

Belvidere.
Zion Tabernacle, 114 Logan avenue.

Gould, Harvey A., Deacon.

Bloomington.

Zaiser, Miss Helen, Deaconess, 1309 North East street.

Dekalb.

Westlake, Joseph B., Deacon.

Elgin.

Whittaker, Mrs. Clarissa J., Deaconess.

Evanston.
Zion Tabernacle, 1010 Davis street.

Amend, Mrs. Elizabeth, Deaconess, 2672 Stewart avenue.

Harvey.
Zion Tabernacle, One Hundred Forty-seventh and Desplaines streets.

Supplied from Headquarters.

Moline.

Heck, Mrs. Dora, Deaconess-in-Charge, 2842 Upland place.

Mount Morris.

Supplied from Headquarters.

Oak Park.
Zion Tabernacle, corner Lake and Marion streets

Bowers, Rev. C. F., Evangelist-in-Charge.
Will, F. E., Deacon, 106 Lake street.
Will, Mrs. Ernestine, Deaconess, 106 Lake street.

Pekin.

Ropp, Rev. Peter W., Elder.

South Harvey.

Carpenter, Joseph J., Deacon.

Waukegan.

Stevenson, Arthur G., Deacon-in-Charge.
Stevenson, Henry, Deacon.

Woodland.

McCreight, Mrs. Sarah E., Deaconess.

INDIANA.

Elkhart.

Kesler, Norton T., Deacon-in-Charge, Thomas street.

Hammond.
Zion Tabernacle, 57 West State street.

Gellinger, Andrew, Deacon.

Huntington.

Creager, S. Howard, Deacon in-Charge, 78 Henry street.

Indianapolis.
Zion Tabernacle, corner of New York and Alabama streets.

Osborn, Rev. S. B., Elder-in-Charge, 1204 North street, Lafayette, Indiana.

Lafayette.
Zion Tabernacle, 618 Main street.

Osborn, Rev. S. B., Elder-in-Charge, 1204 North street.
Osborn, Rev. Claudina L., Evangelist, 1204 North street.

Logansport.

Hanna, Mrs. Maude, Deaconess, 403 Linden avenue.

South Bend.

Herrod, Francis M., Deacon-in-Charge, 726½ Portage avenue.

Walton.

Bohn, Mrs. Mary F., Deaconess-in-Charge.

IOWA.

Clarinda.

Christenson, Jesse J., Deacon.

Dedham.

Stanley, Thomas, Deacon-in-Charge.

Forest City.

Thompson, Mrs. Julia A., Deaconess.

Newton.

Pardoe, Mrs. Minerva, Deaconess-in-Charge

Sheffield.

Dailey, Mrs. Ada S., Deaconess-in-Charge.

Webster City

Robison, Mrs. Amy, Deaconess-in-Charge.

KANSAS.

Pittsburg.

Stewart, Mrs. Regina Zaiser, Deaconess, 407 East Ninth street.

Wichita.

Reed, Rev. David A., Elder-in-Charge, 234 South Water street.
Reed, Mrs. Mary C., Evangelist, 234 South Water street.

KENTUCKY.

Danville.

Holmes William B., Deacon-in-Charge, 247 Maple avenue.

Newport.

Rodenberg, Miss Emma Louise, Deaconess, 616 York street.
Rodenberg, Miss Mary Louise, Deaconess, 616 York street.

MASSACHUSETTS.

Boston.
Zion Tabernacle, Coply Square.

Piper, Rev. William Hamner, Overseer for New England.
Piper, Rev. Lydia Markley, Elder.
Smith, Rev. Helen A., Evangelist, 57 Ellery street, Cambridge.

Everett.

Rideout, Nicholas, Deacon.

MICHIGAN.

Bay City.

Johnson, Miss Christine, Deaconess-in-Charge, 1515 McKinley avenue.

Benton Harbor.
Zion Tabernacle, 113 East Main street.

Adams, B.D., Rev. James R., Elder-in-Charge, 129 Superior street.
Adams, Rev. Sarah, Evangelist, 129 Superior street.

DEACONS.

Allen, Byron J., 201 Broadway.
Baushke, John William.
Humphrey, Peter J.
Peter, William, Jr.

DEACONESSES.

Peter, Mrs. Augusta.

Coldwater.

Smalley, Mrs. Harriett, Deaconess.

Detroit.
Zion Tabernacle, West Fort and Twenty-second streets.

Cairns, Ph.B., Rev. Thomas Alex., Elder-in-charge, 878 Lafayette avenue.
Cairns, Rev. Mary Annie, Evangelist, 878 Lafayette avenue.
Wright, Henry J, Deacon, 267 Butternut street

East Tawas.

Steffler, Fred, Deacon-in-Charge.

Homer.

Hatch, C. O, Deacon.

Kalamazoo.

Miller, Mrs. Grace B., Deaconess-in-Charge, 525 Woodward avenue.
Woodard, George F., Deacon, 533 Village street

Menominee.

Hackeman, Fred, Deacon.

Port Huron.
Zion Tabernacle, 1105 Military street.

Meloche, John B., Deacon, 2021 Seventh street.
Howard, Mrs. Juliette, Deaconess, 1210 Military street.

Sault Ste. Marie.

Lake, Miss Clara J., Evangelist-in-Charge, 785 Bingham avenue.

Shelby.

Fox, Mrs. Emma, Deaconess.

Sturgis.

Wikle, Mrs. Jane, Deaconess.

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MINNESOTA.

Minneapolis.

Zion Tabernacle, corner Second avenue and Fourteenth street.

Graves, Rev. F. A., Elder-in-Charge, 1521 Chicago avenue.
Graves, Rev. Vina I. Peck, Evangelist Assisting, 1521 Chicago avenue.
Clausen, William B., Deacon, 2218 Oakland avenue South.
Kleven, Mrs. Ella, Deaconess, 2314 Twelfth avenue south.

Sioux Valley.

Pike, Albert C., Deacon.

St. Paul.

Burt, Mrs. Caroline, Deaconess, 2022 Marshall avenue.

MISSOURI.

Kansas City.

Zion Tabernacle, corner Seventeenth and Campbell streets.

Robinson, Charles E., Deacon-in-Charge, 2715 Garfield avenue.

St. Louis.

Zion Tabernacle, 1726 Goode avenue.

Brock, Rev. Frank Lodell, Elder-in-Charge, 1509 Pendleton avenue.
Brock, Rev. Almeda E., Evangelist, 1509 Pendleton avenue.
Cutler, James C., Deacon.
Reynolds, Marcellus J., Deacon, 4325 Gibson avenue.
Rush, Miss Ida E., Deaconess, 1509 Pendelton avenue.
Hite, Miss Fannie, Deaconess, 2635 Allen avenue.

MISSISSIPPI.

Columbus.

Ervin, Mrs. Mary E., Deaconess.

Tupelo.

Boggan, Lucian G., Deacon-in-Charge.

NEBRASKA.

Falls City.

Hoy, A.B., B.D., Rev. Charles A., Elder-in-Charge.
Hoy, Rev. Susan R., Evangelist Assisting.

Hebron.

Gallant, Francis M., Deacon-in-Charge.

NEW JERSEY.

Jersey City.

Staley, George B., Deacon, 307 Claremont avenue.

Vineland.

Zion Tabernacle, Floral Hall, Elmhurst street.

Leonard, Rev. Isaac, Elder-in-Charge, 120 North Eighth street.
Markley, Mrs. Sarah M., Deaconess, 524 Montrose street.

NEW YORK.

Binghamton.

Christie, W. C., Deacon-in-Charge, 57 Jarvis street.

Chester Park, L. I.

Granger, Mrs. Sarah J., Deaconess

New York.

Kindle, Rev. W. B., Evangelist-in-Charge, 438 Broadway, Room 806.
Kindle, Mrs. Minnie B., Deaconess, 438 Broadway, Room 806.

NORTH DAKOTA.

Surrey.

Brey, Mrs. Irene, Deaconess.

OHIO.

Ada.

Lehr, Mrs. Albina J., Deaconess.

Bluffton.

Zion Tabernacle, 64 Main street.

Basinger, Rev. Ephraim, Elder-in-Charge.

Cincinnati.

Zion Tabernacle, 205 West Fourth street.

Bryant, Rev. Daniel, Elder-in-Charge.
Bryant, Rev. Emma D., Evangelist.

DEACONS.

Hildreth, Louis A., 2409 Ashland avenue.
Schaeffer, John Peter, 205 West Fourth street.
Smith, D.D.S, George W., 142 East Fourth street.
Yerger, A.M., William D., 312 Union Trust building.

DEACONESSES.

Green, Miss Susan T., 4242 Chambers street.
Hildreth, Mrs. Mamie J., 2409 Ashland avenue.
Root, Mrs. Julia R., 2822 Highland avenue.
Starratt, Miss Nancy, Wesley avenue.
Storey, Miss Margaret, 511 Sycamore street.
Yerger, Mrs. Fannie A., 773 East Ridgeway, Avondale.

Cleveland.

Zion Tabernacle, 92 Ontario street.

Bouck, Rev. R. N., Elder-in-Charge, 15 Glendale street.
Bouck, Mrs. Lena G., Evangelist Assisting, 15 Glendale street.
Splete, William, Deacon, 105 Vergennes street.

Forest.

Merchantell, Henry, Deacon.

Fremont.

Lance, George C., Deacon.

Mount Gilead.

Jackson, Mrs. Mary C., Deaconess.

Oceola.

Teeterick, Miss Lola, Deaconess.

Springfield.

Stewart, Rev. Eliza Daniel (Mother Stewart), Elder, Apple Tree place.

Toledo.

Zion Tabernacle, Toledo Law Building, 420 Madison street.

Mercer, A.B., Rev. F. A. S., Elder-in-Charge, 1112 Halsted street.
Mercer, Rev. Margaret E., Evangelist Assisting, 1112 Halsted street.
Neiswander, Lewis, Deacon.

West Salem.

Henderson, Thomas.

West Unity.

Bond, George B., Deacon-in-Charge.

PENNSYLVANIA.

Philadelphia.

Zion Tabernacle, 1338 Girard avenue.

Hammond, Rev. Gideon, Elder-in-Charge, 1415 North Twelfth street.
Hammond, Rev. Nellie B., Evangelist assisting, 1415 North Twelfth street.

DEACONS.

Gaumer, Caleb, 1433 Camac street.
Kelchner, Charles F., 1338 Girard avenue.
Zeeb, Charles, 1339 Thompson street.

DEACONESSES.

Gaumer, Miss Josephine, 1433 Camac street.
Hollingsworth, Mrs. Martha, 3846 Brown street, West Philadelphia.
Leech, Mrs. Hannah, 2627 Jessup street.
Ortman, Miss Mary S., 1339 Thompson street.
Schommer, Miss Jennie, 2517 Oakdale street.
Spingler, Miss Pauline T., 1344 Seltzer street.

Westchester.

White, Mrs. Lena, Deaconess.

Pittsburg.

Wright, Charles W., Deacon-in-Charge 7018 Kelly street.

RHODE ISLAND.

Providence.

Hersey, Mrs. Maud, Deaconess, 235 Broad street.

SOUTH DAKOTA.

Brookings.

Anderson, Mrs. Hattie, Deaconess

Meckling.

Edgerton, Mrs. Melinda, Deaconess

TENNESSEE.

Chattanooga.

Brown, Mrs. Mary E., Deaconess, 221 Prospect street.
Divine, Mrs. Julia M., Deaconess, 223 Oak street.

Memphis.

Young, Miss Rebecca L., Deaconess-in-Charge, 304 Front street.

TEXAS.

Paris.

McReynolds, Mrs. Susie, Deaconess, 808 Clarksville street.

San Antonio.

Samuel, Miss Emma, Evangelist-in-Charge, 139 Taylor street.

VIRGINIA.

Winston.

Wilson, Henry Louis, Deacon-in-Charge.

WASHINGTON.

Seattle.

Zion Tabernacle, 2513 First avenue.

Ernst, Rev. August, Elder-in-Charge, 127½ Fifth avenue north.
Ernst, Mrs. Anna, Evangelist Assisting, 127½ Fifth avenue north.

Whatcom.

Zion Tabernacle, 611 Holly street.

Simmons, Rev. R. M, Elder-in-Charge, Grove Crescent, Vancouver, B. C.

WEST VIRGINIA.

Sistersville.

Cosper, Mrs. Marietta, Deaconess.

WISCONSIN.

Eau Claire.

Walmsley, A.B., Mrs. Mary O., Deaconess-in-Charge, 119 Marston street.

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Marinette.
Zion Tabernacle, 1709 Main street.

McClurkin, A.B., B.D., Rev. A. W., Elder-in-Charge, 1157 Parnell street.
McClurkin, Rev. Anna Garland, Evangelist, 1157 Parnell street.
Grandall, Fred, Deacon, 1416 Thomas street.
Pushee, Stephen, Deacon.
Jacques, Mrs. Elma, Deaconess, 833 Marinette avenue.
Penrod, Mrs. Catherine H., Deaconess, 2818 Parkridge avenue.

Milwaukee.
Zion Tabernacle, 811 Grand avenue.

Steuernagel, Rev. Albert E., Evangelist-in-Charge. 631 Superior street.

Ogdensburg.

Rasmusson, Andrew, Deacon.

Omro.

McClurkin, A.B., B.D., Rev. A. W., Elder-in-Charge.

Oshkosh.

Smith, Frank L., Deacon, 30 Fulton street.
Smith, Mrs. Flora M., Deaconess, 30 Fulton street.

CANADA.

Avonmore, N. B.

Bluett, William, Deacon.

Fredericton, N. B.

Reed, Mrs. Mary Louise, Deaconess.

Toronto, Ontario.
Zion Tabernacle, corner Victoria and Queen streets.

Brooks, Rev. Eugene, Elder, 137 Markham street
Brooks, Rev. Sara Leggett, Evangelist Assisting. 137 Markham street.
Burgess, Miss Amy, Deaconess, 276 Westmoreland avenue.

Vancouver, British Columbia.
Zion Tabernacle, 44 Hastings street west.

Simmons, Rev. R. M., Elder-in-Charge, Grove Crescent.
Simmons, Rev. Llewellyn, Evangelist, Grove Crescent.
Ludlow, Miss Letitia, Deaconess, 36 Eighth avenue, Mount Pleasant.

Victoria, British Columbia.
Zion Tabernacle, 42 Yates street.

Morrison, James, Deacon, 131 Superior street.
Jardine, Mrs. Jane King, 27 Government street.

AUSTRALIA.

Adelaide.

Hawkins, Clement, Lincoln Villa, King William road, Hyde Park.

Melbourne, Victoria.
Zion Tabernacle, Queen's Hall.

Voliva, A.B., B.D., Rev. Wilbur Glenn, Overseer, 43 Park Row, St. Kilda.
Voliva, Rev. Mollie, Elder, 43 Park Row, St. Kilda.
Reiff, M.E., Rev. J. C., Elder, 58 Blessington street, St. Kilda.
Reiff, Rev. Anna D. Michener, Evangelist, 58 Blessington street, St. Kilda.

Sydney, N. S. W.

Farrar, Samuel G., Deacon, 14 Lewisham street, Dulwich Hill, N. S. W.
McCullagh, J. S., 7 New Parramatta road, Forest Lodge.
Moss, Charles, Deacon, 327 Abercrombie street, Redfern, N. S. W.

Molong.

Stitt, Robert H., Deacon, N. S. W.

Ryde.

Sinfield, Albert, Deacon, N. S. W

CHINA.

Shanghai.

Kennedy, A.B., B.D., Rev. E. B., Elder, Zion, Haskell road.
Viking, Rev. C. F., Elder, Zion, Haskell road.
Kennedy, Rev. Sarah L., Evangelist, Zion, Haskell road.
Viking, Rev. B. C. L., Evangelist, Zion, Haskell road.

ENGLAND.

Bradford.

McKell, Robert, Deacon, 18 Sherwood place, Undercliff.

London.

Cantel, Rev. H. E., Evangelist-in-Charge, 81 Euston road.
Rush, E. A., Deacon, 81 Euston road, northwest.
Williamson, W. N., Deacon, 15 The Marina, Western Shore, Southampton.
Blackmore, Mrs. Louisa M., Deaconess, 39 Tregarvon road, Clapham Common, S. W.
Hurran, Mrs. Lucy, Deaconess, 13 Alma street, New North road, Islington.

Manchester.

Dawborn, Robert P., Deacon, 11 James street, Moss Side.
Harrison, Miss Ellen, Deaconess, 19 Wilbraham road, Chorlton-cum-Hardy.

NEW ZEALAND.

Auckland.

Wilhide, J. Thomas, Deacon, 20 Cobden street, Newton.
Wilhide, Mrs. Elizabeth, Deaconess, 20 Cobden street, Newton.
Johnson, William, Deacon, Prospect Terrace, Mount Roskill road.
Johnson, Mrs. Annie, Deaconess, Prospect Terrace, Mount Roskill road.

Timaru.

Granger, Rev. James, Elder-in-Charge.

Wellington.

Roberts, Henry, Deacon.

SOUTH AFRICA.

Johannesburg.

Ulyate, William A., P. O. Box 3074.

SWITZERLAND.

Zürich.

Hodler, Rev. Carl, Elder-in-Charge, Zionsheim, Schloss Liebburg.
Hodler, Mrs. Marie, Evangelist, Zionsheim, Schloss Liebburg.
Hertrich, Rev. Sophia, Evangelist, Zionsheim, Schloss Liebburg.
Bailiff, Miss Sophia, Deaconess, Zionsheim, Schloss Liebburg.

TRAIN SCHEDULE Between Zion City and Chicago

Effective January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.	SOUTH BOUND.	
4.15 p.m.	5.30 p.m.				
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

SUNDAY BIBLE CLASS LESSON, MARCH 29th.

Why People Are Loath to Change Church Relations.

1. *The attachments to old forms have their attractions.*—Luke 5:36-39.
   Everything human waxes old in time.
   Churches man-ruled lose their strength.
   Men hold on to old things, even if they are wrong.
2. *The honor and praise of men binds one to these vanities.*—John 5:41-45.
   What men highly esteem God despises.
   The favor of man shuts out favor from God.
   We must love the Will of God and despise the favor of men.
3. *Some are afraid of friendships they will sever.*—John 12:37-43.
   It is hard to believe what men condemn.
   The wisdom of men is foolishness with God.
   Men say be cautious. God says come out.
4. *They are dull to comprehend that God's power leaves organizations.* 1 Samuel 4:19-22.
   The tabernacle becomes unholy by lustful men.
   The Temple of God becomes prayerless by thieving men.
   The Church of God becomes dead by worldly men.
5. *They have a pride in the name they have long associated with.*—Philippians 3:1-8.
   They look at the past record of ancestry.
   They forget their present relations with God.
   They have a pride in their so-called religion.
6. *The past point of view is so fixed they cannot see God's new Way.*—John 4:20-26.
   They look backward, not forward.
   The traditions of the past displace God's commands.
   They adhere to a dead form and forget the spirit of life.
7. *At heart they have been trained to be called by some other name than Christian.*—John 9:17-35.
   They pride themselves in following some teacher.
   They would rather be called a Methodist than a Christian.
   What they profess to be is sacred with them.

God's Holy People are a Christ-following People.

MID-WEEK BIBLE CLASS LESSON, MARCH 25th or 26th.

Zion's New Wine Is Better

1. *It makes the people happy.*—Isaiah 12:1-5.
   Over a sense of sins forgiven.
   Over a sense of blessings bestowed.
   Over a sense of salvation experienced
2. *It drives away sighs.*—Isaiah 35:9, 10.
   Mourning is turned into dancing.
   Sorrow is turned into joy.
   Want is turned into plenty.
3. *It enables one to live without care.*—Isaiah 33:13-19.
   The things God hath prepared are seen.
   All things working together for good, is realized.
   Confidence that all things are ours is enjoyed.
4. *It fills with a desire to be right.*—Isaiah 33:5-12.
   They vow to do right whatever it costs.
   They do the Word of God and are blessed.
   The banner of right-doing is everywhere displayed.
5. *It opens to view realities of wealth.*—Isaiah 60:13-22
   The curse of poverty to the obedient is gone.
   The blessing of the Lord turns iron into silver.
   A tide of wealth comes from all quarters to the righteous.
6. *It gives boldness of hope amid life's trials.*—Isaiah 51:9-16.
   No fear of death can oppress one.
   No lack of food can haunt one.
   No oppression of the Devil shall fetter one.
7. *It permits one to see only the goodness of God.*—Isaiah 61:1-11.
   Every wound is healed.
   Every captive is loosed.
   Every fetter is broken.

The Lord our God is a Charge-determining 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.

ARE YOU THINKING OF TAKING UP

A COURSE OF READING?

THESE ELEVEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$27.50



Single Volumes, each

$3.50

THE ELEVEN Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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

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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OBEYING GOD IN BAPTISM.

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

Fourteen Thousand Seven Hundred Eighty-two Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Seven Hundred Eighty-two 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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3155		
Total Baptized at Headquarters			8529
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5419		
Total Baptized outside of Headquarters			6060
Total Baptized in five years and nine months			14,589

Baptized since December 14, 1902:

Baptized in Zion City by Elder Brasefield	33		
Baptized in Zion City by Elder Clibborn	7		
Baptized in Zion City by Elder Hoffman	5		
Baptized in Chicago by Elder Farr	24	69	
Baptized in Alabama by Deacon Gay	6		
Baptized in California by Elder Taylor	7		
Baptized in Canada by Elder Brooks	5		
Baptized in Canada by Elder Simmons	1		
Baptized in England by Evangelist Cantel	29		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Elder Percy Clibborn	4		
Baptized in Iowa by Elder Fockler	8		
Baptized in Michigan by Elder Adams	15		
Baptized in Missouri by Deacon Robinson	5		
Baptized in Ohio by Deacon Yerger	15		
Baptized in Ohio by Elder Bouck	8		
Baptized in Pennsylvania by Elder Hammond	13		
Baptized in Washington by Elder Ernst	4	124	193
Total Baptized since March 14, 1897			14,782

The following-named five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, March 4, 1903, by Elder C. Hoffman:

Book, Barbara ..... Zion City, Illinois
Fehr, Marie ..... Zion City, Illinois
Fennan, F. F ..... Zion City, Illinois
Hargrave, Robert ..... Zion City, Illinois
Tanner, Harriet M ..... Erie, Kansas

The following-named seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, February 25, 1903, by Elder Percy Clibborn:

Allen, T. C ..... Zion City, Illinois
Bereiter, Mrs. Anna ..... Zion City, Illinois
Berrong, W. P ..... Zion City, Illinois
Bruster, Ray ..... Zion City, Illinois
Quisel, Caroline ..... Whites, South Dakota
Russell, E ..... Zion City, Illinois
Vandyne, William S ..... Zion City, Illinois

The following-named seven believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, February 22, 1903, by Elder Gideon Hammond:

Brown, David Paul ..... 1528 Marvine street, Philadelphia, Pennsylvania
Brown, Earl ..... 1528 Marvine street, Philadelphia, Pennsylvania
Dutton, Mrs. H. H ..... R. R. No. 3, Westchester, Pennsylvania
Frech, Elizabeth G ..... 1137 North Mount street, Baltimore, Maryland
Pangborn, Dorothy ..... 2015 North 18th street, Philadelphia, Pennsylvania
Pangborn, Nettie ..... 2015 North 18th street, Philadelphia, Pennsylvania
Wheeler, Miss Laura A ..... 5814 Drexel road, Overbrook, Philadelphia, Pennsylvania

The following-named five believers were baptized in Benton Harbor, Michigan, Wednesday, February 25, 1903, by Elder J. R. Adams:

Badgley, Miss Muriel ..... South Lavette street, Benton Harbor, Michigan
Farrow, Mrs. Lucinda ..... 163 Beard street, Benton Harbor, Michigan
Koob, Frank W. O ..... 603 South Pearl street, Benton Harbor, Michigan
Koob, Lulu Blanche ..... 603 South Pearl street, Benton Harbor, Michigan
Peters, Florence Irma ..... Watervliet road, R. F. D., Benton Harbor, Michigan

The following-named three believers were baptized in Seattle, Washington, Lord's Day, February 15, 1903, by Elder August Ernst:

Houghton, James E ..... Seattle, Washington
Houghton, Mrs. May Lena ..... Seattle, Washington
Smith, Mrs. W. E ..... 4324 Tenth avenue, Seattle, Washington

The following-named believer was baptized in South Side Zion Tabernacle, Chicago, Lord's Day, March 1, 1903, by Elder G. E. Farr:

Beosseit, Wilhelm ..... 37 Clarinda street, 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
March 8, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Subject:

The Vision of the Valley of Dry Bones—The Apostasies of the Presbyterian, Baptist, Congregationalist and Other Free Church Denominations.

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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 March 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After March 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
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS
FIELDING H. WILHITE, . . Assistant Secretary

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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

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

Address .....

Date .....
PLEASE BE SURE TO FILL IN

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

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

What is your full name? .....

Where is your residence? .....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? .....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced? .....

How many children have you living? .....

What is your occupation, profession, or trade? .....

What nationality are you? ..... *Where were you born?* .....

What language or languages do you speak? .....

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

When and where were you converted to God? .....

.....

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

When and where were you immersed by TRIUNE Immersion? .....

By whom were you immersed? .....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant .....
WRITE VERY PLAINLY

REMARKS

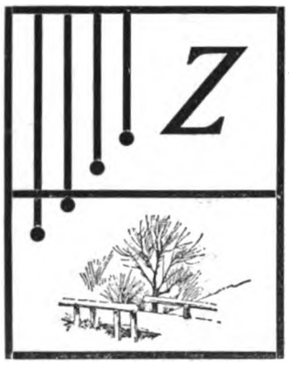
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Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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Keep Everlastingly at It



ION can obtain One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING in 1903 only by patient, persistent, earnest and enthusiastic effort, day after day, week after week, and month after month. There can be no letting up of effort, no cooling down of enthusiasm, if the goal is to be reached. The world waits for Zion's Restoration Work, which must be done largely through LEAVES OF HEALING.

Give all the Time, Money and Talent you can to this end, and then send to Zion Printing and Publishing House the names of your friends and acquaintances, who may be interested, or become interested in LEAVES OF HEALING. We will give them an opportunity. Pray daily for this work.

THE following persons received the wonderful blessings described through reading LEAVES OF HEALING. Their stories can be found in the Volume and Number of LEAVES OF HEALING indicated. This is but a very small part of the list, which would fill every page of this paper many times:

HARDCASTLE, NELLIE—Instantly healed of Shortened Limb and Incipient Peritonitis. Volume X, Number 22.

BEEM, MRS. M. E.—Healed of Diseased Heart, Liver, Lungs, Intestines and Kidneys, Piles and Female Trouble; Delivered in Childbirth; child healed of Whooping Cough. Volume X, Number 26.

BEEM, WM. C.—Healed of Pleurisy and Cold; eldest boy healed of Spasms; daughter Twila healed of Measles; daughter Grace healed of Growth on Eyebrow; baby healed of Discharge from Ears; children healed of Mexican Scab. Volume X, Number 26.

SIMMONS, EVANGELIST R. M.—Healed of Womb Trouble, Inflammation of the Bladder, Heart Disease, Catarrh of Stomach, Weak Eyes, caused by Sunstroke, and Throat Disease. Volume IX, Number 2.

McCORMICK, CHRISTOPHER—Healed of Kidney Trouble, Blindness, Broken Leg, delivered from Whiskey and Tobacco Habits. Volume IX, Number 18.

WADDELL, ROY E.—Healed of Articular and Inflammatory Rheumatism and Constipation. Volume IX, Number 14.

Our Watchword: One Hundred Thousand Subscribers to LEAVES of HEALING

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

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 XII. NUMBER 21. CHICAGO, MARCH 14, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF CATARRH, CONSUMPTION, INTERNAL TROUBLE, AND HEART TROUBLE.

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?

Oh, that God's people would learn to love and trust Him as their Father!

Sin, sickness, woes unutterable and death have come upon God's children, because they have not known Him as their Father.

Jesus, the Christ, came to reveal the Father.

His teaching was ever of the Father.

His mighty works were, as He said, the works of the Father.

All His prayers were addressed to the Father.

The Holy Spirit, through apostles and prophets following the Christ, taught of God as our Father.

And yet, alas, on account of false teaching, God's people do not know Him as their Father.

They have lost their Father.

They have been taught to regard Him as the author of sickness and death, seeking His own glory in the defilement and sufferings of His people. Even the most evil of earthly fathers delight in the health of their children, and would willingly sacrifice themselves to save their children from disease. How, then, can any one say that God is less kind, less merciful, less loving than these earthly parents? And yet that shameful lie is taught, and has been from tens of thousands of pulpits throughout the world. So-called ministers of God have talked of the Fatherhood of God in a vague, theoretical way.



MISS LUCY HICKS.

They have, at the same time, driven men and women away from Him as from a cruel monster, by holding Him up as the afflicter of His people.

Although God said, "I am Jehovah that healeth thee," these false teachers have driven His children to seek healing from doctors, drugs and surgeons' knives, means which God never promised to bless, but against which the Word of God warns His people, in both Old and New Testaments.

While God their Father waits for them, His great heart of love and compassion grieving for His wandering and suffering children, they are going from physician to physician, from treatment to treatment.

They spend their money.

They lose priceless time in months and years of weakness and sickness.

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In agony and despair they go down to death.

With eyes blinded by error, they cannot see Jesus pointing to the Father.

With ears dulled by prejudice, they cannot hear His gentle words, pleading with them to turn to the Father, and saying, "Whatsoever ye shall ask the Father in My Name, He will give it you."

But God never ceases to plead with His children.

Long-continued absence and neglect may cause an earthly father's love to grow cold.

But God follows His children by the voices of His Messengers and by the pleadings of His Holy Spirit through ages upon ages.

In the Latter Days, He has sent the Messenger of His Covenant, Elijah the Restorer, whose prophetic mission it is to turn the hearts of God's children to their Father.

His cry, which is now ringing throughout the whole earth, is, "Return ye unto God!"

Tens, yea, hundreds of thousands are hearing that cry.

Sick and afflicted, suffering and dying, they are turning to God their Father.

True to His promises, God is hearing their cry.

Their songs of praise and thanksgiving ascend to Him in ever-increasing chorus from all the ends of the earth.

None sings that song of thanksgiving with greater joy and praise than the Witness, whose wonderful Story follows these few introductory words.

She was a sufferer from hereditary consumption.

From that dread disease, medical science, so-called, knows no deliverance.

In great bodily weakness and spiritual darkness and despair, she awaited death.

Catarrh, internal trouble and heart disease added to her misery, and were hastening the work of the Destroyer.

She had been taught that God made her sick for her good and His glory.

She was so deeply in the darkness because of that lie that she could hardly trust God for Salvation.

Then she heard the call, "Return ye unto God, your Father."

It came to her through the ministry of an Elder of the Christian Catholic Church in Zion, in Cincinnati, Ohio, where she then lived.

With intense joy she learned that God, her Father, was her Healer, not her afflicter.

That Wonderful Message came like a flood of Divine Light into her darkened life.

Putting aside the drugs, which had only made her worse, she began to fulfil God's conditions.

Through repentance and confession of sin, and making right all wrongs she had done, and through faith in Jesus, the Christ, her Savior and Healer she turned to the Father.

Her Heavenly Father, more willing to give good gifts than any earthly father, and more powerful healed her of all her diseases.

Today she is a resident of Zion City, rejoicing in Him and in the opportunity of carrying this Message of Salvation, Healing and Holy Living to other suffering ones, as a member of Zion Restoration Host.

And now, on the wings of the Little White Dove, we send her forth to all the ends of the earth.

She will tell her Wonderful Story by many beds of pain.

May God grant that the Light which came into her life may also be shed abroad in the lives of those to whom her Story comes.

May God grant that they, too, may hear the call and return to God, their Father.

A. W. N.

WRITTEN TESTIMONY OF MISS LUCY HICKS.

ZION CITY, ILLINOIS, December 21, 1902.

DEAR GENERAL OVERSEER:—For several years previously to my healing, my health had been very poor.

At first I suffered with catarrh of the head and throat.

For this I took a great deal of treatment from Drs. Copeland and Wayble of Cincinnati, where I then lived, who said I could never be cured except by them.

I grew worse.

Then I started to take patent medicines again.

I also had internal troubles.

These two diseases seemed to meet at my lungs and I began to take Dr. Slocum's treatments for consumption.

I was not cured, but my lungs seemed to trouble me more every day.

I then began to think that I would not live very long.

As I was the only girl in the house, I placed, in a certain drawer, everything to be laid out in if I should die.

I also had heart trouble.

I would tell my little nephew, "Now, if you should come home from school and find me dead, you must not be afraid of your auntie. Your papa's telephone number is there. Get some one to telephone for him."

I then went to Dr. Livingston, a specialist, who came to the hotel every Sunday from Dayton, Ohio.

He gave me very little encouragement, saying that my left lung was entirely closed with consumption.

He said, however, that he would treat me for three months.

He said that there was danger of catalepsy and that he could give me nothing for this, but that I must fight it off.

This was hard to do as I was very weak and slept most of the time.

As I was coming from the doctor's I saw, at the corner of Fourth and Elm streets, a sign, "Zion Tabernacle."

It seemed so beautiful to me that I went in and heard Elder (now Overseer) Piper preach.

He told us that disease came from the Devil.

The Bible seemed like a New Book to me.

A new hope came to me.

I had always been taught that God made us sick for our own good and His glory.

I could never understand the words, "I and My Father are one," for Jesus was always healing.

Oh, how I did wish I lived in the days when Jesus was here in the flesh!

I believed that God had taken away my father, left my mother a widow with eight little girls, gave her consumption, broke up our home and gave this terrible disease to my sisters, until only two of us are left.

While I suffered in my body, I suffered more in my spirit; for I thought if God did all this He might also send my spirit to hell.

I could not trust Him.

When I learned Zion's teaching all this worry was taken away.

I asked God only to make me well long enough to make everything right in my life, and to know everything was right between me and God.

After going into the prayer-room and getting blessing, I gave up all my medicine.

Elder McClurkin was very kind and patient with me.

I used to go into the prayer-room, and when I came out would begin to examine to find out whether the trouble was gone.

I found, when I quit looking to symptoms and looked to God that the victory came.

I am now a healthy woman.

I thank God for His goodness, and you, General Overseer, for the blessings I have received through Zion.

(MISS) LUCY HICKS.

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.

WE preach the Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . 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.—*1 Corinthians 1: 23, 25, 27.*

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NOTES FROM ZION'S HARVEST FIELD

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

Bloemfontein, South Africa.

Although God has not called all to be ordained ministers, He has called every Christian to be a minister.

Every one who is born of God will have in him a desire to see others also born into the Kingdom.

To this end he will watch and pray Till He Come, that in that Great Day he may say, "Here am I with the children which Thou hast given me."

We are glad to print the following report from one of our members who is doing Zion Restoration work:

BLOEMFONTEIN, SOUTH AFRICA,
January 25, 1903.

DEAR ELDER:—Your letter brought me a deeper insight into the will and love of our Heavenly Father.

It brought me strength, encouragement and determination to carry forth the messages of God's love and mercy.

I am ready and willing to do anything required of me to further the extension of God's Kingdom.

I thank God for the General Overseer and for his prayers and letters of love.

I feel that I am the happiest man in this city.

I am glad that I am able to assist, in a measure, my fellow workmen.

I have not failed to let them know of Zion.

They feel their weakness in giving up the filthy tobacco.

When I see how evil is carried on by men who persist in disobeying God; and when I see tobacco, pig and the oyster, with every other abomination, used on every hand, I feel a greater determination to do the Will of God.

I spent three hours this morning distributing LEAVES OF HEALING.

It is the work I do for God.

I make no class distinction in distributing Zion Literature—rich and poor are visited by the Spotless Dove.

I like to make use of God's ammunition.

By keeping up the distribution of Zion Literature, I am bound to interest some one.

I believe that Zion Literature is the best, second to the Bible, that the world has ever seen.

God will raise up friends and members for Zion in this place.

It is my determination to carry out the royal command of obedience; then I shall not fail to call them together with a loving heart.

I have given all the denominations Zion Literature.

This morning the Little White Dove visited the Roman Catholic convent.

This issue contained the discourse on the Roman Apostasy.

At the residence of the Dean of the Church of England, I found the clergy preparing hastily for the morning service.

At Father Bompart's residence (the Roman Catholic priest who has charge of the pope's affairs in this place) I put into the hands of a priest another copy of the LEAVES, containing the General Overseer's Attack on Popery.

This copy contained the cartoon of the Pope in the spider's web.

When I turned away I heard a shout.

His anger must have been aroused.

He, no doubt, at that moment saw the cartoon.

I walked away and came home.

LEAVES OF HEALING makes a good weapon with which to fight the Devil.

I pity the people, but I hate the Devil, and I feel and see that he hates me.

Keep continually praying for me, that God's Word and promises may be fulfilled in me.

Yours faithfully for Jesus and for Zion's Onward Movement, ALFRED N. SMITH.

Syracuse, New York.

Conductor, Miss Frances Blye, 615 South Geddes street. Services held Lord's Day, 3 p. m., Mead Hall; Thursday, 7:30 p. m., 615 South Geddes street.

Although Deacon Christie is in charge of the work in Binghamton, and does all in his power for the extension of God's Kingdom and the upbuilding of Zion in that place, he also labors in other fields at times.

The following is a report of a ten-days' Rally which he held in Syracuse, February 8th to 18th:

DEAR ELDER:—I have just returned home from Syracuse, and will give you a summary of the ten-days' rally.

There were seven saved, ten healed, five applications for fellowship received, and eight more are on the verge of writing out their applications.

Six joined Zion Restoration Host, and from ten to fifteen are to be baptized at the earliest opportunity.

Twenty-six homes are open to Zion in Syracuse.

A large number rose at the command to surrender and consecrate themselves to God.

Between 1,400 and 1,500 persons were reached directly and indirectly through the meeting.

A good number received special help, of whom I cannot give a definite account.

The Devil was stirred; the newspapers lied beyond measure, but God was glorified, and I am stronger than at the beginning.

Zion will grow strong in Syracuse.

An M. D. took an application for membership to fill out.

He attended all the meetings but two, and received great blessing.

He is a veterinary surgeon, and practices medicine besides.

He is leaving it all.

Yours in Jesus' love and service in Zion,

W. C. CHRISTIE,
Deacon in Christian Catholic Church.

Auckland, New Zealand.

Deacon-in-charge, Thomas J. Wilhide, 20 Cobden street Newton.

As good news from a far country so are LEAVES OF HEALING to those hungering and thirsting after righteousness, even though they dwell in the uttermost parts of the earth.

A sister from Auckland, New Zealand, sends the following:

BELLWOOD, MT. ROSKILL, AUCKLAND, NEW ZEALAND, December 2, 1902.

DR. DOWIE.

Dear Sir and Brother in the Christ:—Many thanks for LEAVES OF HEALING, which came to me through a little friend.

After I finished the first two copies I went to God for healing, for I have been sick for years with many complaints.

One thing troubled me very much.

I asked God to take that away.

He took it away while I was praying.

I was alone in the house.

It was strange, but beautiful.

Since then, I have been healed of two other very troublesome and painful complaints in answer to my own prayers, for which, in my heart, I thank God more than Words can express.

I cannot get enough of your books and sermons.

I think it is just what I have been hungering and thirsting after for years.

May God bless you in your labors of love, is my prayer.

Yours faithfully, MINNIE LYNDS.

Shanghai, China.

Go ye into all the world, and preach the Gospel to the whole creation.

Zion is fulfilling this great commission. She is sending workers into various parts of the great harvest-field.

We are glad to inform our readers of the blessing which God is bestowing upon our faithful workers in China.

That God has been gracious to our workers is evinced by the following letter:

37 QUINSAN ROAD,
SHANGHAI, CHINA, November 23, 1902.

DEAR GENERAL OVERSEER:—We thank God for a dear little daughter who was born to us October 15th after only fifteen minutes' sickness.

I thank God for the strength that He has given me since to care for my children.

God's blessings to us have been without number since coming to Zion.

Our dear little boy was very sick recently from eating sand, which clogged his bowels and kidneys.

We had given him a box of sand to play in.

He had a high fever and a heavy cold also set in.

It was a joy to leave him in God's hands and to know that all would be well.

In a few days he was well again.

We praise God for His Word as taught in Zion, and for His servants whom He has sent to teach us.

May God keep you and Overseer Jane Dowie until you both have finished the work that He has given you to do.

Yours in His service,

(MRS.) SARAH KENNEDY.

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

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CHICAGO, ILLINOIS, SATURDAY, MARCH 14, 1903.

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EDITORIAL NOTES.

"WE LOOK NOT AT THE THINGS WHICH ARE SEEN, "BUT AT THE THINGS WHICH ARE NOT SEEN:"

FOR THE THINGS WHICH ARE SEEN ARE TEMPORAL,
BUT THE THINGS WHICH ARE NOT SEEN ARE ETERNAL.

WE HAVE BEEN PONDERING over these words of the Apostle Paul, and also those which precede and which follow them.

LIKE HIM, we can humbly say that having received this Ministry and having "obtained Mercy, we faint not."

LIKE HIM, "We have this Treasure in Earthen Vessels, that the Exceeding Greatness of the Power may be of God, and not from ourselves."

LIKE HIM, "we also Believe, and *therefore* we also Speak."

LIKE HIM, we know that our "Light Affliction, which is for the moment, worketh for us More and More Exceedingly an Eternal Weight of Glory."

BUT ALL THIS is only possible while we look at the things which are invisible.

While we are engaged with all our might working in an "earthly temple" for the Salvation, Healing, Cleansing and Upbuilding of a poor decaying humanity, if we did not feel that the "inward man" was being renewed day by day, both in ourselves and in others, we should feel utterly hopeless of any abiding resuit for all our toil.

But the "Joy of the Lord" which is "Strength" lies in the glorious revelation that "the Life of Jesus," which is being manifested "in our mortal flesh," is becoming increasingly manifest "in the mortal flesh" of tens of thousands around us.

WHAT A WONDERFUL WORD that is: "THE LIFE OF JESUS." He is The Way, The Truth, and the Life.

In Him is the Eternal Life: for He is the Word (the Logos). He became flesh; but was In the Beginning with God!

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IF WE WERE building up a City for earth and time alone *and merely* for a passing good, it might still be worth doing.

But when we know that in addition to this we are building for Eternity, then it is a joy to work.

OUR EYES are very steadily looking forward into the "Unseen" and the "Eternal."

OUR EARS are ever open to the voice of the Invisible Spirit, Who, leading us into the Way of All Truth, guides our feet into Ways of Peace as we walk in the "Green Pastures" beside the "Still Waters" where the Heavenly Shepherd leads.

Onward and Upward we gladly follow beyond all the noise and strife until we shall come to the place where the "earthly house of our tabernacle be dissolved," and we enter into God's Building, the "House not made with hands, eternal, in the Heavens."

WE HAVE NEVER been able to understand how it is that most men only seek for Heaven and long for Celestial beauty when they have reached the place where they are compelled to leave the "earthly house of this tabernacle."

IT HAS ALWAYS seemed to us that we realize the glory of the "things which are not seen" when we are in the midst of life, and vigor, and health and strength, as we are now.

WE THINK that it is a poor conception of a really happy, healthy condition, for the Christian to be looking for and longing for the perfect life above only when his "earthly house" is falling into ruins all around, and when life is one long physical and mental agony.

EVERYWHERE throughout the whole earth we call upon our beloved people in the Christian Catholic Church in Zion to walk in the light, and live very near to God.

Let all see so clearly by the eye of faith, and hear so clearly by the ear of faith, and understand so joyfully with a heart and mind of faith, and will so earnestly with a spirit of faith and hope and love, that they shall go unceasingly forward with eyes fixed upon the "Unseen" and the "Eternal."

FOOLISH MISUNDERSTANDING of these words would lead our people to be visionary and dreamers.

Wise Understanding will make them most reasonable and practical believers and workers for our God, and for the extension of the Glad Tidings which Jesus brought when He preached the Gospel of the Kingdom of Heaven.

Never forget how practical Jesus was: for He "went about doing good, and healing all that were oppressed of the Devil."

Yet in the midst of all His teaching, His toils, His temptations, His sufferings, He was ever in Perfect Communion with the Father.

Let us follow Him and rest with Him in Heavenly places, in spirit, even while our feet tread the stony street, and we toil amid a sin-stricken, disease-smitten and perishing humanity.

THESE THOUGHTS seem to dominate our mind more and more as we continue our labors for God and for His people in the City of Zion.

IN THE MIDST of almost ceaseless activities, and, we trust, of ceaseless prayerfulness of spirit, we realize more and more the presence and power of the "Unseen Things," and the Unseen Hosts of the "Ministering Spirits" who are sent forth to minister unto the Heirs of Salvation.

THIS IS OUR JOY as we continue to press forward our little Host of Zion Restorationists into these great cities where we are now operating, and shall operate, God willing, not only in this land, but on every Continent.

WE BELIEVE what Elisha said to his servant to be true:

"They that be with us are more than they that be with them," and although that servant could not see, yet, when the prophet prayed, "Jehovah, I pray Thee, open his eyes, that he may see," he also for a moment saw what Elisha probably saw all the time: the Myriads of the Hosts of Heaven circling around, invisible to human eyes, in the cloudless skies around Dothan, and above that vast army of the heathen foe who surrounded the prophet and sought to destroy his life.

THERE IS A WONDROUS JOY in that fact.

We have realized its power for many years spent toiling for our Lord and King, and it is ever with us as we labor amid the millions of Chicago.

It is our joy, as we look forward to our Special Mission among the millions of New York, God willing, next Fall.

No matter how numerous the population of any city or land may be, it is infinitesimally small in number as compared to the Myriads of the Hosts of Heaven who encamp around us, and go with us, and guard us, and who will, whenever we leave our "earthly tabernacle," receive us into Everlasting Habitations.

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THIS IS THE JOY of Zion Restoration Host as they go into battle for the King.

There are no cowards in our ranks, and if any should be found, they will be immediately removed.

We can have none who are afraid to face all the possible consequences of witnessing for the Christ.

ON MONDAY EVENING, MARCH 23d, a Special Rally of Zion Restoration Host will be held in Shiloh Tabernacle, Zion City, at which we will preside, not as the General Overseer of the Christian Catholic Church in Zion, but as Elijah the Restorer.

To this Rally we summon every member of the Host, within one hundred miles of Zion City, who can possibly come.

WE HAVE NOW MADE such arrangements as will enable us, we trust, to announce many things definitely that we have hitherto been able to speak of only as not finally decided.

For instance, the exact date and hour of the departure of the Zion Restoration Host Excursion from Zion City, the route, the stop for several hours at a certain place of great natural beauty, the exact hour of our entering New York, and of our assembling together at Madison Square Garden with the other members of the Host from other parts of the United States to perfect the organization of the workers, and to assign to each his place in accordance with the plans that we shall then have perfectly matured.

WE SHALL ALSO at this Rally be able to state, we trust, the exact rate for the railway fare to New York and return, and for the living expenses whilst in that city, and the times at which the Host can return.

We are arranging that those who can only stay a short time can return immediately when their time is exhausted; and we are also arranging that some who may stay behind shall come during the Mission, and help when others have returned to Zion City.

There are many things, also, in connection with the arrangements for a series of what may be called "Spiritual Drills," as well as to familiarize our Host with the map of the Cities of New York and Jersey City and vicinity.

IN THIS CONNECTION let us say that we have had a very large Map of Greater New York prepared, carefully drawn to scale, which is now rolled up in its casing, under the roof of Shiloh Tabernacle, and which, when fully unrolled, is not less than thirty by forty (30 x 40) feet in size.

BUT, ABOVE ALL, we assemble this Great Rally to let the Host clearly understand the conditions upon which they can accompany us, from a spiritual standpoint; for we will, like Gideon, blow the trumpet that will give no uncertain sound, and we will demand that the cowards, if there are any, will immediately return to their tents, and be at ease, if they can, while their brethren go to war.

IF THERE are any who have imagined that the Vow of the Restoration Host was in any degree a mere matter of form or words, they will be now very thoroughly undeceived.

In this great Mission, which we shall have the joy of leading in person, we plainly say that we shall make every clause of that Vow effective, or remove from our Host any who have repented of their Consecration to God and to us as His Prophet in this glorious work in "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 TIMES OF RESTORATION have fully begun.

Our office as the Restorer demands that we shall begin to put into full and effective operation Legion after Legion of the splendid Host which God is raising up in all the lands.

One day we shall join hands with the Host across the Seas; for the day will come when Legions of Zion Restoration Host will, at suitable times and in a proper manner, cross the Oceans and operate on all the Continents of the earth.

MUCH LIES before us on this solid land; but much more lies before us in the lands beyond the seas.

WE HAVE COME more and more distinctly to the conclusion that in these latter days God's work in the Restoration must be wrought, not by a few clerics, who are supposed to be "the whole thing," but by the most consecrated and perfectly trained and devoted of the members of the Christian Catholic Church in Zion going forward in this great Restoration Host, reaching out to all the lands and occupying vast territories for Christ our King, building up Zion Cities, establishing agricultural and other colonies, engaging in commerce, legitimate mining, and all the activities of life, whilst at the same time they form Evangelizing Forces.

THE CITY OF ZION which God has now established, and from which we are writing, must be, of necessity, the mother city of the lesser Cities of Zion throughout the world, until the time comes when chosen Restorationists from all these cities and lands gather at Jerusalem, and build up the Temple and City, in preparation for the Coming of the King.

THESE THINGS are practical and they are practicable.

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WE HAVE LONG been tired and weary, almost unto death, of the theorizers, philosophizers, theologizers, chronologizers, geologizers, and many other wretched "gizers," who have been an unmitigated curse to the whole earth and the progress of the Church of God, and who still carp and snarl and whimper and bark, and even with their decayed old teeth, or puppy-soft, young teeth, endeavor to bite us, in their papers, in their pulpits, as they with great horror comment upon our movement as being clearly indicative of our association with the Devil, and even class us with the antichrist Himself.

WE FEEL TO APOLOGIZE for even mentioning this miserable class of creatures, that have been whimpering and howling and groaning from the miserable "Morgan-Scott 'Christian,'" in London, to the pitiful whimperers of a similar stamp in the Antipodes; green with envy, consumed with spiritual bile, sick unto death as they drink of the poisoned river of their own false theologies and their deadly drugs.

THESE "DRY-AS-DUST" SKELETONS, down in the Valley of Dry Bones, have incurred the loathing and contempt of all humanity; and we say, as the Messenger of God's Covenant, that He is weary of them, and that they will either have to obey the voice that bids them come, bone to bone, and be inspired with the Breath of a Divine Life, and "get a move on them" and "do something," or else they must sink back into the Valley, "earth to earth" and "dust to dust," and add to the great charnel-house of death, out of which they have been crying for "revival."

They have been crying for a "Prophet;" and when their "Revival" and the "prophet" come, they have only the same old miserable wail of the spiritually dead, who in the days of the Lord had "eyes and saw not," "ears and heard not," "hearts and understood not," and who "would not be converted and could not be healed."

BEYOND THIS VALLEY, and beyond these Hills of Darkness, the Sun is shining on the Hills of Light, and God's Voice is calling us upward and onward, to carry the Message of Living Faith after we have done our duty to those who are therein.

THIS WE FEEL that we have done in the Series of Messages upon the Apostasies; and we go forward, having given good, sound reasons and facts for our Declaration that Christian Organizations as they now exist are almost entirely apostate, and cannot be used by God.

THERE ARE, beyond question, great numbers of truly earnest spirits amongst the ministers and among the members of these apostate organizations.

Unto them we cry, "Oh, that you would let the Breath that is coming to you from the Four Winds, and which is Breathing upon you, enter into you, and bring you up into Union with us as we march forward One United Host."

THE TIME HAS COME, therefore, for us to say to all who are really in Zion, that is, in the Kingdom of God, everywhere, "Arise! Shine! for thy Light is come."

LET EVERY MEMBER then of the Zion Restoration Host again remember that we expect to see them in Thousands at the Rally Monday Evening, March 23d.

We will not permit any person to be present who is not a member or intending member of that Host.

WE MAY SAY that we shall then administer the Vow and Separate, by the laying on of hands, a very large number who are now ready to enter into the fellowship of the Host, and go forward with us in its Great work.

WE HOPE that we shall not be under the painful necessity of driving the Drones who love to look at the Workers, but do not care to work themselves, out of Shiloh Tabernacle.

We certainly shall not permit such persons, even although members of the Church, to remain.

Not one single person shall, knowingly, be within Shiloh Tabernacle that Evening who has failed to make "a Covenant with God by Sacrifice," in this matter.

REFLECT EARNESTLY, O Children of Zion, on the words in the Glorious Fiftieth Psalm:

God, even God, the 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

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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.

WE LOVE all our people, young and old, and we want to be patient with the drones, and tender with many willing ones who cannot go forth into the Battlefield, but must "tarry by the stuff."

Yet there is a time when we must gather together only those that are like-minded, whom we are training for this special work.

Our friends who are not in Zion Restoration Host must therefore bear with us when we say that the Gathering on Monday evening, March 23d, will be positively limited to Members and Intending Members of the Zion Restoration Host.

THE WEEK through which we have just passed has been one of Delightful Service, but also of very Continuous Toil in all Departments of Zion.

AS THE FROST comes out of the ground, the Imprisoned Water runs away to the Beautiful Lake.

Activities are increasing in every direction, and Building Operations are going on on every side.

WE HAVE MANY THINGS to tell our Readers concerning the Progress that is being made in Zion City, which we must reserve for another occasion.

It has been our delight in the midst of all our Teaching of Spiritual Direction, also to be able to help our dear people in connection with the Educational, Commercial and Political aspects of Zion.

THE LEGAL LIMITS of Zion City have been greatly increased, and now comprise a very large area.

Over Eight and One-half miles of the Territory of the Zion City Site is now under deed to us, and God is greatly blessing us in connection with the Zion Land and Investment Association.

ZION CITY BANK goes forward in its strong and prosperous career for God.

We are glad that we have been able to spare for a week or two one of our Chief Helpers in the work of Zion City, Deacon Charles J. Barnard, General Financial Manager of all Zion's Institutions, whom we have requested to take a rest in Florida for several weeks.

He left, with his good wife, for St. Augustine, early in this week.

WE HOPE to receive him back before the end of the month, safe and sound and strong. He has done splendid work in Zion.

DEACON SLOAN and his Staff in the Zion Stocks and Securities Bureau report splendid work, much progress and large investments.

ZION LACE INDUSTRIES and the other Institutions are going forward with amazing prosperity.

Orders are being received in connection with all our Manufactories which could only be fully executed by factories many times their size.

We are increasing them as rapidly as is possible and wise.

THE GREAT NEW ENTERPRISE, the Zion Building and Manufacturing Association is being carefully organized.

Large numbers of shares are being applied for.

It will enter upon its work early in April.

Meanwhile the Zion Construction Department is taking up the work, which will afterwards be transferred to the new Association.

ENGINEERS, ARCHITECTS, and Constructors are all busy, and we shall soon need very large additions to our staff in these departments.

WE ARE DELIGHTED with the continued Good Tidings from all parts of the world where our people are carrying on God's Work under the Banner of Zion, and especially with the Good Tidings from Australia, of which we shall make extended mention at the proper time.

WE REJOICE in the River of Blessing which is continuing to flow in upon our beloved Workers in almost every part of the Field, and all indications point to a most successful Spring and Summer's work.

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When we have the joy of meeting our Friends in Vast Numbers at the Third Feast of Tabernacles in July next, we shall doubtless be able to hear from them Wonderful Stories of what God hath wrought.

MAY GOD OUR FATHER abundantly bless every true Child of His who reads these lines, and every family in Zion.

BRETHREN, PRAY FOR US.

Zion in Kansas City.

Charles E. Robinson, Deacon-in-charge Christian Catholic Church in Kansas City, has announced Special afternoon and night meetings in the new Zion Tabernacle at Seventeenth and Campbell streets, every day except Saturdays from Friday, March 13th, to Tuesday, March 24th, at 3 and 8 o'clock.

The Ordinance of Baptism will be administered on the afternoon of March 22d.

All believers in the city and surrounding country who are willing to follow their Lord in Believer's Baptism by Triune Immersion, are requested to present themselves at the time stated. Candidates will kindly bring baptismal robes.

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

March 15, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Subject:

A Message From the Coming King: "Except Ye Repent, Ye Shall—"

All Welcome Seats Free Free-will 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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

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

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

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

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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The 37th chapter of Ezekiel . . . describes Israel as being in the Latter Days like a great Valley of Dry Bones, and that is just what they are. The religious life of Judaism and Christianity has simply become a Valley of Dry Bones, out of which the sap of life has for the most part departed, . . . and contains also millions of the Presbyterians, the Congregationalists, and the Baptists and other Independent Churches who all frankly admit among themselves that they are very dry.

. . . . . .

It seems to me to be very clear that all these free church denominations have at last come to the very proper conclusion that they are by far too free.

In fact they have been applying Democratic principles to a Theocratic institution.

Democracy is the Rule of the People.

Theocracy is the Rule of God.

. . . . . .

Every honest man knows that the Church cannot be the Church of God, if it is the Church of the People.

. . . . . .

The Church of God is ruled by God.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, March 8, 1903.

ELIJAH THE RESTORER EXPOSES THE FALLACY OF MAN RULE AND THE ATTENDING EVILS IN THE FREE CHURCHES.

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LORD'S DAY, March 8, 1903, was a gloriously beautiful forerunner of springtime.

The sunshine, the air, the sky and all nature seemed quivering with the fulness and intensity of the promise of the coming joyous season.

An earnest of the New Life about to burst forth on every side seemed to find expression in every sunbeam and whisper in every breath of the breeze.

Zion City, beauteous even in the dull, leafless garb of winter, awakened early, and thousands of her people assembled in the golden dawn to praise and worship God, and to receive practical teaching for His service from His Messenger.

All through the hours of that beauteous morning a thousand of her people were going from door to door in all parts of the great city of Chicago with the salutation, "Peace be to this house," and a Message of Salvation, Healing and Holy Living.

Each Message was accompanied by a courteous but pressing invitation to attend the great service in the Chicago Auditorium in the afternoon.

These invitations and the beauty of the day brought out many thousands, who filled all the desirable seats in the Auditorium, stood in great numbers in the foyer, and came and went away again rather than climb to the upper parts of the gallery or stand throughout the service.

The last of the Series of Messages Unveiling the Apostasies was delivered by Elijah the Restorer at this service.

Like those which had preceded it, it was, historically and logically, fair and just.

Like those which preceded it, it gave due consideration to great and good men, past and present, in the organizations which have now so sadly fallen away that their destruction is necessary.

But, in this respect also, consistent with all the other Messages of the Series, it was primarily a Message of Divine Destructive Power, aimed boldly and fearlessly at the very foundations of organizations which, full of error in teaching, resulting in many grave errors in practice, are keeping God's people back from the Waters of Life, and hindering rather than helping the extension of the Kingdom of God.

The organizations attacked were the Congregational, Presbyterian, Baptist and other independent churches.

The Message closed with a vigorous, convincing protest against the false principles which had wrought such hurt and ruin in these churches, of the rule of the church in all its affairs, not from above, by the authority and power of God, but from beneath by the votes of the people, or even of certain classes of the people.

Then came a call for an expression of the members of the Christian Catholic Church in Zion concerning their recognition of the Rule of God, through His Messenger, in the Church, and of their hearty approval of, and coöperation in, that form of government.

The response was unanimous and enthusiastic.

Chicago Auditorium, Lord's Day Afternoon, March 8, 1903.

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

PROCESSIONAL.

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 thro' 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 shared:
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.

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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. 397:

The whole world was lost in the darkness of sin,
The Light of the world is Jesus;
Like sunshine at noonday His glory shone in.
The Light of the world is Jesus.

CHORUS--Come to the Light, 'tis shining for thee
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see:
The Light of the world is Jesus.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 in the Inspired Word of God in the book of Ezekiel, 37th chapter, closing with the prayer:

May God bless His Word.

After the chanting of the *Gloria Patri* by Zion White-robed Choir, prayer was offered by the General Overseer.

The announcements were made, after which the tithes and offerings were received.

The General Overseer then delivered his Message.

THE VISION OF THE VALLEY OF DRY BONES—THE APOSTASIES OF THE PRESBYTERIAN, BAPTIST, CONGREGATIONAL AND OTHER FREE CHURCH DENOMINATIONS.

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.

I desire to read to you the words which I placed in front of all that I had to say in opening my Series of Messages concerning the Apostasies.

They are found in the 2d chapter of the 2d Epistle of Paul to the Thessalonians.

TEXT.

Now we beseech you, brethren, touching the Coming of our Lord Jesus, the 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 come first, and the Man of Sin be revealed, the Son of Perdition.

He that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the Temple of God, setting himself forth as God.

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, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His Coming.

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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.

That they all might be judged who believed not the truth, but had pleasure in unrighteousness.

No Pleasure in Destructive Work.

It has been no pleasure to me to deliver the Series of Messages which I am closing today.

I did not choose the task of being a member of the firm of the Universal Wreckage Company.

I do not care for being in the business of pulling down things.

Nevertheless it has been necessary: for "the Son of God manifested, that He might Destroy the works of the Devil." He is, therefore, the Head of that Universal Wreckage Company, of which I am an humble member.

The World's Fair a Curse to Chicago.

When the World's Fair was held in this city I had my residence close to that World's Fair grounds.

Sometimes I was made to smile, and sometimes became very indignant at the contemptible lies of the press which used to speak of the Fair as the White City, the Dream City, and the Wonderful City.

It was the dirtiest, filthiest hole upon God Almighty's earth.

Never was there a filthier thing.

Never was there a thing that cursed this city more.

Every great international exhibition and world's fair has been followed by disaster to the city in which it was held.

It has always been followed by war without a single exception.

World's Fairs Always Followed By War.

You all remember that first Fair of 1851, which ended the long Peace that followed the Battle of Waterloo, when the nations met together in London to congratulate each other that a great Era of Peace had come; that the federation of the nations was about to take place, and that no longer would men bear arms against each other, but the peaceable pursuits of commerce and industry, and art and science would take the place of war.

It was all very poetical, but it was a shameful lie from the very start.

In McCarthy's able "History of Our Own Times" that historian says: "The Exhibition of 1851 was often described as the Festival to open the Long Reign of Peace. It might, as a mere matter of chronology, be called the close of the short reign of Peace. From that year, 1851, it may be said fairly enough that the world has hardly known a week of Peace."

There is nothing so likely to produce war as nations revealing to each other their treasures and weaknesses, and competing with each other for the trade of the world.

Therefore 1851 was followed, as you will remember, by that most awful war—the Crimean War.

England led the way—she who had sung the Song of Universal Peace—in 1853 in war with Russia, and she had Turkey, France, Austria and Sardinia with her in the fight which lasted from 1853 to 1856, and cost hundreds of thousands of lives and terrible sufferings.

Every great exhibition has been followed by disaster down to the last one, when the people of this city went into ecstasies over the Duke of Veragua and the Infanta Eulalia!

Oh, what a beautiful thing it was to "recognize grand old Castile!"

Everything was fine for the Spaniard, and their love for the United States of America was so great that they sent across the Ocean, up the St. Lawrence river, through the Canals and down the Great Lakes, an exact copy of Columbus' fleet of discovery, and sailed it into the Court of Honors at the Chicago World's Fair.

Then in a few months afterwards, what did the Spaniards do with the "Maine" at Havana, and what did America do to the Spaniards at Santiago and Manila?

The very naval officers who visited this city were shot to death, and their vessels riddled and wrecked.

The cry went up with gloating as you read the story of the horror of the battle of Santiago, where only one captain had the grace to say when the men were shouting: "Boys, stop! The poor wretches are dying."

Men were perishing, and the shouts soon stopped.

The greatest curse that can come to a city is a world's fair, and St. Louis will find that it is true.

These are occasions when all kinds of filthiness are swept together, and the demoralization of millions of the people is complete.

Beginning of Zion Work in Chicago.

I review this just at the present moment because I desire to say that it was at that time that I began my ministry in Chicago.

No one wanted to hear me particularly.

I unfurled my banner and the people passed by.

Nevertheless I had come to Chicago to stay.

I did not know that at first.

I first thought that I would be here a few weeks or months, at the outside two years, and pass on.

I was looking forward with great delight to the future work that I had before me, and then to the return, if possible, to the beautiful land, Australia, from whence I came, and to which I can return at any moment and find, instead of one congregation that I had before I left, the flag of Zion planted over nearly every state of the Australian Commonwealth and in New Zealand.

I was thinking today of a certain editor who wrote to me and told me in plain terms that he would drive me out of Chicago.

He did not know that such a threat was the very thing that would keep me in Chicago. (Laughter.)

That was the only thing that could possibly keep me, for when the Devil says, "You go," then I know that that is the right place to stay.

As I studied Chicago, I saw that there was so much Devil in this city that if I could defeat the Devil here I would be able to conquer him anywhere, and I think so still.

Bad as New York is, I do not think that I will have half as hard a nut to crack as when I first cracked this city and smelled it.

Oh! Oh! I will never forget it.

You are pretty bad yet; but you are not quite as bad as you were in 1893.

I have been your minister during these ten years.

There is no use in saying that I am only the minister of a day, because I am one of the oldest ministers in Chicago.

Ministers do not stay long in Chicago.

Some of them fight me hard and then I give them one blow, and that settles them. (Laughter.)

They have to go after that.

I can count a score of them who declared "Dowie must go;" but they have disappeared—for their audiences began to disappear, and finances were getting lower and lower.

Zion has increased every day; and for more than nine years I have had the largest audiences in Chicago—some say in the whole world, but that I do not affirm. I give God the glory.

Cosmopolitan Character of Zion City's Population.

I am glad to look back upon victories won, and above all, upon the multitudes who have been blessed, saved, healed and cleansed, and received a larger view of life.

I am thankful to live all the time with thousands of them who have gathered in Zion City.

It is quite a mistake for you to suppose that the citizens of Zion City are principally recruited from Chicago.

There are not, I suppose, one-fifth of the citizens of Zion City from Chicago.

They are from all parts of this and other lands.

I have just received a letter telling me of something like five families, probably about twenty persons, who will begin their voyage in a few days from Sydney, Australia, for San Francisco, and will come from thence by Overland Railway to Zion City.

So they are coming from all the world.

I want you to know that Zion City was never founded by Chicago. Never! It was founded by God, and He is bringing His people into it from all the world.

Thanks be to God, we have a number of very able people from Chicago who have gathered around us as officers, although a very large number of our best officers are not from Chicago.

I say this in passing, because there is a notion abroad that Chicago supplied the money for establishing Zion City.

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Chicago did no such thing.

The money has been supplied by God from all the lands.

The Pain of Delivering Messages on the Apostasy.

I desire to say, as I close this Series of Messages, that they have been painful to preach.

I do not like to see the tearing down of the world's fair buildings.

I think that it was providential when the fire took them away.

I watched that fire.

I felt the heat of it in the house where I was living in Edgerton avenue one block from Jackson Park.

God Directly Intervenes to Protect Against Fire.

I was glad that God changed the wind and carried away the debris out to the lake, because when that fire started it was headed for Chicago.

The brands fell upon the three Divine Healing Homes, Zion Printing and Publishing House, and upon Zion Tabernacle No. 1.

I remember coming in and praying God the Almighty that Zion's properties, and the south side of the City itself, which was in great danger, would not be destroyed by fire.

I had the joy of seeing a complete change of wind in twenty minutes.

I believe that God spared the city in answer to that prayer.

I had to keep my people busy stamping out brands that fell upon the tops of our houses and in the streets until I called a score or two of my people together and prayed that prayer.

You will remember, hundreds of you who were there at that time, how God changed the wind and carried the brands into the lake.

A Fire-stick for the Apostasies.

The best way to get rid of those world's fair buildings, which were flimsy, and had become old so soon, and were a menace to Chicago, was by Fire.

That took them quickly.

My notion about the close of these Messages upon the Apostasies is that I shall put a fire-stick into the rest. (Laughter.)

Of course I will be criticised for that, but it does not matter.

I have been criticised a great many years, and I have not grown any leaner upon it. (Laughter.)

I have never bothered myself about criticism.

I have only done my duty, to God and to all men, as kindly and thoroughly as possible.

I have said that in closing this Series of Messages, I would speak concerning the Apostasies of Presbyterianism, Congregationalism, Baptism, so-called, and the other Free Church denominations.

I am a Scotchman, every inch of me, so far as I know, and I believe the Highland Scotch to be pure Israelites in their origin.

The Clans, among the hills of Scotland, who wear "Joseph's coat of many colors" in their tartans, are Hebrews.

They are not Jews, but they are Israelites.

Every Jew understands the difference between a Jew and an Israelite.

All Jews are Israelites, but all Israelites are not Jews, for Judah is simply two tribes and Israel is ten.

The Valley of Dry Bones.

These Ten Tribes that are scattered are to be brought back.

The chapter which I read to you this afternoon, the 37th chapter of Ezekiel, the Story of the Valley of Dry Bones, has to do with them.

That is to say, "the whole house of Israel," all the Twelve Tribes are included there.

It describes Israel as being in the Latter Days like a great Valley of Dry Bones, and that is just what they are.

The religious life of Judaism and Christianity has simply become a Valley of Dry Bones, out of which the sap of life has for the most part departed.

I have shown you this in Lutheranism.

I have shown you this in Papalism.

I have shown it to you in Episcopalianism.

I have shown it to you in Methodism.

I have gone over a very wide field in some other denominations, and what is the use of bothering with the rest?

The Valley of Dry Bones contains also millions of the Presbyterians, the Congregationalists, and the Baptists, and other Independent Churches, who all frankly admit among themselves that they are very dry.

So dry are they that some of them have even lately been saying that they need converting.

The Baptist "Standard" Sees Need for Conversion of the Baptist Church.

I hold in my hand a statement made by a Baptist organ saying that they need to be converted.

It is the Chicago Baptist *Standard* of October 11, 1902:

> Christians ought to want to be informed about the affairs of the Kingdom, and until they have this heaven-born desire they will remain ignorant in the presence of stores of wisdom. Facts! We are surfeited with them, but having ears to hear we hear not, and having eyes to see we see not. We need to be converted.

That is right.

Dr. Harper, set to work with your Divinity Corps and get the Baptists converted.

You had better start with John D. Rockefeller and his son —who are like yourself, "Prominent Baptists." (Laughter and applause.)

They need to be converted.

Do not say that I made that accusation, for I read in the Baptist *Standard* an excellent description of them— "having ears to hear we hear not, and having eyes to see we see not."

I could go through all the varied denominations that I am to talk about, and read to you the wails of the Presbyterians, the wails of the Congregationalists, and the wails of the Christian Disciples, and the wails of all these free churches, lamenting their dryness and barrenness.

The best men among them tell you that they do not know what to do with their ecclesiastical "bodies," for they are "dead."

Pitifully Small Increase of the Free Church Denominations.

They tell you, and their statistics show it, that the average increase for years is considerably less than one per cent.

It is also known that if the statistics were closely examined they would be like the statistics of the Methodist Episcopal church, which we examined the other day, and found that Dr. Thompson was claiming 2,000,000 people that we proved, and Dr. Buckley said, could not be found anywhere.

There is no doubt that these are the facts.

Narrow Escape from Death in the Valley of Dry Bones.

I feel very sorry about this part of the work, for I was born, ecclesiastically, in the Valley of Dry Bones; yea, more, I was a minister there.

Moreover, I conscientiously obeyed the direction of Dr. Dry-as-dust, and I lived upon dead men's brains for many years.

I ate any amount of Pilgrim Father's dust until it nearly choked me; until it seemed to me that my whole composition was rapidly becoming dust.

I wondered how much dust a theological book-worm such as I was could put into himself.

At last I felt that the only thing would be that by-and-by I would burst and go dust to dust. (Laughter.)

A last thought came to me that it might be possible that up there where I sometimes saw the stars, there might be a way out; and that up there I might some day find that I had "feet," and even "wings," so that I should run without weariness, walk without fainting, and get into higher heights than eagle ever reached.

I started to climb up.

I had many a tumble, but at last I got out.

I am out, and I keep out; and many of my dreams down in the Valley are being realized.

Now I look down at that Valley and I hear them groan.

Oh, how they are groaning! and sometimes they say very ugly things because I have escaped and am telling the truth about the Valley.

They are saying as they did in that olden time, "Our bones are dried up, and our hope is lost; we are clean cut off."

I would really like to help them.

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The only way that I can possibly help would be to put the fire-stick in and make them shift their quarters.

Applying Democratic Principles to a Theocratic Institution.

It seems to me to be very clear that all these free church denominations have at last come to the very proper conclusion *that* they are by far too free.

In fact they have been applying Democratic principles to a Theocratic institution.

Democracy is the Rule of the People.

Theocracy is the Rule of God.

The question arises, Is the Church something to be ruled by the people, or is it something to be ruled by God?

Every honest man knows that the Church cannot be the Church of God if it is the Church of the People.

That would be the people's church not God's.

It cannot be the Church of God, because those in the Church of God are born of God, controlled by God and have to obey God.

Theocratic principles are at entire and positive enmity with Democratic principles.

In the Church of God the people *must not rule*, or the Church will go to the Devil surely.

Therefore it has come to pass that, in these free churches, where they have given up the reins to the people, you have a most extraordinary condition of things.

Made-to-Order Preachers.

You have Theological seminaries which take young men and a very few women from the universities and schools and make ministers of them by machinery.

All the churches of the Apostasy are afraid of the ministry of women.

Do you not notice that?

The churches are very much afraid of women.

The men do not like to see women occupy the pulpit, because they know that they can talk better. (Laughter.)

I always admit that my wife can talk on many subjects better than I.

However, I put Mrs. Dowie at my side at a very early stage of my ministry, and I said: "You shall not treat me only to those private lectures.

"I will have you talk to others."

So she talked to others, and talked with much good effect.

She is talking today in Shiloh Tabernacle, Zion City.

I thank God that my son, Deacon A. J. Gladstone Dowie, A. B., whose twenty-sixth birthday has just passed, delivered his first address in Shiloh Tabernacle last Lord's Day.

May God bless him. (Amen.)

Mrs. Dowie is talking to a larger audience than I have here.

We have larger audiences at Shiloh Tabernacle than we have here.

I had over two thousand at 6:30 o'clock this morning.

When I want a large meeting I can get nearly five thousand on a Wednesday night.

We always have from two to four thousand people at our week-night prayer-meeting.

No Protestant church in Chicago could begin to hold meetings so largely attended as our morning prayer-meetings.

No Protestant church in Chicago could begin to hold the audiences which attend our mid-week prayer-meeting.

The Free Churches have the Spirit of Fear.

Why not?

How are they created?

The theological student—frequently being poor—is fitted for the ministry at the cost of the denomination.

The consequence is that the denomination owns him from that time on.

He goes from step to step, taking everything that they say, swallowing it all, thinking as they think, and then at last he becomes their minister.

"Calling" a Minister.

How is he called?

In all these denominations, the Presbyterians have become Congregationalists, the Congregationalists have become Presbyterians, and the Baptists and Christian Disciples are very much the same.

They all go upon the same basis that the people have the right to call the minister, which is so ridiculously unreasonable a proposition, that it would be absurd to imagine the possibility of its being scriptural.

Do you not know how the people call the minister?

In the first place, they have to think of the minister's salary.

If they go about it the best way, the committee will say, "We will get a first-class talker.

"He will attract crowds of people, fill this church, and boom the town.

"We cannot afford to have any but a first-class talker."

The consequence is that they go to Mr. Hog Jones, who is in the pork-packing business, or Mr. Stinkpot Tobacco Manufacturer, or Mr. Beer-pot, or Mr. Whisky-pot, or some other dirty pot, and say, "How much can you help us, Mr. Flesh-pot, to get a real good minister?"

He takes enough time to get the cigar out of his mouth and silently damn them, and then he begins to think, "After all, I cannot afford to let these fellows get just any one, because I put $5,000 into that church, and this town must have a man who can talk. Well, I will think about it."

So he tells them that he will think about it.

At last he sends off to some lace where there is a young fellow talking away.

He is pretty bright.

Mr. Flesh-pot, who is chairman of the committee, and pays all expenses, Pullman car and Hotel and Cigars included, begins to see whether he is the man or not.

The question then becomes a question of salary.

With nine-tenths of you free church ministers, the whole question of the call being from God is decided by the salary paid.

That settles the whole thing.

You do not expect it to be a call of God, if there is not more salary paid than you are now receiving.

Mr. Flesh-pot, who has not a spark of godliness in him, rules the whole thing.

The committee must do as he says in thousands of cases.

As a result, a man is chosen who praises society, who will not damage any of the interests of Mr. Hog Raiser, or Mr. Distiller, or Mr. Brewer, who will be very gentle with pet sins and allow progressive euchre to progress, the dance, the theater, and every worldly thing to go on.

It will not do, you know, to stir up these things.

A meeting is called, and this man is put before them, and the people vote upon it. But the "primaries" have been already held and Mr. Flesh-pot's nominee must be voted for.

The great question is who nominates, and Mr. Flesh-pot puts on his most religious dress, manner and drawl.

Dumb Dogs in the Pulpit.

This minister is chosen by the ecclesiastical bosses in reality.

He is introduced and nominated, and the people have only Mr. Flesh-pot's choice.

They have to take one or the other of such men.

What is the consequence?

Dumb dogs in the pulpit!

They will not bark.

They will not tell the truth.

They are afraid to talk.

They are afraid that if they do not take care, they will not have bread and butter.

I would rather break stones in the street than be a minister of that kind.

I have never been dependent upon any people for salary since my first experience with the Congregationalists. I very quickly refused that.

After that they gave me some good positions.

I have nothing personal to say against my friends in the Congregational denomination.

They were very courteous and kind to me. It was the system that was all wrong.

I could make no great headway, nor could any Congregational minister with such a system.

If the people have the right to call the minister, they have the right to rule the minister.

Why do they not educate him as well as call him?

Why do they not make him from the beginning?

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The free churches today are filled with ecclesiastical machine-made men for the most part.

There Are Some Good Men in the Free Church Denominational Ministry.

There are men who are better than that, and who offer themselves for the ministry, because they are soundly converted.

In this time of ours any bright man who offers himself for the ministry knows that he is making a pecuniary sacrifice.

Any man with any brains at all, any character, push or capacity could make far more in any business, than he can in the business of preaching to an ordinary congregation of Presbyterians, Baptists or Congregationalists.

A business man, a professional man of law, or literature, or architecture, or engineering could always make more.

Therefore large numbers of good men get into the ministry because they desire to serve God, and then their hearts are broken: for they find themselves to be practically Slaves of the Ring which controls the organization.

I know what I am talking about, because I know this ministry.

I know it from the ecclesiastical Dan to the ecclesiastical Beersheba.

Sometimes the women and the little Christian Try-to-do-its get together, and various parties in a church will each find the very man that they want, and there being no Flesh-pot big enough to boss, the contest rages until the church is torn to pieces.

Sad Failure of Young People's Societies.

What is the condition spiritually of these churches today?

They told us, when Mr. Clark established the Society of Christian Endeavor, that this was going to be the great thing.

They told us, when the students' missionary movement was started, that that would be the great thing.

They told us, when the Baptist Young People's Union, the Epworth League, and various other organizations of young people were established that they were going to do the thing.

"Stand off, you old fellows, we are going to show you how to do it."

What became of it?

The proportion of converts has steadily lessened, Mr. Clark, since you established your Young People's Society of Christian Endeavor.

Do you hear?

I speak it across to the Atlantic Coast.

I tell you that there are less conversions in the Church of God today than there were before your Young People's Society of Endeavors was formed.

So with you B. Y. P-Upers, and so with the others.

The fact is, the Methodist body in the United States shows a decline, despite its Epworth League.

All the other denominations are in a dying condition.

I do not need to prove the Apostasy.

It is proved by the fact that they are decaying and fading away.

The Apostasy is the Falling Away.

The Reformation in Scotland.

I grieve to tell the story of the Presbyterians, because I am a Scotchman.

I have the patriotic and religious enthusiasm of my country.

I remember well the Story of the Reformation in Scotland from beginning to end.

I lived amid the places where the great scenes of the Reformation were enacted; and I know the Story of the Scots Worthies from Patrick Hamilton, who was burnt to death by Rome, under Archbishop Beaton, in St. Andrews, in 1527, down to James Renwick, who was executed in the Grassmarket, Edinburgh, on February 17, 1688, for refusing to recognize the Popish usurper, King James VII., who was subsequently driven from his throne and kingdom.

Born in the city of Edinburgh, I was familiar, as a boy, with every foot of the historic ground on which the martyrs bled and died.

I could take you to the crosses where they laid down their lives.

I could lead you from house to house, before some of them were pulled down, and show you where the persecutors and the authors of the Reformation lived side by side.

I have preached from the steps of John Knox's house in High street, and sat on his chair.

I admire and revere his great memory.

I can never forget the mighty man whom God led to establish Protestantism in Scotland.

I can never forget the great service rendered not only to Scotland, but to humanity, by the man who could speak to his queen as he did.

One day in Holyrood Castle she wept and said: "Mr. Knox, you are speaking so bitterly against my religion, the Roman Catholic Church, that you are forgetting that I am a lady as well as a queen."

John Knox, in the tenderest manner, said: "As a lady, my heart breaks to see you weep, but as a queen it is my duty to tell you that it is better that a woman should weep than that a nation should perish." (Applause.)

He lovingly told her the truth, which, if she had taken it from his lips, would have saved her throne, saved her from the terrible death to which she came, and saved her immortal spirit.

Memories of John Knox.

I cannot forget that noble man.

When he was buried in the churchyard of St. Giles, Edinburgh, on November 30, 1572, Regent Morton, standing there in those terrible times, clad in mail, looked into the grave and said: "There lies a man, who, in his life, never feared the face of man."

As I stood, a few years ago, in the Necropolis, Glasgow, I viewed the monument of John Knox that crowned the hill.

The great city was at my feet.

As I stood there the sunlight of a glorious sunset fell upon the monument and the words that Regent Morton had said stood out in bold letters.

HERE LIES A MAN WHO IN HIS LIFE NEVER FEARED THE FACE OF MAN; WHO HATH BEEN OFTEN THREATENED WITH DAGGE AND DAGGER, BUT YET HATH ENDED HIS DAYS IN PEACE AND HONOUR.

He spoke the Truth that shattered Rome—the accursed system that was strangling Scotland.

For that I thank John Knox, the Presbyterian.

I cannot but remember that many of the great martyrs of my country professed the Presbyterian faith.

I venerate them.

I love to read of their devotion to God's Rights as King and to the Eternal Covenant, even though I deplore many things.

But are the Presbyterians of today like the men of John Knox's day?

Presbyterianism Has Fallen Away From the Standard Set by John Knox.

No! They are very different indeed.

They have fallen.

They are jugglers of words.

They get into Presbyterian pulpits and empty a dictionary upon the people.

You do not need a Bible when you go to hear N. Dwight Hillis.

You need a dictionary.

He is allegorical, metaphorical and paregorical.

It is enough to sicken any one.

Presbyterian Form of Government a Patchwork.

These first Presbyterians established the best form of government they could, and it was a mere patchwork.

It was a mere accommodation.

They were trying to unite the principle of monarchy with the principle of Presbyterianism.

They were trying to make James I., Head of the Church of England, the Head of the Church of Scotland—which was, and is, a gross inconsistency.

They wanted him as the head of the nation and received his commissioner who sat as representing the king and had voting power.

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They tried to unite the principle of the government of the church by the church with the government of the church by the state, and they could not do it.

They could not unite two opposite principles.

They failed and they have failed ever since.

The consequence is that Presbyterianism is split into two principal schools.

The old Presbyterian church is the Church of Scotland.

Go back a few years and ask what it was.

When the United Presbyterians, the Free Church of Scotland, and others broke away from the Church of Scotland, in what did they differ?

The ministers of the Church of Scotland were men put there by political power, who were scholarly and kind men in many ways, but who were short on personal piety and most religiously got drunk, in many cases, about as regularly as the day came.

The consequence was that they were a disgrace to the whole church.

A True Story of Intemperance in the Church of Scotland.

I remember hearing a true story of these matters.

A certain Church of Scotland minister went to rebuke one of his parishioners.

His name was Andrae, which is used for Andrew.

The minister said: "Noo, Andrae, I am tired of you, and I will have to bring you before the session and excommunicate you for your drunkenness."

Andrae used to get drunk about once a month when he was paid off.

He knew the minister's habits quite well.

He was very submissive for a while, because he was always penitent after he got sober.

He said that he was quite sure that he was a sinner, and he hoped that the minister would be merciful.

The minister replied: "I'll no be merciful any mair. I have been merciful too much: for you to continue to get drunk.

"You are a disgrace, you drunken wretch."

"Will you answer me some questions?" asked Andrae.

"Yes," replied the minister.

"When you rise in the morning, do you take a glass of whisky?"

"Yes," he replied, "I do, because it is necessary for me."

"We will just admit that it is necessary," said Andrae.

"We will no say what you take 'tween whiles, but when it comes to dinner, do you any take—at least another glass?"

"Aye," he said, "I do, but that is for digestion."

The rascal, he knew perfectly well it was not for digestion, because if you want to preserve anything, you put it in whisky.

If you want to keep your dinner undigested in your stomach, pour whisky in. That will keep it from being dissolved.

"Noo," said Andrae, "we will not say what you take 'tween whiles whenever the ministers come, and when you are gaun visiting, but when it comes night, and you are going to bed, dinna ye take anither glass?"

"Aye, surely Andrae, but I am very moderate," he answered. "I take that because it is necessary to give me sleep."

"Noo," said Andrae, "you have lots of visitors, ye go to lots of houses and you take lots of glasses 'tween whiles, but I will only count three times a day, for you own up to it.

"Three times a day is twenty-one a week, and twenty-one a week is eighty-four a month.

"I get paid my wages once a month, and I take about three or four glasses and get drunk and you call me a drunken brute.

"You take eighty-four and you do not get drunk, and what are you?" (Laughter and applause.)

To this day you can find the same kind of Scotch minister in existence, principally in the Church of Scotland, only he is not quite so numerous as he used to be.

Nevertheless you will find men like him in the Church of Scotland, the Church of England, the Church of Ireland and the Lutheran Church, and other Churches.

You will find him able to smoke and drink and stink with any one.

The Church of Scotland is in many things just as rotten today as it was when the Reformation took place in the middle of the last century, and when large numbers of men walked out because of its disgraceful condition.

The Presbyterians who walked out did not alter things.

They had a splendid "body of divinity" in the Catechism, in the Confession of Faith and the Shorter and the Longer Catechism.

Presbyterian Ministers Do Not Believe Their Own Theology.

I have found many Presbyterian ministers who had never studied their Confession of Faith, and who never defended it.

When I was a student in Scotland, a young man came to me and said, "I am about to be ordained, Dowie, and I am ashamed to say that I have not fully read the Confession of Faith."

I said, "why not?"

He replied, "I do not want to read it; for if I read it, I will never become a minister."

"Why?" I asked.

"Because," he answered, "I know that there are many things in it that I do not believe."

"Do you mean to say, you young rascal, that you are going to be ordained, and you do not believe?" I asked.

"Yes," he said, "I am going to be ordained tomorrow.

"I have spent so much money in getting my education, and I am promised a church, and I am going to be ordained; nevertheless, I do not believe many things it is said to contain, even although I have to say I believe it all."

I was perfectly amazed.

Mentioning the matter a day or two later to another person, I said: "Is there much of it?"

I was told that it was all through the University of Edinburgh, in which I was a student at the time.

A Presbyterian Professor's Subterfuge.

"Even your professor in Greek, the man of whom you think so much, dissembled when he signed the Confession of Faith," I was told.

"How did he do it?" I asked.

"He tells us that he is an honest man, and that an honest man is the noblest work of God. How did he do it?"

"It is this way," my informant said. "When he was appointed professor of Greek in Edinburgh University, he came down from Aberdeen, where he was professor of Latin.

"He had not signed the Confession there; or, if he had, it had been so long back that he had almost forgotten.

"When he came to Edinburgh he had to sign the Confession.

"Mr. Kennedy, the Registrar of the University, brought him a book, and said: 'There, professor, you must sign that before you can take your chair.'

"'What is that, Kennedy?' he asked.

"'That is the Confession of Faith.'

"'What have I to do with the Confession of Faith? I came to teach Greek, not theology. I will not do it,' the professor replied.

"'Then you cannot take the chair, Professor,' he was told.

"'What do I say when I sign it?' he asked.

"'You declare that it contains what you believe.'

"'Kennedy, give me the book,' he said, and took it and opened it.

"Then he wrote the words, John Stuart Blackie, and said, 'This contains all that I believe and a great deal mair.'" (Laughter and applause.)

That was the way he got out of it, and he was the man that I had thought so much of, as a particularly brave and honest man.

Men sign these accursed Confessions and they are not honest out and out, because they cannot be.

Honors of the Presbyterian Confession of Faith.

A church that demands of its ministers and people the signature to a great "Body of Divinity" that no mortal man believes in every point, is sure to fail.

It teaches that God Almighty from all eternity predestined that some people should be "vessels of wrath" and be damned forever, no matter what they do; and, on the other hand, that other people are "vessels of mercy" and must be saved forever no matter what they do.

There is no mortal man who is honest before God the Almighty who believes such a lie.

That was the theology of the time; but no one believes it now.

The Presbyterian church of today has in it a multitude of learned and able men.

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But it is in a shocking condition of misgovernment by reason of the laity, who are the real rulers.

There are men who overawe the entire congregation by saying: "If you do not turn that man down and out, I will take back all my money and will starve him out."

The consequence is that the churches today, with a few exceptions, are not progressive.

The Baptists Ignorant of Baptism.

What are the Baptists?

Baptists!

The last thing that they know anything about is Baptism.

They are fighting for Baptism, and do not understand it.

The General Overseer then inquired of a number of Elders seated on the platform, how many years they had been Baptist ministers, and found that their aggregate service in that denomination was one hundred six years. He then said:

These brethren, who had a united ministry of one hundred six years, did not know the first thing about Baptism.

They baptized by single immersion into the death of the Christ. That is not Baptism.

Baptism is obedience to the Lord's command, who said,

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 Spirit.

Baptism Cannot Be by One Dipping.

If I took this handkerchief and said to you, dip that into the blue, the yellow and the black, could you do it with one dipping? No.

If I told you that the Lord commanded you to baptize into the Name of the Father, and of the Son, and of the Holy Spirit, could you do it by one dipping? No.

You could never do it by one dipping.

The Baptists cannot fight our position.

For thirteen centuries, and especially for the first nine, and still more for the first four, there is no real dispute that the Church, as a Church, ever permitted Baptism in any other way than by Triune Immersion.

The Baptists have talked, and talked, and talked, and they have not baptized.

I charge it upon the Baptist denomination that they have been wide of the mark from the beginning, and that their spiritual teaching in connection with Baptism has been like their mode of Baptism.

The statement is made in God's Word that when people are baptized they are baptized into the death, the life, and the service of God.

They are to be baptized into His Death, and be Dead to Sin.

They are to be baptized into His Resurrection, and Rise with Him to Newness of Life.

They are to be endowed with Power for Service.

A real Baptism is a Triune Immersion.

The Baptists know nothing about a real Baptism.

They are an apostate church howling about an Ordinance of which they administer less than a third.

Power of a Real Baptism.

What is the consequence?

The consequence is that in Zion we have baptized more people than have the Baptists in all the state of Illinois, within the last seven years.

We have baptized more people in one year in Chicago, than the entire Baptist body in seven counties including Cook county.

There is no Power in their baptism.

There is no Life in it.

People do not care a snap about it.

I know that because I started my career in baptizing that way, and it nearly killed me.

Unpleasant Task to Unveil Congregational Apostasy.

I am sorry to talk about the Congregationalists, because it is like talking about my boyhood friends.

While I cannot say that my friends in the Congregational church were without exception kind, I can say that no man has less reason to complain than I of the splendid treatment I received during all my ministry in the Congregational denomination.

I found the ministers, with few exceptions, to be gentlemen.

I found the people educated, talented, moral and upright in no ordinary degree.

I have nothing whatever to say except that for the most part they were spiritually as dead as they could be.

An Exposure of Spiritual Death.

I remember once in New South Wales, when we were preparing the Annual Report for a union of thirty-nine churches, the secretary brought in a report of five years' condition of the churches, and said: "We have added five hundred members in five years in these thirty-nine churches for which we thank God and take courage."

I was indignant.

I sat still until they were about to read the report when I rose in my place and spoke.

I said: "If that report is presented, my resignation will follow very quickly.

"It is a shameful thing.

"We have thirty-nine churches; and, if we have five hundred people converted, what is that per annum a church?

"It is one hundred persons a year, and less than three members a year for each church.

"Nevertheless, you propose to thank God and take courage that a minister, his earnest wife, the superintendent of the Sunday school, with a great staff of teachers and a large number of local preachers who labored in each church, did not get more than three in the entire year?

"It is one every four months, a fourth of one every month, and a sixteenth part of one every week.

"That is the entire outcome of all the toil.

"The mountains labor and they bring forth this ridiculous little mouse, and you boast about it.

"I am going to knock holes in that.

"In the first place the secretary of my church will tell you that within three years I have added hundreds to our church.

"That would, probably, reduce the average to about one and a half for each of the other churches per annum."

I remember that the battle waxed hot, and they growled at me.

A Protest Against Honor to an Evil Man.

I said: "What is the use of growling?

"I will go further.

"You are putting a man upon the seat as chairman of this union who is running a sporting paper."

Some said: "You are out of order."

I said: "You cannot stop me."

"John F—— owns this daily newspaper, and every morning his sporting columns tell the condition of the horses and the probable winners of the races.

"He has column after column, page after page, and illustration after illustration, concerning these things.

"Occasionally he comes out with an article on the evils of betting.

"This is the man that you want to make chairman of this union.

"I object. If you make him chairman of this union, I will cease to be a minister of this body."

They made him chairman.

I did not want that fight; but they hoisted a gambling man on the top of a stack of money-bags because he was rich.

He wrote an article regarding the governor of the colony, in this paper, reflecting upon him for horse-betting.

In reply the governor said, "I never bet. I run horses, but I never bet a dollar.

"Is it for you who are promoting betting every day, to reprove any one about betting?"

Evil Men in the Congregational Church Sap Its Vitality.

There are large numbers of men who are Congregationalists connected with newspapers that are serving Satan all the time.

I know of one who is a prime mover in what I call Satan's Universal Press Syndicate.

It is rotten to the backbone.

An ordinary Congregationalist's sermon is the most amazingly unpractical and unscriptural thing.

When the ladies file into a "good society" Congregational church, the minister smiles his professional smile, and then practically tells them that they are the nicest kind of people in the world.

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He tells them that he loves to please them, and he hopes that everything is all right. Everything is going to be all right, and it is now time to go home and get their dinner. Benediction. (Laughter.)

You cannot fight the Devil with eau de Cologne.

You cannot fight the Devil with rose water.

You cannot fight the Devil by pelting him with roses.

You have to give him the Sword of the Spirit up to the very hilt.

They used to do it in the Congregational body.

Rowland Hill, and multitudes of others were mighty men of God, but where are their successors today?

They are gone, and have left almost no successors.

What is the condition of the rest?

It is no railing accusation when I say that I hear them crying out of the pit in the Valley of Dry Bones, "Our bones are dried up, and our hope is lost; we are clean cut off."

Why is it?

I will tell you why.

The Fallacy of Democracy in Church Government.

Denominations that imagine that the Church of God can be ruled by the people have ceased to understand their Bible.

The Church of God must be ruled by God.

"Who rules in your Church?" you may ask.

Not the people.

The people did not call me.

I called the people.

You did not call me, I called you, and I call you still.

I will ask you, who have come to see that the Christian Catholic Church in Zion is God's means of restoring primitive Christianity, would you like this Church to be ruled by committees and by church meetings and votes? Yes or no.

Voices—"No."

General Overseer—We have never had such a thing, and I believe that we never shall.

I will ask another question.

I have free men and free women here.

They are just as competent to say No as they are to say Yes.

I stand upon the position today that power is from above, and from God, and that it does not come from below and from man.

Is that your position?

Answer—"Yes."

General Overseer—I desire to make this object lesson.

Unanimous Endorsement of Theocratic Church Government.

Let every member of the Christian Catholic Church in Zion who believes that I have a right to rule this Church for God stand. (Almost the entire audience stood.)

You who have come here observe that thousands upon thousands of people are on their feet.

So far as is known there is not one member of the Christian Catholic Church in Zion who has an opposite opinion.

Let us all consecrate ourselves to God. (Many others rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may do Thy Holy Will; that I may obey Thee and those who are in authority over me in Thy Church. Help me to fight the battles of the King, to win multitudes to Thee, and to be faithful to Thee and to my leader. Help me to trust Thee. Help the Christian Catholic Church in Zion throughout the world to trust thee and to go forward doing Thy Will. Bless our brethren in all the apostasies. Bring out all that are really Thine, and bring them into the communion of Thy Church speedily. Shortly accomplish the number of Thine elect and let Thy Son come to reign, O God our Father. For His sake. Amen. (*All repeat the prayer clause by clause, after the General Overseer.*)

After the Recessional, the service was closed by the General Overseer pronouncing the

BENEDICTION.

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

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

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

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

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

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

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

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

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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HOW JESUS HEALS THE LITTLE ONES.

BY OVERSEER JANE DOWIE.

WHEN we wish to speak to children, our thoughts naturally turn to the story in the Gospels of how the little ones were brought to Jesus, and He said:

Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven.

Jesus had been speaking to the people, and they had asked Him questions. His answers were good and full of purity and wisdom, as He told them, in answer to these questions, that Moses had permitted some things because of the hardness of their hearts, but that in the beginning it was not so; one man was for one woman; God made them male and female.

We can imagine that the parents of these children, listening to the teaching of the Master and looking at the loving face of Jesus, wanted Him to bless their little ones. Then, too, knowing that Jesus laid hands upon the sick and they recovered, they wanted Him to lay His hands upon them that they might be healed of their sicknesses.

So these mothers, thinking first of their children before every one else, boldly pushed their way to Jesus.

The disciples rebuked them, but Jesus said:

Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven.

Then He took them up in His arms, laid His hands upon them and blessed them. We feel sure that when He did that, they received a spiritual blessing, and that those who were sick were healed. What happy mothers and fathers!



OVERSEER JANE DOWIE.

What happy little children were they to have had the hands of the loving Saviour laid upon them, and to have received blessing and healing through His tender, loving hands.

"But," you say, "these things are of the past. He does not bless and heal the little ones now in that way He has given us another way. We must receive blessing through the priest's or minister's *words* only and healing through the doctor. They are the balm of Gilead; they are the physicians of this day. Jesus is not here now," they say. "He was crucified and is dead and buried."

Is He? I thought the angel said to the women at the tomb, "Why seek ye the Living among the dead? He is not here, but is risen." And Jesus Himself has said, "Lo, I am with you alway, even unto the end of the world."

We present to the children a Living Christ, a present Saviour and a present Healer.

We tell fathers, mothers and children to come to Jesus for Cleansing, Healing and Keeping power, for He "is the same yesterday and today, yea and forever," unchanging and unchangeable.

This story of the children being brought to Jesus is read by ministers when they are sprinkling infants; but nothing is said in the Gospel story about Baptism in connection with His blessing the children. Baptism, too, has to be preceded by Repentance, hence this could not have reference to that Ordinance.

In the Christian Catholic Church in Zion, we believe that it is a good thing for parents to bring infants to the House of God to receive a blessing. So the parents bring them and present them to the Lord. His minister lays his hands upon them and blesses them, in the Name of the Father, Son and Holy Spirit.

The parents are responsible to God for their children until they are old enough to understand, and the parents, bringing their children to the House of God, promise to train them up in the nurture and admonition of the Lord, and to show in their own lives the example of godliness.

Many a time have I told this lovely little Story to our children in Zion. Although it is repeated down through the ages, it never loses its charm. Such are all the narratives of the healings of children in the Gospels.

How sweet the story of the little daughter of Jairus, whose father came to Jesus on her behalf, and how touching the story of the woman who was healed as Jesus was on His way to heal Jairus' little daughter!

Ah! how in that day the rulers, as well as others, felt the helplessness of human strength apart from the Divine. How

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many there are, like this woman, who had spent her all on physicians and "was nothing bettered, but rather grew worse." How they cry out for the Great Physician!

This woman believed that if she could but touch the hem of His garment, she would be made whole. And she was.

The little girl, twelve years old, was raised from the dead by the touch of the loving Jesus.

The children love to hear that story.

They also love the story of the nobleman who came to Jesus for his son, when Jesus said, "Go thy way; thy son liveth."

We love to read the story of the woman of Samaria, who



WILLIE ESSER.

"A little child shall lead them."—Isaiah 11:6. Paralyzed and diseased for six and a half years, his hip was lengthened, and strength to walk without crutches, brace or boot was given in a moment, through faith in Jesus. (See LEAVES OF HEALING, Volume I, Number 1, page 14.)

brought her daughter, greviously vexed with a devil, to Jesus. When she became willing to humble herself, begged the children's bread for her child, and was willing to become as the little dogs, if she could thus be let into the Master's House, and eat of the crumbs that fell from the Master's table, she was taken into the Kingdom, and her daughter set free from those awful demoniacal possessions!

Then we have the story of the man who brought his son to Jesus. The boy was possessed of an unclean devil, and "ofttimes it cast him both into the fire and into the waters, to destroy him."

The man cried to Jesus, "I brought him to Thy disciples, and they could not cure him."

Jesus said, "Bring him hither to Me."

These disciples, while Jesus had been on the mountain, had been busy disputing among themselves who should be the greatest, and so God could not use them at that time.

The man brought his son to Jesus, and He had compassion on him and cast out the evil spirit as the father had prayed Him to do.

Jesus came down from the beautiful mountain scene where He was transfigured with Moses and Elias, to cast out horrid, unclean devils, and to find His disciples disputing as to who should be the greatest.

Then He called a little child and set him in the midst of them and said:

Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven.

Jesus wants us to be His true children, humble and teachable

He was a little child Himself once, so He knows how it feels, and can understand little children.

His Book also says, that the angels of the little ones "do always behold the face of My Father which is in Heaven."

As a little child in a father's house can get to his father and talk to him, so a little child who is in the Kingdom of Heaven, on earth, can pray and receive what the Father in Heaven has promised to give to His children: good gifts to those who ask Him; the Holy Spirit to those who obey Him.

We tell the children that they must obey. That is the lesson we begin with in life, and we have to keep on learning it.

They obey God first. To a little child, father and mother are in the place of God until he understands.

"Children, obey your parents," is a Divine command. How necessary, then, for parents to be wise with their children, and not "provoke them to anger." That is a Divine command also.

Then, too, we urge upon the children the necessity of Repentance and Confession.

When they do wrong, they must be sorry and put things right. They must tell it to those whom they have wronged and to God, and ask them and Him to forgive.

Then they must ask God to put His Holy Spirit into their hearts to keep them from sin, and witness with their spirits that they are His children.

If the Holy Spirit is in their hearts, they will not love sin. He will say in their hearts, "This is not right; do not do it!" and then they must not do it or they will grieve the Holy Spirit, and He may leave them to the consequences of sin.

We also get them to ask God to cast out all fear from their hearts, so that they can love Him with a perfect love.

Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

"But," you ask, "does this help them to receive healing for their bodies? Can a child understand how to do this?"

Certainly they can, and they do.

If it were as easy to get older people to know the Way, with all the lessons of the past, as to show them how not to believe, and how to explain away the simplicity of faith, the Gospel of Healing would now be welcomed in all the churches, and the people would not have had to come out of the denominational churches in order to keep their faith in Christ as the Healer.

But Zion has been established by God Himself as a refuge for the afflicted of His people. Her gates are open wide to all who belong to the Kingdom. We are large enough to receive all.

In the earlier part of our work in Chicago, after we had built our first Zion Tabernacle there, we commenced to have one day a week specially set apart for the children, to teach them and to pray with them.

I shall never forget that time and the great number of lame, blind, deaf, deformed, imbecile, and sick children of every kind who came.

It was indeed a strange sight.

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One wondered where they all kept coming from, week after week.

My husband was very much loved by these poor little children.

When the time came for prayer, I used to arrange them for him in the room, and do such things as he asked me to do.

Some of them were not over clean, and they all had something the matter with them, but they were all the same to him.

He took each little child up in his arms, inquired what the trouble was, then laid his hands on the diseased parts and 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."

Then kissing the little one, he set it down and went on to the next.

Perhaps the next little one had been prayed for before, and was much better. She would greet him with a happy smile, and tell him how her lame leg had come down four inches, and she had no pain now.

The mother would say, "Yes, Doctor, she used to cry all the time, and now she is so happy, singing all day, and sleeping all night."

He would thank God for this, pray again for the child, and tell the mother to keep on bringing her till she was all well.

And so on he would go around amongst them, seeing many at a time and laying hands upon as many as five or six hundred sick children in one day.

The dear little creatures used to love to get as close to us as possible, and, as the building would always be full, and all the space had to be used, we let them sit down on the platform, on the edge of it, and on the steps.

I have often gone in to begin the meetings till my husband would come, and as soon as they saw him, their faces would light up with joy. How different from the looks with which they would greet a surgeon or a medical doctor!

At first, some of these children would shriek if he came near them. Their mothers explained that it was because they were afraid of every man with a black coat, they had suffered so much from the treatments of doctors and were afraid to be touched.

But when they found it was just that we were praying to the Heavenly Father in the Name of Jesus, and that no nasty medicine was to be given, faith and love took the place of fear. The only trouble was they could not get enough of the "Good Doctor's" laying on of hands.

Their pains were now gone, their abscesses were healed, and the terrible inflammations from which they had suffered were all passed away.

My husband always told the children, "I cannot heal you. The healing comes from God, who has promised to heal, and His dear Son Jesus told me to lay hands upon you in His Name."

So they fully understood that it was God's work, but they loved Dr. Dowie just the same.

He used to like to have them witness. One favorite way he had was first to call on all the children who had been healed of lameness to stand up. Often as many as twenty would stand.

He knew each one and would ask them, "Where are your crutches and high boots now?"

Out would ring their little voices, "On the wall, Doctor!"

"Do you need them now?"

"No, sir."

"How many inches has your leg lengthened?"

They would answer, and the answers were all the way from an inch to, in one case, eight inches.

In the same way he would have those who had been blind and deaf testify.

Then he would have some come up on the platform and let them give particulars.

I think I can hear now the clear little piping voices as they gave their thrilling testimony.

One little girl is saying: "When I came here first, I could not walk at all.

"I had never walked.

"I am twelve years old.

"My spine was paralyzed.

"My mother carried me, and when Dr. Dowie saw me he said, 'Can you walk?' and I said, 'No, sir.'



CORA CARLEY.

Deaf three years; ear drums destroyed; twelve bones removed from nose; was healed so that she now hears the slightest whisper. Restored through faith in Jesus. (See LEAVES OF HEALING, Volume I, Number 25, page 385.)

"Then he put his hands on me and prayed; and then he took my two hands in his and said to me, 'In Jesus' Name, you can walk'—and I walked.

"I have been able to walk ever since.

"I thank God, and ask Him to bless dear Dr. and Mrs. Dowie."

Then my husband would say, "Let the people see how you can walk," and she would walk up and down the platform to show them.

The mother then would give her testimony with a grateful heart, telling the names of the doctors who had treated her in the past, and giving their statements of the hopelessness of any cure to her child.

What man could not do, God had wrought.

I hear another sweet little voice talking. It is little Mary Dowling.

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She is saying: "When my mamma brought me here first, I could not see; my mamma and my sister led me by the hand.

"When I was quite little, I had the measles and my eyes were weak. I could not see well when I went to school. So the teacher sent me home, and mamma took me to the doctors.

"I could not go to school any more, and I had the doctors a long time.

"The doctors doctored me blind.

"So my mamma brought me here.

"I gave my heart to God, and then when Dr. Dowie prayed for me and touched my eyes, I could see.



MARY DOWLING.

Totally blind in left eye for six and one-half years, and nearly so for eight months in the right eye. She is now able to read fine print, and is going to school. (See LEAVES OF HEALING, Volume I, Number 25, page 401.)

"Now I can see quite well. I go to school and am in the Second Grade.

"I thank God and dear Dr. and Mrs. Dowie."

Then my husband would say, "Let me see; you say you can read," and, opening the Bible at the story of the healing of the man who was born blind and to whom Jesus had given sight, he would have her read the verses:

The man answered and said unto them, Why, herein is the marvel, that ye know not from whence He is, and yet He opened mine eyes. We know that God heareth not sinners: but if any man be a worshiper of God, and do His will, him He heareth. . . . If this man were not from God, He could do nothing.

We felt as they did of old. We have seen strange sights today, for He hath done all things well. He maketh both the blind to see and the deaf to hear. They glorified the God of Israel.

Another little voice is speaking.

This is little Cora Carley.

After she has spoken, her mother tells her story while she stands upon the Doctor's table to look at the people. There is not a scrap of fear in her little heart, for she is a witness for Christ.

The mother speaks out with a rich, clear voice.

She tells, first, of how she heard of the wonderful works of God, and then brought her little girl.

She had come a long journey; but when she saw so many who seemed to be even worse than her child, she gave them her place several times, because there were so many that some had to be left, and she could come again.

At last her turn came, and she said she felt that it had been good for her to wait.

Cora had a disease which had decayed the bones in her nose, the back part of her head behind the ears and in her ears.

Pieces of bone would come from her nose; her hair came off from portions of her head, leaving them bald.

The corruption was very offensive indeed.

She was told by the doctors, whose names she gave, that her little girl's ear drums were destroyed.

The little one was totally deaf.

A doctor gave her strong medicine to put in the child's ears. She had to put her down on the floor and hold her with force while she put this strong medicine into her ears.

She thought at that time she must do this, and that it was her duty to her child because the doctors had ordered it.

The poor child screamed so that the neighbors came to expostulate with her, and know why she was so cruel to her daughter, whose piercing shrieks were more than they could endure.

Then she was told of God's wonderful works in healing. She thought Divine Healing was more merciful and more like God's Way.

Little Cora was prayed for and went home.

That same day the little girl was playing with a little boy at the end of their yard. They were playing with a spoon in the sand.

The mother wanted Cora to come in. "So," she said, "I called to the boy who was playing with her to tell her, when Cora turned herself and, holding up her little spoon in her hand, came running and crying out, 'O mamma! mamma! I heard you. I heard you."

From that time on she has heard perfectly. Her hair has grown again and the horrible disease is all gone.

This certainly was a Miracle of Healing.

Little Cora then heard and answered the questions put to her, and as she had listened with a happy, smiling face to her mother's story, it was quite apparent to every one that she could hear all that was said.

These are just a few illustrations of the great work God was doing at this time.

People thronged from all parts to Zion Tabernacle.

As so many persons were being healed free, Divine Healing being without money and without price, the doctors did not like it.

As people were coming from the churches, the ministers did not like it. The people belonging to Secret Societies did not like it, and many others whose crafts were in danger did not like it. It did not touch their hearts to know that the sinful were saved from lives of sin; that unclean habits were put away, and the sick healed.

History repeats itself.

They wanted to destroy the servants, as those whom He rebuked wanted to destroy the Master.

They banded together to pass an ordinance in the City Council of Chicago. On the authority of this Ordinance, which

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they passed for that purpose, they arrested my husband and tried to imprison him.

They also had the doctors of the Board of Health to work, to attempt to prevent such "unnecessary" healing. These doctors decided that praying for the sick with the laying on of hands was practicing the healing art. Practicing the healing art, they decided, was practicing medicine, and as we did this without a license from them, they had us before the magistrate to answer for this awful crime.

My husband's case was tried first. He made no secret of the fact that he prayed for the sick. He had persons who had been healed go into the witness box, where they told how they were healed, without any medicine, but in answer to prayer.

The Doctor told them, in answer to their questions, that he was a minister of the Gospel of our Lord Jesus Christ, not a doctor of medicine; that he had his commission from the Bible. Then he read the passages to them.

The magistrate, after several days' trial, took two weeks to think it over. He then delivered himself of the monstrous verdict that my husband was guilty of "practicing medicine without a license," and sentenced him to pay a fine and costs. He refused to do so, and told the magistrate to his face what he thought of him.

My husband at once appealed the case to a higher court, and as this Judge was so unjust we asked for a change of venue when my case was called.

They never brought up either of these cases again, because they knew that they could not stand in law and they would be defeated.

But they apparently decided that the ordinance which was made in the City Council was to be the persecuting machine.

This ordinance was also an interesting and unique idea.

The crime which they tried to make out the Doctor had committed, in this case, was keeping a hospital without a permit. This ordinance defined a hospital as any place where the sick were received and cared for. It declared that a permit must be obtained and $10 paid for it to the city.

As we received sick people into our house, they had witnesses to prove they saw them going in, and that was sufficient to prove that we had a hospital. As we declined to ask for a permit, the cases were proved.

My husband contended that these verdicts were illegal, because the ordinance was contrary to law; that an ordinance could only be valid if in accordance with the common law.

They, on the other hand, claimed that he committed three offenses a day, and arrested him on one hundred warrants.

One Sunday they took him from his platform, officers being sent with firearms in their pockets.

These men took him in the morning and kept him till the afternoon. When he came to preach at the afternoon meeting, he was arrested and carried before a police magistrate on the other side of the city. He gave bonds and returned to take the evening meeting.

The indignation of the people was very great, but my husband was very calm. He spoke quietly to the people, telling them to keep calm; that this was done by a form of law, to which for the present we must submit, although it was illegal. He said that it would only please the persecutors to be able to make us commit some disturbance of the peace.

The people did just as he told them.

He turned to me and told me to give the sermon that morning. This I did, and God wonderfully strengthened and blessed me. Even though their indignation was aroused to fever heat, the people listened so quietly that you could have almost heard a pin drop.

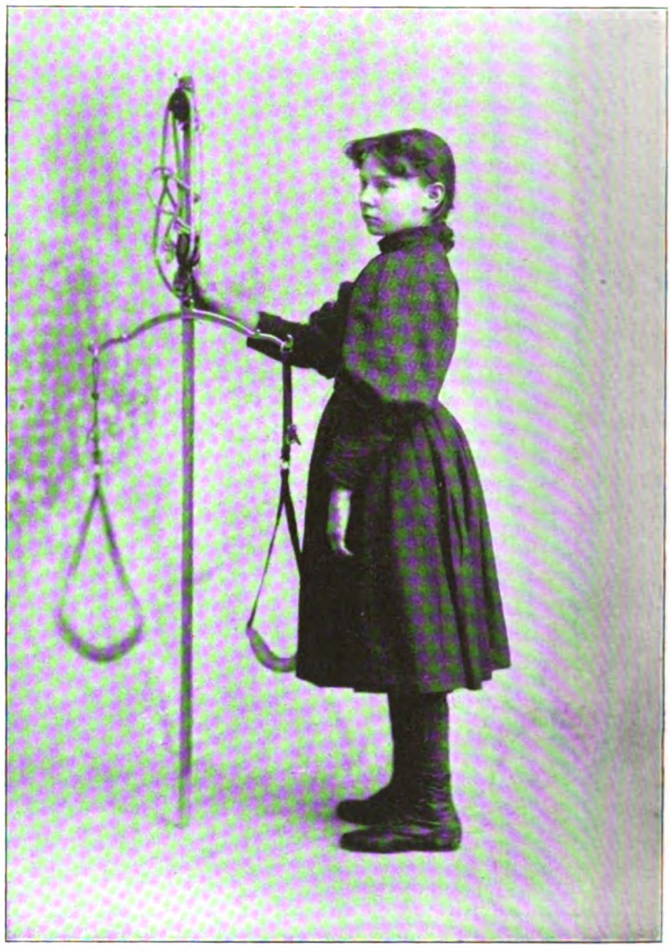
The enemy hoped by keeping up this system of persecution to weary us out, and eventually to be able to shut up our Divine Healing Homes, our Zion Tabernacle and our Zion Publishing House.

But they failed in it all.

They did not know the material they had in hand to deal with. God was with us, and when He is with us, it does not matter who is against us.

The ordinance at last reached the upper courts, and there it was eventually pronounced invalid.

I put in this piece of history at this point, because it was during this period that I first took up the Children's Day at Zion Tabernacle.



ALTA GERTRUDE NOWELS.

Healed of curvature of the spine, partial paralysis, diseased lungs, etc., in Zion Home. The instruments of surgical torture, previously used without benefit, caused her such severe pain that she would lose consciousness. (See LEAVES OF HEALING, Volume II, Number 14, page 209.)

Many a time, just as Dr. Dowie was teaching the children, would these police officers arrive. Then the usual performance of finding a magistrate to take bonds and get him free consumed a great deal of time. The trial of all these cases, each one separately, also took him away a great deal.

I had to start in and do just what I could. We did not omit one meeting.

God began at this time to raise up other faithful workers.

Dr. Spiecher (now Overseer for Zion City) and J. T. Wilhide (now a deacon in Australasia) both came to us at about that time, and were very helpful.

Now we have a very large staff of Ordained Officers.

How those little children cried when they knew that they could not have the "Good Doctor" to pray with them!

I said to them, "Jesus is here just the same. He will hear

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me, and I will teach you and lay hands upon you in Jesus' Name."

I began then taking these Children's Meetings regularly. I did so for over three years. I had much joy in this work.

It has always been a joy to me to be with the children, for I have a natural love for them. Little children never trouble me.

In my testimony meetings, I used to ask all the children who wanted to tell what God had done for them to come up to the platform to me, and tell the people about it.

I will give you a few of these testimonies.



SUNSHINE HARDING.

Healed of scarlet fever. When her mother tried to have her take medicine, she refused, saying, "Why don't you get closer to Jesus?" A telegram was sent to Dr Dowie which he received and answered from the platform, and God healed the child. (See LEAVES OF HEALING, Volume II, Number 28, page 433.)

Two nice, intelligent boys, with their mother, came up. The boys told that they were quite healed of a trouble they had had from their earliest recollection, and they wanted to thank God and serve Him all their lives because He had been so good to them.

The mother then arose and said: "I brought my two boys and came myself to hear the great preacher, but when we came I was disappointed, because I had come from the other side of the city, a long way, and he was not here. They had him in the police courts.

"I thought at first I would go back, but when Mrs. Dowie began to speak I became interested and listened. I felt that she was right and that disease was evil, the result of sin and the work of the Devil.

"I saw that doctors could not heal; but that Jesus came to destroy the work of the Devil; that He healed the sick, when He was in bodily presence on the earth, and that He had said:

"He that believeth on Me, the works that I do shall he do also; and greater works shall he do; because I go unto the Father.

"I knew I was sick and miserable, and that I and my boys had suffered from constipation all our lives. We could only get relief by artificial means, and life was always a misery.

"When the meeting was over I was going away, but my two boys said, 'Mother, we want to go into the room to be healed.'

"I thought to myself, 'Do they expect to be healed?' But I saw they were eager, so I went in with them.

"The room was full, and Mrs. Dowie went around and put her hands on the heads of the children, praying a brief prayer with each in turn. Then she let them go.

"My boys walked quietly out with me, and we took the train for home. On our way we passed the drug store at which we were accustomed to deal, and I stopped to go in.

"I had thought when I came out of the prayer room, '*Is that all they do?*' So I was going for the old thing again.

"My boy put his hand on my arm and said to me, 'Mother, don't. We won't need it. I am healed. Besides, you know we promised the lady we would take no more medicine.'

"I thought to myself, 'Does he really mean it? Has he more faith than I have?' As I looked at his face, I saw that he was in earnest.

"So I went without the medicine, and that night and the next day everything was natural with the boys.

"It was wonderful.

"I have *not* thought since then that *prayer was nothing.* I felt how faithless I was as compared to my children's simple faith.

"The following Sunday I came and heard Dr. Dowie's wonderful teaching. At the end I repented in tears and gave myself to God; for I do not believe I was a true Christian before, although I had professed to be.

"The next Tuesday, Dr. Dowie prayed and laid his hands upon me, and I was healed of about six different ailments.

"I do praise God.

"Never again will I look upon prayer as nothing."

How many persons, if you tell them that when you are sick you pray, will say to you in horror, "But do you do nothing for it?"

You say, "Yes, I pray. That is something; it is the mightiest force on earth. The power of God is put forth to answer prayer."

A young man brought up his little step-brother to testify in Central Zion Tabernacle.

The little fellow was twelve years old. He had been injured by a wall falling on him and his back was broken.

He could only walk on his hands and feet, bent over like an animal.

His brother brought him to Chicago, because the doctors in Milwaukee, who had treated him for a long time, wanted to break his back again to see if they could straigthen it in that way.

The little fellow was very happy to come, for he said to his step-brother, "I believe Jesus will heal me."

They carried him into the Prayer Room out of a chair in which he had to work himself about.

He was healed.

His brother said, "He walks now on his two feet."

We let him come up and he showed, with his face full of happiness, how now he could even jump, which he did. He jumped up about a foot high

Then his step-brother said to him, "Show them how you used to walk," and he walked in the old way, on his hands, making them like the paws of an animal.

The people all cried and rejoiced, in turn.

I thought it was so good of God to answer my prayers in this marvelous way. It was only His wonderful goodness.

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Here is another story from Central Zion Tabernacle.

A mother and father had one only child, a little boy eight years old.

He became blind.

When the friends of the family knew this, they wrote to her, telling her of various doctors to go to in Chicago.

Among the letters, however, they received one from an intimate friend of former years, who had written to my husband and had been prayed for, receiving a marked and wonderful healing.

This friend sent a copy of LEAVES OF HEALING, and begged them to leave the case entirely in God's hands and have Dr. Dowie pray for the child.

The boy listened to his parents talking about this, and when his mother took him to still another doctor, who gave no more hope than the others, he said, as they came out, "Mother, take me to Zion Tabernacle. This is the day (Thursday) for the children. I want to go there, because God can heal me, mother, if the doctors cannot."

She came. She thought she would hear Dr. Dowie, but it was only Mrs. Dowie. She heard the simple Gospel Story, the healing of Jairus' little daughter.

She heard the children testify to their healing, but she only listened without heeding, for her heart was so full of sorrow that her boy was blind, and she could not take her mind off what the doctor had told her

But with the child, it was not so. He could not see, but he could hear. The Holy Spirit got into his heart because he was ready to receive, and he drank it all in.

At the close I said, "All who believe that God will heal them today may stay and come into the Prayer Room. I will believe that God will heal today all who obey and believe Him."

The mother, taking her boy's hand, turned to go toward the front door. But the boy, feeling her turn, said, "No, mother, not that way. The lady said the door to the Prayer Room was behind her; you are not going the right way."

She looked down into the face of her child, which was full of sweet trust and expectation. She said, "Do you believe, dear, that God will heal you today?"

"Yes, mother, I do. I know He will today"

She turned to go the right way with the child, and that day he received his sight.

He went home seeing.

Cannot a little child understand and believe? Surely he can.

Our children in Zion now look upon the least thought of taking drugs as sin. They are taught to pray themselves, and if they do not receive the answer, they must search their hearts to find the hindrance. Then they have their parents pray with them, and if the answer does not come, they obey the Word of God and send for an Elder of the Church, or the parents bring the child to the place of prayer.

There have been very, very few deaths among the vast number of Zion children

One Sunday morning, just as we came from the platform, my husband was accosted by one of our Zion members, who asked to be let come into the vestry. He had his little son wrapped in a rug.

This little man, three years old, was quite a favorite of the Doctor's. He used to save his pennies for Zion, and then come with a bag full of them to give to the work, surprising the Doctor with the vast amount of his acquired treasure.

The plump little face was all flushed with fever. He had his shoes on the wrong feet, and when the rug was off him he was seated on the table, his legs sticking out and a woeful expression on his face.

One could see that not only was he in pain, but he was in sad disgrace. It was evident that he had sinned.

What was the matter?

His father seriously and solemnly told the story, while his blue eyes opened to their fullest extent as he listened.

He had sinned, and it was wilful sin.

His father had a wagon factory, and the men would come in and out and leave the gate open.

It was a wet day, and Micky's mother had told him he must not go out in the wet, and also that he must not go with some naughty boys who used bad words.



MICHAEL N. LINDSKOG.

Healed from the effects of a bite of a mad dog. Divine Healing better than the Pasteur treatment for rabies. (See LEAVES OF HEALING, Volume III, Number 40, page 625.)

Micky watched to see when his mother was busy, and then ran out and went off with the bad boys. His mother could not go after him, so he was away a long time.

The consequence was that Micky had an attack of inflammatory rheumatism. It was all over his body. His fat little ankles, his knees, his shoulders and wrists were swollen. It was pain for him to move himself at all; and he had a high fever with it.

It was all the direct result of wilful sin.

Doctor said to him, "Micky, I am shocked to think you could do this! What have you to say?"

The little mouth twisted and then he said, the tears filling his big blue eyes and dropping down his cheeks, "I was naughty, Doctor. I won't do it again. I am sorry."

So he was told to tell God he was sorry: whereupon he

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folded his hands together, closed his eyes and repeated the prayer.

Doctor then took him and prayed, passing his hands around the joints. Then he moved the ankles without pain; then the knees and arms and wrists.

Then Micky stood and walked. Doctor then told him to thank God, which he did.

We kissed him and letting him go, Doctor said, "Now, Micky, God has been good to you." With a twinkle in the back part of his eye, he added, "I am not quite sure that you deserved Him to be, but be sure you do not do that again."



MISS ETHEL POST

Healed of cancer in the mouth and blood-poisoning when her case was considered hopeless by an eminent physician. (See LEAVES OF HEALING, Volume III, Number 48, page 753.)

He was fully impressed with the gravity of his case. He, a little Zion boy, who had been healed before in answer to prayer, being wilfully disobedient to his mother, and playing in the wet and mud with children of the Devil who used bad words!

He knew he deserved the Devil's wages.

This is the story of little Michael Lindskog's healing, but he was also healed of other things, amongst which was the bite of a mad dog.

Among the testimonies I loved to hear there were those who told how fear had gone from them.

One mother said to me: "I do love you so much, because, through you, fear has gone from my little boy. He was a timid child from his birth and was not able to sleep without a light in his room. If he awoke in the dark, he would scream with fear. Now he tells me, 'Mother, put out the light. I am not afraid any more, because Jesus is here. He will take care of me.'"

I have sought earnestly to get fear out of the hearts of the mothers; for from them it gets into the children even before they are born.

Famine and plague have slain their thousands, but fear its tens of thousands. Even after you think it is cast out, how often it will try to pop up its ugly head again!

Many a child has come into the world with an inheritance of fear.

Fear has prevented many beautiful little spirits from coming into this world at all. They have been killed before they were born.

Mothers, do not fear to have your children. God will take care of them and of you, if you will obey Him.

Do not take the bad advice of doctors who tell you to do things which are sinful to your bodies. Our bodies are fearfully and wonderfully made, and are most tender in their construction. As long as God's laws are obeyed, they can be kept in good order The Bible is the book which instructs us in these matters.

It is to the interest of the doctors to keep women sick; not to have them made well.

God's command to the first man and the first woman was: "Be fruitful, and multiply, and replenish the earth." That was given before the fall, as well as after.

God's Book also says: "Lo, children are an heritage of the Lord."

When a husband and wife unite together to train up their children for God, and live as God would have them do, then the promises which were given for the seed of the righteous will be fulfilled in them, and they shall inherit the earth.

When my children were very little they knew God. It was one of the first things they were taught, as soon as they could walk and talk.

My boy, who was the older and is now a young man, was very young indeed when he began to talk, and very intelligent.

He used to read his child's Bible when only five years old, and repeated the second chapter of Luke when he was not three years old, just by having heard it read a few times at family worship.

I do not remember his ever having any fear in his heart at all. He thought every one was his friend, and had a very happy disposition. His name which we called him when a child just fitted him. It was Gladdie.

When he was less than five years old we were away from home, and boarded for a short time with a lady who had an old Irish servant for a cook.

This old cook, Mrs. O'Leary, was a good servant, but she had an unfortunate failing. She had periodical times when she would get off on a drinking bout. Then she would get right again, and go on for a while doing her work well. Her mistress was sorry for her and tried to do what she could with her because of her good qualities.

When she was recovering from the effects of liquor she would be afraid of everything.

On one occasion her mistress asked her to go across the street for something, only half a block away. It was a dark night, and she was afraid to go. She said so.

Little Gladdie heard her, and looking at her with surprised eyes, he went up to the poor creature and putting his hand into hers, said, "I will go with you, Mrs. O'Leary. Then you will not need to be afraid, because God always takes care of me."

She looked at the child. Then she said, "Sure I will. I believe God does take care of ye."

I am sure many a mother wonders that her boy comes through dangers and difficulties. My boy was very venturesome, but he always came through unhurt.

When I heard him speak as he did to this old servant, I knew that he had faith in God's protecting care over him.

My little daughter once when quite young got fear into her

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little heart. She was about eighteen months old at the time. Before that, she had never known fear.

It was a hot night in summer, when we lived in Melbourne, Australia.

A maid who had been with us for some time, left to go to her home in the country. It was while the new maid was with us that this happened.



MISS ALMA KELLER.

Instantly healed of hip disease, and right leg lengthened three and one-half inches in answer to Dr. Dowie's prayer. (See LEAVES OF HEALING, Volume I, Number 23, page 353.)

A young man, son of one of our members, had taken an epileptic fit. His mother came and begged us to go and see him. We did so.

It had taken twelve strong men to hold him, he was so possessed. When we arrived, my husband had them let him go and kneeled down beside him, holding his temples with his hands and praying. In Jesus' Name the Devil was cast out.

We paid another visit afterwards and reached home at 11 o'clock, having no uneasiness about our children, because they never awoke in the evening after they were put to bed.

We had our latch-key with us, and as we put it into the door we were surprised to hear a smothered sound of weeping coming from the nursery. I said, "That is our little Esther," and we went quickly upstairs to her room.

She was in her little bed with the blanket held tightly over her face with both her hands. Her sobs sounded as if she had sobbed thus for a long time and was all tired out, so that she could hardly cry any more.

The perspiration was all over her body and her face was wet with it.

I said, "Why, Esther dear, what is the matter?"

Her papa began to take the blanket off her, but she held tightly to it crying, "Oh no, I can't. I can t look; there is a black man there."

We said, "No, dear, there is no black man. Papa and mamma are here."

But she said, "There is a big black dog down the lane, and he is coming to carry me away."

Then we saw at once what had happened.

This child had never been told anything but the exact truth all her life, and she believed exactly what was told her. This new maid had wanted her to go to sleep quickly for some reason of her own, and had told her these things to make her lie down and cover herself up.

Then she had awakened, and the horrid black man had come up before her vivid imagination. She had, at that time, never seen any colored person, and would not have feared one if she had. As for a big dog, she never was afraid of any animal. But this wicked girl had put into her heart the spirit of fear.

Immediately her father said, "Esther dear, there is no one here but papa and mamma and Jesus. He is here. He is always here when we are not. He will always take care of our little girl."

She at once dropped her hold of the blanket and smiled at



MISS CLAUDIA THOMAS.

Healed when dying of dropsy and heart and kidney disease, consequent upon typhoid fever. Her body gashed by doctors in seventeen places with the usual bad results. Her parents confirm her testimony. Still kept by power of God. (See LEAVES OF HEALING, Volume IV, Number 20, page 381.)

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us, looking around the room. We talked to her and took off the clothes, which were wet with perspiration. We put fresh sheets on the bed and a fresh gown on our dear little one. Then she laid down again, saying to herself, "Only papa and mamma and Jesus."

We kissed her good night, put out the light and went into our own bedroom. She was asleep in a few minutes.

The next morning when we arose, the children had eaten their breakfast.

I saw her first at the top of the stairs, a dear little pet, with her big brown wondering eyes fringed with their black eyelashes, and her beautiful head covered with dark brown curly hair.

She stood and looked at me. I said, "What is it, dear?"

She said, "Mamma, I have been looking for Jesus."

She then went back to her room, looked behind the door, under her bed and all around. I watched to see what she would do.

Then she said, "I can't find Him now, mamma. He was here last night. I saw Him, but He is not here now."

Then I saw what that look meant, and I said, "Esther, He is always here, dear. We cannot see Him, but His Spirit is here. Although you do not see Him, papa and mamma tell you He is always taking care of His little child, and no wicked persons can harm you. You can always ask Him to take care of you."

See looked very happy and, smiling at me, said, "He is always here, mamma."

She never again had any fear.

Of course, we at once sent away the bad girl who had so wickedly frightened her.

When the sick people came to our house for healing, as they did shortly after this time, she took great interest in the sick children and would talk to them about Jesus. One day her doll had a bad fall and broke its head. She ran at once to her father and knocking at the door of his room, where he prayed with the sick, she got in and, laying the doll down on his knees, she said, "My baby is sick, papa; pray for her."



EUGENE H. BOETCHER.

Quickly healed of a broken leg in answer to the General Overseer's prayer. A member of Zion's Boys' Choir. (See LEAVES OF HEALING, Volume V, Number 44, page 845.)

Her father took the injured doll and gently put it together, tying it up. He explained to her that a doll was not quite like a little girl, but he would do what he could to mend it.

Our son and daughter are now grown to manhood and womanhood, but they are not afraid, and believe that what Jesus said is true, "Lo, I am with you alway." No one can fear who really believes this, for they can say from their heart, "I will fear no evil: for Thou art with me."

We trust that in the years to come all the instruction and knowledge which our son and daughter are now busy acquiring in great schools of learning will be turned to good use in furthering the work of God. They were given to Him from the beginning of their lives. May He ever guard and bless them. As we have prayed for you and yours, we also desire that you will pray for us and ours.

There are many more things which I could say, but I think I have made this now long enough.

I would just add that Jesus has been our Home Physician for almost twenty-five years, and we wish you to make Him yours. We are not telling you to do what we have not done ourselves.

Never a drop of medicine has been in our home, either for ourselves or our children.

We have lived with the sick a great part of the time, but God has kept us; and when any sickness has come, God has answered prayer in our behalf.

Just one more little story, and with that I close. An artist once painted a beautiful picture intended to represent the mothers bringing their little ones to Jesus.

He made a beautiful picture of Jesus, and then put in some beautiful little children. Jesus was holding out His hands to them, and looking lovingly upon them; but some of them were hiding behind their mothers' skirts and pulling back, the mothers gently drawing them forward as they did so.

The artist took his little girl to see his picture, and asked her how she liked it.

She looked at the face of Christ, and her face lit up; then she looked at the children. He said, "Are they not beautiful little children?"

She said, "No, papa, I do not like them! If Jesus looked at me like that, I would run to Him. I would not want to be pulled and pushed to Him."

He saw his mistake. He wiped out these children and painted in their places the beautiful picture of the little children, holding out their arms and running eagerly to Jesus.

Ah, that has been the trouble! Our Heavenly Father, the Lord Jesus Christ and the Holy Spirit have not been presented to the world as they are, a glorious Tri-une God.

If we had always been shown Him as a loving Father, merciful and gracious, pitying His children as a father pitieth; if we had always thought of Him as loving us with an Everlasting Love, whose mercy endureth forever; if we had pictured Him as one who went about full of sympathy with the sick and sorrowing, bearing away from them their burdens of sin and sickness; if we had kept more in mind that He said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven," and had always known that He is ever ready to take them up in His arms and bless them, what a different world this would be!

The time would be indeed hastened when the prayer which our Lord taught His Disciples to pray would be fulfilled:

Thy will be done, as in heaven, so on earth.

Jeanie Dowie.

St. Cloud, Paris, France, January 27, 1901.

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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 Eight Hundred Eighty-three Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Eight Hundred Eighty-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 at Zion City by the General Overseer				583
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)				3155
Total Baptized at Headquarters				8529
Baptized in places outside of Headquarters by the General Overseer		641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons		5421		
Total Baptized outside of Headquarters				6062
Total Baptized in five years and nine months				14,591

Baptized since December 14, 1902:				
Baptized in Zion City by Elder Brasefield	33			
Baptized in Zion City by Elder Clibborn	22			
Baptized in Zion City by Elder Hoffman	5			
Baptized in Chicago by Elder Farr	35		95	
Baptized in Alabama by Deacon Gay		6		
Baptized in Australia by Overseer Voliva		27		
Baptized in Australia by Deacon Hawkins		28		
Baptized in California by Elder Taylor		8		
Baptized in Canada by Elder Brooks		5		
Baptized in Canada by Elder Simmons		1		
Baptized in England by Evangelist Cantel		37		
Baptized in France by Evangelist Cantel		1		
Baptized in Illinois by Elder Percy Clibborn		4		
Baptized in Iowa by Elder Fockler		8		
Baptized in Michigan by Elder Adams		15		
Baptized in Missouri by Deacon Robinson		5		
Baptized in New York by Evangelist Kindle		12		
Baptized in Ohio by Deacon Yerger		15		
Baptized in Ohio by Elder Bouck		8		
Baptized in Pennsylvania by Elder Hammond		13		
Baptized in Washington by Elder Ernst		4	197	292
Total Baptized since March 14, 1897				14,883

The following-named eleven believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, March 8, 1903, by Elder G. E. Farr:

Armstead, Mamie....2819 Dearborn street, Chicago, Illinois
Bell, Mrs. Amanda....6114 Ada street, Chicago, Illinois
Brown Henry....189 Twenty-fifth street, Chicago, Illinois
Erickson, Mrs. Mary Ann....Fort Wayne, Indiana
Hake, Arvid Nels....1454 Michigan avenue, Chicago, Illinois
Hake, Florence H....1454 Michigan avenue, Chicago, Illinois
Hake, Olive....1454 Michigan avenue, Chicago, Illinois
Keys, Flossie....6033 Loomis street, Chicago, Illinois
Keys, Roy W....6033 Loomis street, Chicago, Illinois
Murry, George....6324 Madison avenue, Chicago, Illinois
Paxton, Nannie....2819 Dearborn street, Chicago, Illinois

The following-named fifteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, March 11, 1903, by Elder Percy Clibborn:

Abbott, Mrs M. C....Zion City, Illinois
Ells, Mrs. E. M....3019 Gilboa avenue, Zion City, Illinois
Hall, Arthur E....Zion City, Illinois
Hampel, Carl W....Zion City, Illinois
Huton, William R....2912 Enoch avenue, Zion City, Illinois
Lander, Mrs. Samuel....Coffeyville, Kansas
Lewis, Miss Annie....Meridian, Mississippi
Nash, William G....Zion City, Illinois
Nelson, Evan G....Toronto, South Dakota
Nelson, Anna....Toronto, South Dakota
Rogers, George H....Zion City, Illinois
Streeter, William F....Elijah Hospice, Zion City, Illinois
Varley, Joseph C....18 Babbitt street, Dayton, Ohio
Weathers, Thomas I....Putnamville, Indiana
Wright, Mrs. J. M....Zion City, Illinois

The following-named two believers were baptized in Tailoress Hall, Cook street, Auckland, New Zealand, Lord's Day, December 14, 1902, by Deacon J. Thomas Wilhide:

Griffiths, Thomas....Albany, Auckland, New Zealand
Leman, Susannah Elisabeth
Epsom road, Mount Roskill, Auckland, New Zealand

The following-named twelve believers were baptized in New York City, New York, Lord's Day, March 1, 1903, by Evangelist W. B. Kindle:

Estridge, Edith....134 West Fifty-third street, New York City, New York
Gut, Baldwin....56 Slater street, Patterson, New Jersey
Gut, Mrs. Margaretha....56 Slater street, Patterson, New Jersey
Guthwasser, Charles....946 Columbus avenue, New York City, New York
Guthwasser, Mrs. Eliza..946 Columbus avenue, New York City, New York
Heather, Amy....122 Ravine avenue, Yonkers, New York
Heather, Frederick....122 Ravine avenue, Yonkers, New York
Newkirk, A. C....1700 Bathgate avenue, New York City, New York
Newkirk, Mrs. Julia A....1700 Bathgate avenue, New York City, New York
Porter, Miss Emma C...335 Central Park West, New York City, New York
Seage, Major R. Watson....98 Atlantic street, Jersey City, New Jersey
Seage, Mrs. Jennie....98 Atlantic street, Jersey City, New Jersey

The following-named believer was baptized in San Francisco, California, Lord's Day, March 1, 1903, by Elder W. D. Taylor:

Sigfrid, Carl Edwin....1120 Kirkham street, Oakland, California

The following-named two believers were baptized at Melbourne, Victoria, Australia, Monday, January 5, 1903, by Overseer Wilbur Glenn Voliva:

Attree, Ernest Frederick....Corryong, Victoria, Australia
Jenkins, James....Benalla, Victoria, Australia

The following-named twenty-eight believers were baptized at Adelaide, South Australia, Lord's Day, December 28, 1902, by Deacon C. Friend Hawkins:

Bent, Nellie....Statenboro street, Knightsbridge, South Australia
Cox, Joseph....Hampstead road, Enfield, South Australia
Dunbar, Amy Findon....Phillip street, Southwark, South Australia
Dnnbar, Olive Findon....Phillip street, Southwark, South Australia
Farley, Alfred John....Mintars, South Australia
Fowler, Clara Ann....Lowe street, Adelaide, South Australia
Fowler, Norman Oliver....Lowe street, Adelaide, South Australia
Holroyd, Alice...."Woodleigh" Burnside, South Australia
Hudd, Edith Annie
7 Albert Terrace, Carrington street, Adelaide, South Australia
Humphrey, William....Plympton, South Australia
Jones, John Alfred....North Adelaide, South Australia
King, James....Virginia, South Australia
King, William George....Virginia, South Australia
King, William Samson....Virginia, South Australia
McCullum, John....Virginia, South Australia
McCullum, Matilda Jane....Virginia, South Australia
McKirdy, Caroline...."Rest Cottage," Kensington Park, South Australia
McKirdy, Evelyn Kate.."Rest Cottage," Kensington Park, South Australia
Onley, Eva Ethel....Phillip street, Southwark, South Australia
Pettman, Fannie....Kintore street, West Thebarton, South Australia
Piercy, Emily Ann....48 Carrington street, Adelaide, South Australia
Proud, Lillian Jane,
1 Tonis Court, Halifax street, Adelaide, South Australia
Quick, James....Fifth street, Bowden, South Australia
Randall, Frederick E....Forster, South Australia
Randall, Martha Caroline....Forster, South Australia
Smith, Florence Annie....Thomas street, Croydon, South Australia
Stivensen, Martin....56 North terrace, Adelaide, South Australia
Todd, Ethel Mary....Moonee Ponda, Victoria, Australia

The following-named twenty-five believers were baptized at Melbourne, Victoria, Australia, Lord's Day, January 18, 1903, by Overseer Wilbur Glenn Voliva:

Aitchison, William....240 Johnson street, Abbottsford, Victoria, Australia
Aitchison, Mrs. Eliza...240 Johnson street, Abbottsford, Victoria, Australia
Benson, Miss Chrissie..773 Nicholson St., North Carlton, Victoria, Australia
Bradley, Miss Florence..Osborne street, Williamstown, Victoria, Australia
Carey, Eustace Lawford
London Bank, Queen's Parade, Clifton Hill, Victoria, Australia
Clark, William Henry..78 Parker street, Williamstown, Victoria, Australia
Davis, Mrs. Jessie Clara....35 Elphir grove, Hawthorn, Victoria, Australia
Ekins, Mrs. Mary....21 Orr street, Carlton, Victoria, Australia
Harrison, Edgar J....15 Illowarra road, Hawthorn, Victoria, Australia
Harrison, Mrs. Sarah Ann..15 Illowarra road, Hawthorn, Victoria, Australia
Jacobs, Miss Dorothy W..15 Illowarra road, Hawthorn, Victoria, Australia
Keritz, Mrs. Kate....17 Corsair street, Richmond, Victoria, Australia
Lamb, Mrs. Elizabeth.."Rocky Nook," West Footscroy, Victoria, Australia
McCorkill, James....
Mahony, Thomas G. G.
83 Chetwynd street, North Melbourne, Victoria, Australia
Mahony, Mrs. Catherine
83 Chetwynd street, North Melbourne, Victoria, Australia
Powell, Miss Emma..177 Alfred Crescent, North Fitzroy, Victoria, Australia
Pryor, Joseph Henry...46 Nicholson street, Abbotsford, Victoria, Australia
Schuldt, Emil W. C..36 Mountainfield street, Brunswick, Victoria, Australia
Smith, Annie Kate....Albert Crescent, Surry Hills, Victoria, Australia
Smith, Mrs. Anne Elizabeth
Albert Crescent, Surry Hills, Victoria, Australia
Turner, Esther....5 Auburn Parade, Hawthorn, Victoria, Australia
Turner, Hector....5 Auburn Parade, Hawthorn, Victoria, Australia
West, Mrs. Julia....124 Vere street, Abbottsford, Victoria, Australia
Woollett, Sydney Arthur
12 Cunningham street, South Yarra, Victoria, Australia

Continued on page 671.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, APRIL 1st or 2d.

Using Wealth for God.

1. *Sacrificing for God's battles.*—Judges 5:18-31.
Evil is ever in conflict with the good.
Evil organizes to overthrow the good.
God's people must be ready to defend the right.
2. *Those in the early Church sold all.*—Acts 2:41-47.
They had no fear of want for they feared God.
They held loosely to their little, for they had all.
It took weeks and months, perhaps a year or two, for some to sell.
3. *The latter day Church requires all.*—Luke 12:31-40.
The last Church will be like the first.
They will sell their property and coöperate.
The work of God demands everything.
4. *Those who do this have a sure reward.*—Matthew 19:16-22.
God's rule is, Give and you will get.
Heaven's riches come in place of what you give.
Do not love money or you are an idolater.
5. *We must give up much for the Christ.*—Matthew 19:27-30
Give up houses and lands.
Give up dear relatives.
Give up life itself.
6. *Loving accumulations is idolatry.*—Luke 12:13-21.
Men can love money only to worry over it.
Men can love it only to be destroyed by it.
Men love it only to be led into evil.
7. *The desire for gain is the sin of the age.*—Luke 17:20-30
They lie, steal and cheat to get it.
They defraud and oppress to obtain it.
They make it their god and savior.
8. *The love of property shuts out of Heaven.*—Luke 17:31-37
Lot's wife did not want to give up the home.
Her heart never left it because she looked back.
She could not see the salvation of God.

The Lord our God is a Wealth-creating God.

SUNDAY BIBLE CLASS LESSON, APRIL 5th.

What Belongs to God.

1. *God formed everything.*—Jeremiah 10:6-16.
Every living creature is His.
Every inanimate object is His.
All was created to glorify Him.
2. *Who dare claim God's own?*—Isaiah 40:9-17.
A man who does it is as bad as the Devil.
He usurps possession of another's property.
Man is too insignificant to cope with God.
3. *Heaven and earth are both His.*—Deuteronomy 10:12-21.
A man who claims the earth will not get to heaven.
Everything in the earth is God's alone.
A man must use wealth, given him of God, for God.
4. *Every foot of land is God's.*—Leviticus 14:18-24.
No man can say, "The land is mine."
God simply gives you the use of it.
The land is God's and His alone.
5. *The earth and all it contains is His.*—Psalms 24:1-10.
All of the developed revenues are God's.
All of the hidden resources are God's.
The silver and gold, and even all the cattle, are His.
6. *Everything is for His praise and glory.*—Revelation 4:8-11.
Use your property to please God.
Extend His Kingdom with what He has given.
You cannot join this song unless you do.

God's Holy People Are a Wealth-dedicating People.

OBEYING GOD IN BAPTISM.

Continued from page 670.

The following-named eight believers were baptized at Caledonian road Baths, London, England, Lord's Day, February 22, 1903, by Evangelist H. E. Cantel:

Anderson, Alfred R. .....33 Wilson road, East Ham, Essex, England
Anderson, Mrs. Alice.....33 Wilson road, East Ham, Essex, England
Bulgin, Mrs. Elizabeth .....153 Guydir street, Cambridge, England
Edgcombe, Mrs. Florence M.,
13 Harewood avenue, Marylebone road, N. W., London, England
Holpin, Percy.....42 Cromer street, W. C., London, England
Juliff, Miss Annie....38 Troughton road, Charlton, S. E., London, England
McKay, Lance-corporal Robert,
D Co., 2d Bat., Royal Scots Fus., S. Camp, Aldershot, Hants, England
Pentelow, Miss Annie Elizabeth,
New street, St. Neots, Huntingdonshire, England

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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ZION PRINTING AND PUBLISHING HOUSE

Watchword for 1903: 100,000 Yearly Subscribers to Leaves of Healing

ZION PRINTING AND PUBLISHING HOUSE has a most peculiar and intimate connection with every other institution of Zion in all of her four great departments—Ecclesiastical, Educational, Commercial and Political, and especially with the personal ministry and prophetic mission of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

Zion Printing and Publishing House, in fact, was the first of all the present Zion Institutions, and was first of all—what it is, principally, still—a God-given instrument for multiplying and carrying into all lands the Messages which God has given to the Strong Messenger of the Last Days to deliver.

By means of the direct personal ministry of His Messenger, supplemented by Zion Printing and Publishing House, God has raised up the Christian Catholic Church in Zion, and all her many institutions and departments, including that wonder of the twentieth century, Zion City.

The first work of Zion Printing and Publishing House was the publication of LEAVES OF HEALING. That is its greatest and most important work today. LEAVES OF HEALING is the official organ of the Christian Catholic Church in Zion, and much more. It stands absolutely unique and peerless in the field of journalism, in fact it may be said to be above and outside of that field. It has been called the Seventh Gospel. That term more fitly describes its character than anything we can say.

On July 1, 1902, Zion Printing and Publishing House began its campaign for the increase of the circulation of LEAVES OF HEALING to One Hundred Thousand yearly subscribers.

At that time the circulation of the paper was approximately twenty thousand.

Today the circulation is thirty thousand.

Ten thousand new subscribers in nine months, gained without the use of premiums, or other questionable means, by which the circulation of other papers is inflated, is a good record.

It is a small record, however, when compared with the work which must be done during the remaining months of this year.

Seventy thousand yearly subscribers must be obtained.

We are confident that Zion is confronted by no impossibility in undertaking this task, under God.

We know, by actual experience, from correspondence in this office, and from reports of workers in the field, that there are many hundreds of thousands of people in the United States and other countries, who will become subscribers to LEAVES OF HEALING as soon as the paper is placed before them, and they see its character.

Our whole problem, then, is simply to get LEAVES OF HEALING properly brought before the attention of these people.

There are three ways in which we are doing it.

The first is by the personal work of officers, members, and friends of the Christian Catholic Church in Zion everywhere, and especially of the members of Zion Restoration Host. This is the most effective method.

The second is by sending out from this office sample copies, trial subscriptions, circular and personal letters, and other matter to persons whose names are furnished us from various sources, and especially by the members and friends of the Christian Catholic Church in Zion.

The third is by the work of Zion Literature Mission, under the superintendence of Evangelist Sarah E. Hill.

It will be seen that we need for this work the earnest co-operation of every man, woman and child in Zion in three highly important ways.

First, we need their prayers.

Second, we need their energetic, active and enthusiastic work, not only in personally soliciting subscriptions and selling single copies, but in securing and sending to us the names and addresses of persons to whom we can send sample copies, etc.

Third, we need their generous, and even self-sacrificing financial assistance, both in sending subscriptions to their friends, and in gifts to Zion Free Literature Mission.

If Zion people everywhere will pray earnestly, work faithfully, and give liberally to get that One Hundred Thousand yearly subscribers, there is nothing that can prevent its attainment.

Zion Printing and Publishing House is working and praying for One Hundred Thousand yearly subscribers to LEAVES OF HEALING, first of all because we believe that the time is very short, and that the work of Restoration and Preparation for the Coming of the King must be done very quickly.

There are also other considerations, which, however, tend more or less directly to the same end.

LEAVES OF HEALING is greatly needed in Danish, Swedish, French, Italian, Hungarian, Russian, Spanish, Portuguese, Arabic, Chinese, Japanese, Hindustanese, and many other languages and dialects.

This, however, will require a very largely increased equipment in every department of Zion Printing and Publishing House, and in order to have more equipment there must be more room.

The present quarters in Chicago are already outgrown, and we are looking, with longing eyes, toward Zion City and the beautiful and commodious building there, for which plans have already been drawn.

But it takes money to construct such a building.

One Hundred Thousand yearly subscribers to LEAVES OF HEALING would mean a tremendous increase in the resources of Zion Printing and Publishing House, and would make possible that important building with all its increased facilities for the spread of the Gospel and the extension of the Kingdom of God.

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He sendeth His word and healeth them.

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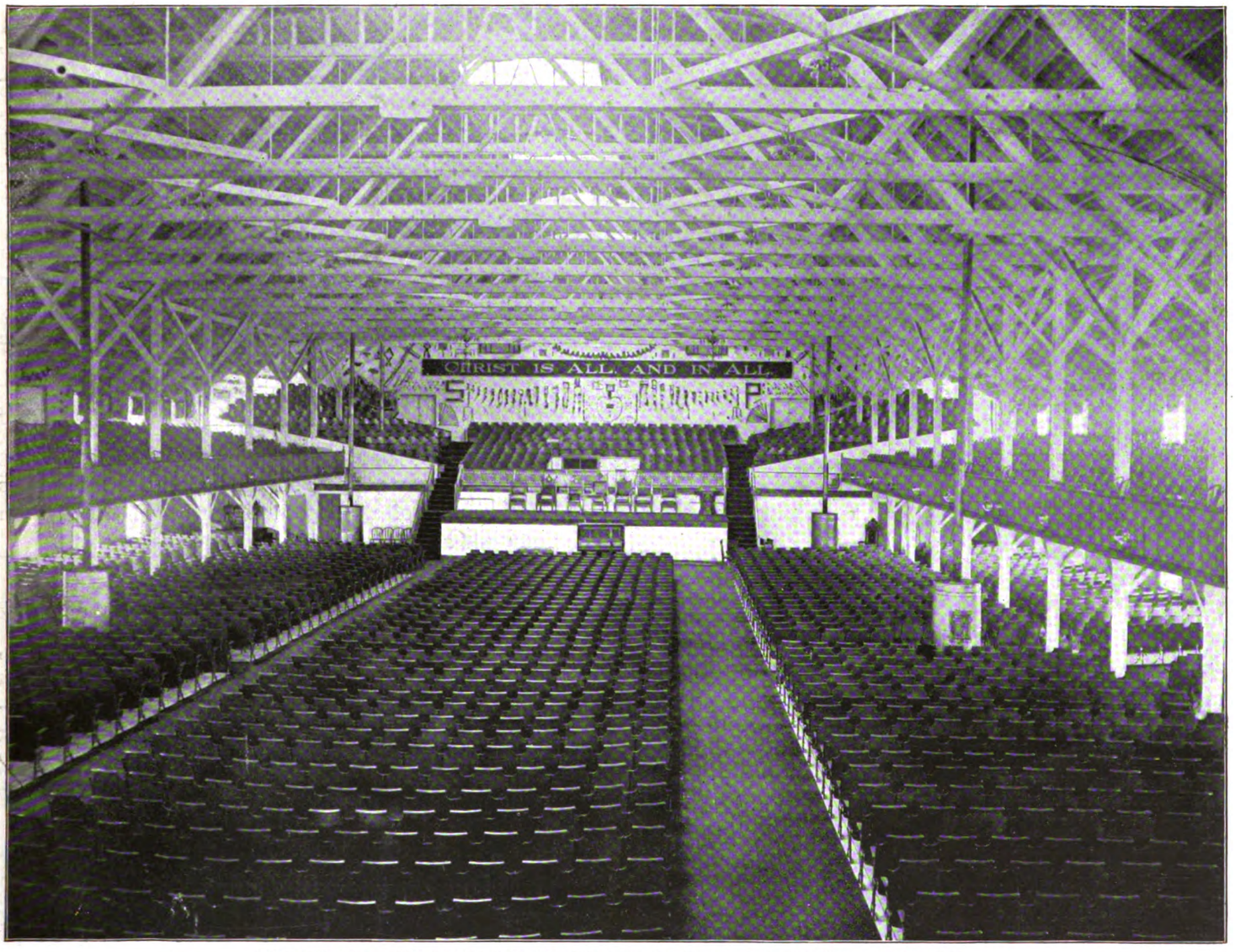
I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME XII. NUMBER 22. CHICAGO, MARCH 21, 1903. PRICE FIVE CENTS.



INTERIOR OF SHILOH TABERNACLE, ZION CITY, ILLINOIS.

Showing Platform and Trophies Captured from the Enemy. This Tabernacle, which Seats 5,200, is Less than One Year Old, and Is now too Small. The construction of a New Shiloh Tabernacle to Seat 16,000 has been Begun.

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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.
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MANAGER ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, SATURDAY, MARCH 21, 1903.

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EDITORIAL NOTES.

"BUT WHO IS ABLE TO BUILD HIM AN HOUSE, SEEING THE HEAVEN AND THE HEAVEN OF HEAVENS CANNOT CONTAIN HIM?"

WE TURNED the first sod on Monday afternoon, March 16th, in Shiloh Park, northwest of the Temple Site, on the ground where, God willing, we shall build a new Shiloh Tabernacle, to seat about Sixteen Thousand (16,000) persons.

OUR FIRST SHILOH TABERNACLE is not yet one year old, and has become too strait for us, although seated for over five thousand (5,000) persons.

ARCHITECT PAUL BURKHARDT has now perfected a very beautiful design for the new House of God on this consecrated spot.

An army of workmen will soon be digging out the extensive foundations for the great steel arches and gallery construction.

THE DESIGN is a most beautiful one, and will doubtless commend itself, both in its interior and exterior, to the many thousands of Zion who will crowd its gates and soon fill, we doubt not, every seat within its spacious walls.

IN A FEW WEEKS we hope to be able to present to our readers a photo-engraving of a perspective drawing which will soon be made, and also a view of the interior arrangements.

WE HAVE BEEN COMPELLED to build upon this vast scale, because it was evident that the growth of the City of Zion alone would soon require a building with the accommodations which we are providing.

Upon a special occasion in Chicago, about two years ago, between twenty and thirty thousand persons came to hear the Word of God from our lips, and it would be unwise and wasteful for us to make another temporary structure, or to build a more permanent one on a smaller scale.

And so this vast building, which is but a stepping-stone to the still vaster Zion Temple, will arise as the first of eight permanent buildings which will surround it at a distance of seven hundred (700) feet from its outer walls.

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We hope God will permit us to build that glorious Temple for His worship, for the Proclamation of the Everlasting Gospel with all its Covenants, and the Message of Restoration which He has especially given to us, as Elijah the Restorer, in these Latter Days.

The building of this new Shiloh Tabernacle will give us, and our architects, engineers and superintendent of construction, more time to prepare plans and to settle important questions of detail for a Temple to accommodate between thirty thousand and forty thousand worshipers.

WE ASK OUR friends far and near to help us in the building of the new Shiloh Tabernacle, which we hope to complete before the end of the year; and, possibly, to have in some measure of readiness even before the summer has passed away.

We built our present Five-Thousand-Tabernacle in seven weeks.

Why should we not complete a Sixteen-Thousand-Tabernacle in seven months?

WITH A PROBABLE resident population in the City of Zion of from fifteen to twenty thousand, at least, ere the year closes, and making even a very low estimate of the throngs who will come from Chicago, and all points between that city and Milwaukee every Lord's Day, we think it will be seen that even within a year it is not improbable that the new Shiloh Tabernacle will be too strait for us, when the people gather together for the Great Zion Assemblies.

This Tabernacle will be of much permanent value even when the Temple is erected, for many purposes connected with the work, and especially in connection with Zion Junior Seventy work, Zion Dorcas Women's work, etc.

ESTIMATES OF THE COST can scarcely yet be given with any accuracy, but it is likely to take between four hundred and five hundred thousand dollars to build and furnish it.

When all bids for the steel construction portion of the work have been received, we shall be able to let our friends know the amount which must be provided for this beautiful and necessary building.

IT WOULD BE VERY PLEASING to us now to receive Special Gifts from our beloved friends in this and all lands, towards the cost of construction.

We feel that it is right for us to ask for liberal Offerings to the Lord for this purpose. Let drafts or money orders, made payable to John Alexander Dowie, be sent to the General Recorder of the Christian Catholic Church in Zion, Zion City, Illinois, and acknowledgment will be promptly made.

THE NEXT BUILDING to be erected in Shiloh Park will be the Chief Administration Building of the Christian Catholic Church in Zion, which we had intended to place at the northwest corner of Shiloh boulevard and Elijah avenue.

We found that site, however, was likely to be too small for possible future extensions, and that it would be more suitable for one of the permanent offices of an important Zion Institution.

THE PLANS already prepared for this Chief Administration Building will be altered, as the new site will enable us to arrange upon a larger scale for the numerous offices connected with our Headquarters administration of the Christian Catholic Church in Zion and of Zion Restoration Host.

THE EXPANSION of Zion is so rapid and strong that it would be folly to provide, except with space for large extensions, for a Building in which we must needs gather the many officers through whom we direct the work in the City of Zion and in all parts of the world.

WE ASK OUR READERS to pray for wisdom in the preparation of the plans for this building, which will be constructed, humanly speaking, on absolutely fire-proof principles, since it will contain the Archives of Zion.

WE MAY ALSO say that the fire precautions taken in connection with the building of the new Shiloh Tabernacle are of the most effective nature.

We have provided for the safety of the people in every known or possible contingency, so far as human foresight can go.

AFTER VERY MUCH prayerful consideration, we have determined to remove the large and valuable Plant of Zion Printing and Publishing House to Zion City from the building which it now occupies at the corner of Michigan avenue and Thirteenth street, Chicago.

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IT IS IN EXCELLENT condition and now completely fills, even to overflowing, the Chicago building.

The necessity for the removal has become most urgent, both for the sake of the work itself and the workers.

Since the removal of our headquarters to this city, we personally find it a very great inconvenience to be forty-two miles away from our Printing House.

The demands of Zion's world-wide work upon our Printing and Publishing House are constantly increasing.

We shall remove the present plant to Zion City not later than May 1st.

WE SHALL BUILD, at first, only a section of brick, glass, iron and concrete, 120 feet wide by 200 feet long, one story high.

But this will be a part of a great building 200 by 600 feet, which will fill the entire block between Deborah and Damascus avenues, on the south side of Shiloh boulevard.

WE SHALL HOPE to publish in an early issue a photo-engraving of a perspective drawing which has been made of this great building, where LEAVES OF HEALING and many other Zion publications will be produced and sent forth, in many languages, to all the ends of the earth.

WE SHALL ADD very extensively, God willing, to our present plant, and hope to give a description of our plans when we publish the picture to which we have just referred.

WORK ON Zion Printing and Publishing House has been begun in excavating and putting in foundations.

The Zion Building and Manufacturing Association has been given the contract for the construction of the building, and also for the new Shiloh Tabernacle.

NOTWITHSTANDING HEAVY RAINS which fell in Zion City during a great part of this week, work in Zion City has advanced on every line, and considerable numbers of new citizens are pouring in.

WE ALSO THANK God that new resources in scores and scores of thousands of dollars are weekly pouring into Zion City.

Although the frost is scarcely out of the ground, and the first green grass has not yet appeared above the earth, the Spring has opened for Zion's business.

It is beginning to appear that even our most sanguine expectations for the coming season are likely to be far exceeded.

IT HAS BEEN delightful to meet with Zion members from across the Oceans, whose faces we have hitherto never seen, and to know that there are many on the way from many parts of the world, including lands as far distant as Australia and New Zealand.

THE BLESSING of our gracious God and Father has, by the Power of the Holy Spirit, come increasingly upon the Lord's Day services, both in the Chicago Auditorium and in Shiloh Tabernacle.

The attendance at the various services in both places, on the first day of the week, is from ten to twelve thousand.

Large numbers also attend the many Zion Tabernacles and other meeting-places of the Christian Catholic Church in Zion, in and around Chicago.

OUR MID-WEEK ASSEMBLY, held in Shiloh Tabernacle every Wednesday evening, continues to be attended by thousands of our people, and is always an occasion of much blessing and interest.

LAST WEDNESDAY EVENING it was especially so; but it may be said that every meeting has its own peculiar attractions.

After praise and the reading of the Word of God and prayer, we usually devote some considerable time to the Exposition of Scripture, and to Scriptural Instruction.

Then we and many of our officers speak concerning the business of Zion in general.

THE RALLY, as it is called, has a delightful place in the weekly Gatherings in Zion City.

Subjects of all kinds, interesting to the people, are brought forward, and information is given concerning projected work in the Church, in Zion College and schools, and in the business and political departments of Zion.

WE HERE ANNOUNCE that on next Wednesday evening it is our purpose to make some Important Announcements con-

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cerning our personal future plans and the work to be immediately done in Zion.

MEMBERS AND INTENDING MEMBERS of Zion Restoration Host will please remember the Special Rally which will be held in Shiloh Tabernacle on Monday evening, March 23d, at 8 o'clock.

A SPECIAL TRAIN will bring our Chicago Restorationists from that city, leaving the Wells Street Depot of the Chicago & North-Western Railway at 7:30 o'clock and returning when the meeting is closed.

WE ARE GLAD to know that considerable numbers have already expressed their wish to come.

Doubtless the meeting, which is strictly limited to members and intending members, will be one of very great importance, and will be attended by thousands of members of Zion Restoration Host.

WE SHALL BE ABLE to give much interesting information concerning the details of the plans which are being wrought out for the great Zion Restoration Host Excursion to New York City, on October 14th, for the purpose of holding a Mission from October 18th to November 2d, in the Madison Square Garden, which seats sixteen thousand persons, and in the large Carnegie Hall for four days in the following week—Tuesday, November 3d, Thursday and Friday, November 5th and 6th, and Lord's Day, November 8th.

These latter meetings will be principally for conference with the members and officers of our Eastern Branches, and for the organization of Zion's permanent work in New York City.

WITHOUT MAKING any positive statements as to the rates to and from New York, we are now in a position to say that they will be *the lowest on record.*

We rejoice in this, as it will make it easier for Zion Restorationists to go.

GREAT INTEREST continues to be taken throughout the United States in this projected mission, and we cannot doubt but that God will richly bless it.

We trust that our friends throughout all the lands will not fail to keep the dates in mind, and pray for us, and the members of the Host who will go with us, during that mission in the Imperial City of the American Continent.

IT HAS BEEN a great joy for us to receive strength from God for the many heavy duties and responsibilities of the work of our headquarters offices during the week now closing.

We are writing these Notes at 6 a. m. on the morning of publication, Saturday, March 21st, after an all-night of work for God.

We ask our readers everywhere to pray that our strength may continue to be adequate to the demands which are constantly being made upon our strength and time, and which we have hitherto been able for many years to meet without the loss of a single day by sickness.

IT IS INDEED a reason for constant thanksgiving that we have been so graciously kept by the Power of God in strength of spirit, soul and body.

Only His Grace has been sufficient for us; and only His grace can ever be sufficient for us.

His Strength is "made perfect in our weakness," and but for that Strength continually flowing into us and through us, by the Holy Spirit, it would be impossible for us to continue the work.

AS WE CLOSE these Notes our eyes fall upon a touching little slip of paper which contains these words:

To distribute LEAVES OF HEALING:

From one who is in deep distress. May God bless these papers to the good of some other suffering soul. If the sender cannot be blessed, perhaps some one else may be.

This memorandum is not signed.

It reached us in our mail last Monday, having been posted in a railway postoffice between Pittsburg and Chicago, on March 13th.

Enclosed with it is a five-dollar bill, which we have handed to Evangelist Hill for her Free Distribution Fund.

THIS IS only one of many tokens of God's blessing upon this paper, which we know is continually being used of God in Salvation, Healing and Cleansing of many throughout the world.

We cannot doubt that God has heard the cry of the sinful and sorrow-stricken heart, which longed to bless others.

ANOTHER TOKEN of God's special favor in connection with this paper was a special contribution of Five Hundred Dollars

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($500) during the past few days, for the Free Distribution of the LEAVES, especially in foreign countries.

We called upon our people to write on wrappers the addresses of their friends in all parts of the world. These copies are going out from Zion City postoffice in large numbers.

ONLY WHEN THE BOOKS are opened at the Last Great Day can the Story of the Little White Dove be ever fully known.

THAT LEADS US to remember that, owing to the removal of Zion Printing and Publishing House from Chicago to Zion City, we shall postpone the issue of the Special Series of Supplements containing the up-to-date Story of Zion.

Our readers will lose nothing by this delay, but the contrary.

We shall be able to make the Story far more interesting and illustrate it more fully, so as to make it of greater permanent value, and enable us to bind it up into permanent form as a large and beautiful book.

IT IS NOT unlikely that the delay will now extend into the summer, and that we shall be able to use our new electrotyping plant, and, possibly, our own photo-engraving plant, in the production of the Story of Zion.

It is fitting that the Story of Zion should be produced and published in the City of Zion.

WE SHALL HOPE soon to be able to use color processes in connection with our publications; God having provided for us from among ourselves most remarkably on this line.

BUT TIME FAILS us to further tell of the events which are transpiring from day to day.

We often feel when we have closed these Notes that they present only a few jottings of the most meager description of a work that, to be reported fully, would take volumes every week.

WE DELIGHT, HOWEVER, to be able, although it is at great cost to ourselves, to send forth the Little White Dove each week, with its Message to all the lands.

LIKE NOAH'S DOVE, it comes back to us with the olive leaf from every land, telling us that the waters of sin and prejudice of every kind are abating; and that multitudes are looking with longing eyes to Zion.

Like the Ark in ancient days, Zion has gloriously outridden the long period of darkness and storm and stress and flood, and is gloriously going forward with God's Restoration Message in these "Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

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.

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.

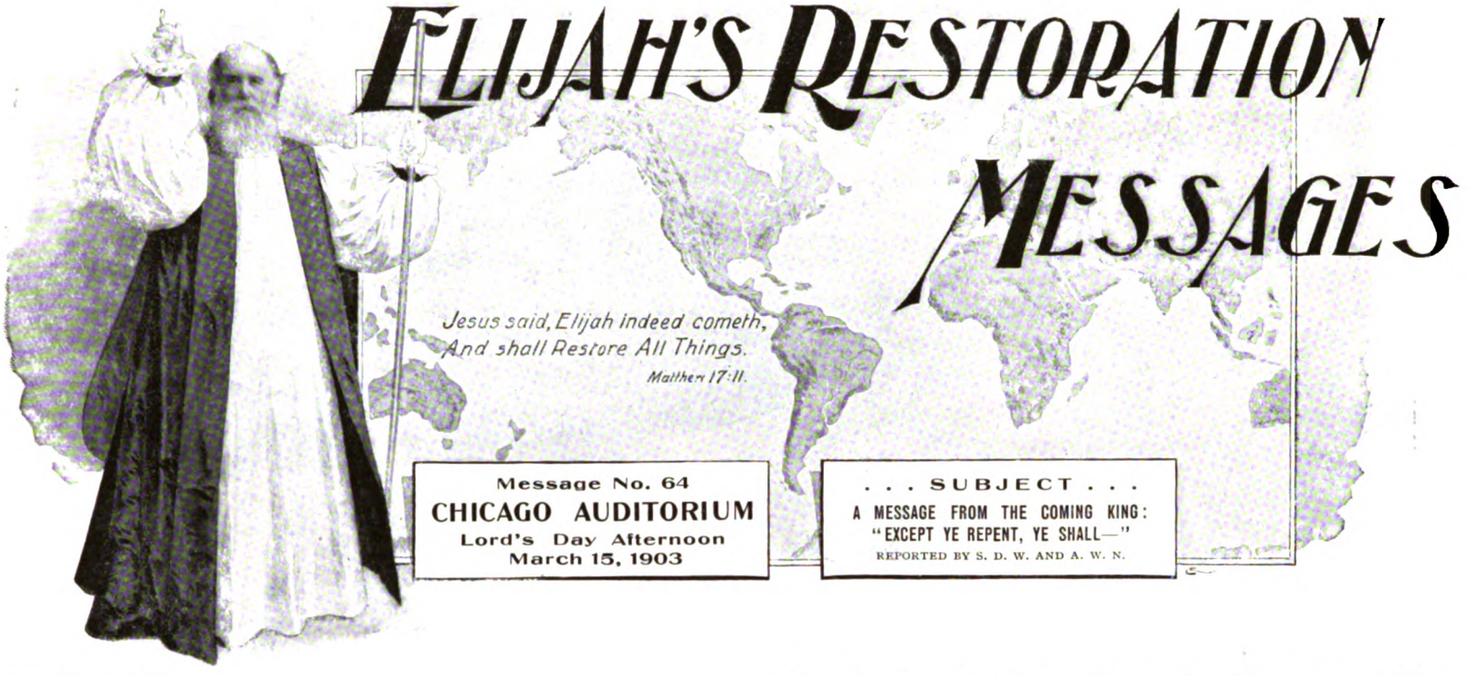
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ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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REPENT!

It was the first word of the Gospel of the Kingdom of God.

It rang out in the Voice of Elijah the Preparer, John the Baptist, in the midst of the rocks and crags of the wilderness of Judea, and beside the sacred River of Jordan.

That "Voice of One Crying in the Wilderness" rang in the ears, and reverberated through the inmost spirits of the thousands who came out from Jerusalem to hear the strange, fiery young prophet.

It burned itself into the depraved consciences of hypocritical priests.

It penetrated even into the palace of the king, and smote adulterous royalty full in the face.

The common people repented and were baptized.

The priests were filled with envy and wrath, and went on to their indescribably horrible destruction in the fall of Jerusalem a few years later.

The king and his wicked and crafty queen imprisoned and then murdered the prophet, and they too, perished miserably.

Elijah the Preparer was dead.

His Voice was stilled.

Repent!

Still that disquieting word was heard throughout all Judea and Galilee.

This time it was the Voice of Jesus, the Christ, the Son of God.

Filled with diabolical fury and hatred, the priests and rulers attempted to silence that Divine Voice by murdering Him upon the Cross.

Repent!

The word now rang out throughout all the known world.

The Holy Spirit, proceeding from the Father and the Son, came upon His apostles and messengers, and they carried the Message of Repentance, "in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

In all the centuries that have followed, every Messenger who has brought a Message from God, and has delivered it with power, has begun His work with that word.

Repent!

The Consummation of the Age is at hand, and the Dawn of the Restoration is brightening.

The Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, is being heard throughout the earth.

The same old word is the beginning of his Message.

It is the burden of his cry.

The common people hear it gladly, and are blessed in spirit, soul and body in hundreds of thousands.

Hypocritical ecclesiastics, like those of old, hear it with envy, wrath and malice.

Adulterous tyrants, whether crowned monarchs or secret political plotters, hear it and tremble on their tottering thrones.

It is the same word and the same Voice which struck terror to the heart of the Idumean usurper.

Repent!

It was the word which rang forth in the Voice of Elijah the Restorer in the Chicago Auditorium Lord's Day afternoon, March 15, 1903.

It was the old Message brought down to present day realities and present day needs.

Hence, it was intensely practical, dealing with individual, ecclesiastical, commercial and political sins.

With that call to Repentance there came a solemn warning.

It was not a general, indefinite, half-formed prediction, but a specific, direct warning to the people of Chicago.

It pointed out the truth, "except ye repent, ye shall all in like manner perish."

It showed the possibility of a terrible volcanic disaster overtaking the city and its millions of inhabitants.

There was genuine Repentance, real Confession and earnest Consecration in the spirits as well as on the lips of almost every one in that great audience, when at the close they rose and repeated the prayer after God's Messenger.

While making the announcements, the General Overseer took occasion to speak in no uncertain tone concerning the reported threat of Dr. Lorimer of Boston, that a so-called "Lily White Party" would be formed in the United States if President Roosevelt persisted in the appointment of negroes to federal offices.

Increasing interest in Chicago was evidenced by the great throngs that came to the Auditorium.

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ELIJAH THE RESTORER WARNS CHICAGO AGAINST HER REJECTION OF THE BIBLE IN THE PUBLIC SCHOOLS.

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They filled every desirable seat, stood in the foyer in hundreds and went away, unwilling to stand, in great numbers.

Chicago Auditorium, Lord's Day Afternoon, March 15, 1903.

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

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 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. 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 Savior from above,
To die on Calvary.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then 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 then read, in the Inspired Word of God, in the Gospel according to St. Luke, the 13th chapter.

He read the first eleven verses, commenting as follows upon the 11th:

And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

While every form of disease is the oppression of the Devil, directly or indirectly, there are some infirmities that are the consequence of demoniacal possession.

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They are caused not so much by oppression of the Devil as by possession of the Devil.

Demoniacal Possession a Reality of Today.

Many of you do not believe that any such thing exists in this enlightened age.

What light has this age thrown upon the matter?

Do you know what you are talking about when you deny the existence of evil spirits who sometimes gain the physical, psychical, and spiritual control of human beings, and even of animals?

"Why did you do that wicked act?" you may ask a man who has committed a terrible crime.

He will reply, "I do not know; I was possessed."

That is a very common expression, and is perfectly true.

If a man is wicked and foolish enough to become a victim to a narcotic poison, such as tobacco, nicotine, or alcohol, he will open the five gates of his being to countless demons.

His eyes will see strange women.

His tongue will utter perverse things.

All his senses will be so utterly perverted that he, although a man of fine sensibilities, will sit down with a diseased harlot in a human piggery and drink, and stink with tobacco, and not be conscious of it.

You may smite him, but he will smile.

He will think it great fun, and want you to do it again.

He will find that he has opened the door of his being to demons worse than serpents, and "at the last it biteth like a serpent, and stingeth like an adder."

He will find himself possessed of countless demons till he is no longer in any sense a free agent.

If you do not believe that, it is because you have not watched humanity carefully; and because you are ignorant of Satan's devices.

Demons Find Habitation in Women.

A woman has only to take the accursed morphine long enough and steadily enough, and it will wipe out every bit of womanhood, character, purity, piety, self-restraint and self-respect.

Countless demons will drive that woman to the deepest depths of perdition.

This woman of whom I am reading was not merely "infirm" —*without strength, asthenes,* ἀσθενής—but she had a "spirit"—πνεῦμα, pneuma—of infirmity.

She was demon-possessed, but the nature of the possession had doubled her up so that she could in no wise raise herself.

Perhaps some thought that it was rheumatism, or perhaps gave it some very learned name to hide their ignorance.

However, there was such a woman in the synagogue when the Christ was teaching there.

And He was teaching in one of the synagogues on the Sabbath Day.

And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

And when Jesus saw her, He called her, and said to her, Woman, thou art loosed from thine infirmity.

And He laid His hands upon her: and immediately she was made straight, and glorified God.

Envious Men Who Do Not Rejoice in the Healing Power of God.

You would think that surely the ruler of that synagogue would glorify God.

Why should he not?

You would think when people are healed, as they have been and are in thousands in the Christian Catholic Church in Zion, that the rulers of the synagogues would rejoice.

But they do not.

They do in Europe and America today precisely what this minister of an old time synagogue did in Asia nineteen centuries ago.

What did he do?

He did what a great many do today.

Filled with envy, the ruler of the synagogue was moved with indignation.

What should have made him indignant?

This woman was one of his parishioners.

The healing of a woman who had been in that terrible condition for eighteen years, ought to have filled him with admiration for Jesus, and with thanksgiving.

Not he!

That would spoil things altogether.

This young untitled Rabbi coming into his synagogue on the Sabbath day, and calling out a woman and telling her that she had a Devil, and then loosing her from her infirmity, would never do.

Perhaps he had educated his son at a Jerusalem medical college.

Divine Healing would never do.

What would happen?

There would be no more business for his son.

This healing also reflected upon the Rabbi.

This woman had been there eighteen years, and, probably, he had often said to her: "Rebecca, it is the hand of the Lord.

"In His infinite love and mercy, Rebecca, He has doubled you up.

"Praise Him for it.

"Thank Him and praise Him and say: 'O God, it is so kind of You to double me up!'"

That is what he had, doubtless, told her for many years.

The Devil's Work Destroyed by the Christ.

Now the Christ came in and told her an entirely different thing.

He said that Disease, like Sin, was the work of the Devil, and that He had come to destroy the works of the Devil.

She was very glad.

Although she could not look up very straight, she looked up all she could; got as near to Him as she could and hoped that He would take notice of her, and He did.

Her healing was quite a reflection upon the piety and teachings of this Rabbi, because he had been teaching her to be submissive, and to receive her infirmity from the Lord.

That is just what many a false teacher is doing today.

They are telling the people that the work of the Devil is the work of God.

You cannot expect people to be converted if the ruler of the synagogue is moved with indignation when God manifests His Healing Power.

The alleged reason for the indignation was because a law had been broken, a law—a law! Yes—a Sabbatic Law of their own devising.

Jesus had healed on the Sabbath Day!

Think of it!

What a shameful thing had thus been done on the Sabbath!

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath.

At this time the Lord was about thirty-two years old, and it is quite probable that this Rabbi was a venerable and aged man.

The Lord did not turn around and say: "Rabbi, excuse me; you have made a mistake in this matter, and you will permit me, Rabbi, to state what should be the proper course of procedure for your reverence to take in this matter."

That is the way that some people go about their work.

They are very polite, exceedingly polite to the Devil.

I notice, however, their politeness vanishes when they speak of me, and of the works of healing which God has wrought through my hands.

I Have Never Been Polite to the Devil.

He is like a serpent, and I am always ready to hit him on the head.

I have never been particular about what stick I used to hit the Devil with, whether it was crooked or straight, so long as it was a good stick and would do God's work.

The Lord Jesus, the Christ, answered in the manner in which every hypocrite should be answered.

But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

"Thou hypocrite!" was the sealing brand put on his brow.

There it stands all through the centuries.

The Rabbi did not answer that charge—he proved its truth by his eloquent silence.

That is the way people do.

I have asked a great many questions from this platform, and it has pleased ecclesiastical hypocrites to pass on and say,

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"What is the use of taking notice of Dowie? No one takes notice of him."

That is a lie.

The whole world, outside of Chicago especially, is ringing with what "Dowie" says in this place.

You cannot keep it back.

Chicago Press Liars have tried to, but they cannot keep it back.

Questions That Must Be Faced.

Moreover, I have spoken for the last ten years in this city to average audiences of more than ten thousand a week.

There have been some weeks in which I have spoken to twenty-five thousand people.

What is the use of talking nonsense about my being too little to notice—my one congregation in this building a short time ago was declared in the Chicago *Record-Herald*, by actual count, to be larger than all the Baptist, or the Congregational, or the Presbyterian congregations in Chicago put together.

You have to face the question which I have a right to ask—Are you not hypocrites for ignoring thousands of plain facts, in the healing of the people in Zion through Faith in Jesus?

You can turn up your noses, and pass by and say "What is the use of taking notice of him? He is but a fanatic of a day, and will pass away."

That is what they said when Jesus came into the synagogues and healed the sick.

Hypocrites! Hypocrites!! Hypocrites!!!

They could afford, they thought, to pass by.

They answered Him nothing; but why did they not answer?

Because they could not answer without condemning themselves. And so it is with myself today: for my critics have the testimony of thousands who have been healed during my ministry of nearly fifteen years in the United States of America. To attempt to dispute these facts would cover the modern Christian Rabbis with compassion and contempt.

He used the simple illustration of a domestic animal suffering from want of water and crying out.

It was common humanity to loose it from the stall and lead it to the water; was it not, then, the commonest kind of humanity to loose this daughter of Abraham "whom Satan had bound, lo, these eighteen years?"

Surely if the cattle could be watered on the Sabbath, a suffering woman might be led to the Divine Streams of Life and Healing.

Hypocrite!

I have noticed that

The Extreme Sabbatarian Is Always a Hypocrite.

I can well remember an incident that happened in my youth.

I was whistling a Psalm-tune which came from my heart, when an old villain, who kept a whisky-shop all the week, put his hands upon my shoulder, gave me a crack on the ear and said: "Stop your whistling! Dinna break the Sawbath!"

That was done by a scoundrel around whose shop door, on the previous night, I had seen people lying drunk, thrown out into the streets for the police to pick up.

In those days the police put the drunken men in wheelbarrows and wheeled them to the station.

That scoundrel would stand on the Sabbath morning behind the white cloth and silver collection plate at the church door, with a white necktie and the most sanctimonious appearance.

He was the most saintly looking blackguard you could find in Edinburgh; and at that time there were quite a number of sellers of liquid fire and distilled damnation who held high offices in the churches.

In the sight of God, he was a downright thief and villain!

Those Who Hunted for the Christ's Life Were Extreme Sabbatarians.

After they succeeded in having Him murdered they came to Pilate and said: "Pilate, you will have to take down His body from the cross, because tomorrow is the Sabbath. We cannot have it hanging on the cross on the Sabbath."

They could murder Him any day of the week, but they must not break the Sabbath.

The extreme Sabbatarian, in nine cases out of ten, is a hypocrite.

He has warped the Sabbath into something so monstrously absurd and miserable that neither God nor man can tolerate it.

The Son of God could not endure what they had made it.

He was constantly breaking the Sabbath according to their ideas.

He actually went through the fields, when hungry, and rubbed out the grain; they considered that breaking the Sabbath.

The Christ Himself was the Lord of the Sabbath.

Right Interpretation of the Law.

Take care of any extreme application of the law, and remember this, that law has heights and depths and applications very different from what you imagine, otherwise you will be very likely to make a great blunder.

You think that the only man who is an adulterer has committed the very act.

You are mistaken.

Every one that looketh on a woman to lust after her, hath committed adultery with her already in his heart.

You may think that the only man who is a murderer is the man that has killed his fellow-man.

You are mistaken.

Whosoever hateth his brother is a murderer.

That is the interpretation that God has given to the law.

And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

And as He said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by Him.

May God bless His Word.

After the Choir had chanted the *Gloria Patri*, prayer was offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

In making the announcements the General Overseer said:

A Word of Warning to the New Roman Catholic Archbishop.

Our people have gone forward no matter what has happened.

We have returned again and again to places where we have met with blows, bad words and threats.

Our people have never hesitated to go back to carry their Message of Peace in the Name of Him who sent it with the first Seventy bidding them say—"Peace be to this house!"

We surely have as much right to canvass Chicago for Jesus, the Christ, as the political parties have to canvass it for their political chiefs.

If it is to be said that you can go from house to house for Harrison or Stewart, and that you cannot go from house to house for Jesus, the Christ, then you have a city where the Devil reigns, where Jesus, the Christ, has no rights at all, and Christianity is made subordinate to partisan politics and the rule of democracy or republicanism is of more importance than the Rule of God.

I do not believe in that.

Zion's Work of Restoration Cannot Be Obstructed.

Moreover, our rights under the law permit us to call upon a man, give him the Message of Peace that the Christ sends, and ask him to get right with God.

That is our Message.

We try to help humanity in every way we can.

That we are going to do, and Rome cannot keep us from it.

I warn Archbishop Quigley that if he thinks that the method he is taking, or that seems to have been taken by Bishop Muldoon under some recent inspiration, is going to succeed in keeping back our people, he is greatly mistaken.

I say to him more, that if he is in earnest for the social elevation of this people, he would better call together all the Roman Catholic saloon-keepers who sell Liquid Fire and Distilled Damnation, and whose saloons are the center of thievery and harlotry, and tell them that if they do not give up their businesses he will excommunicate them from the church. (Applause.)

Then I will take some stock in his talk about social regeneration.

A Need for Works, Not Words.

You know that it is true, that three-fourths of the prisoners in the jails are Roman Catholics.

You know that it is true, that three-fourths of the saloons of Chicago are run by Roman Catholics, and you know what kind of dens these dives and gardens of the Devil are.

If the Roman Catholic priests are sincere and earnest in their alleged determination to elevate humanity, they will tell

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them to abstain not only from meat during Lent, but from whisky, wine and beer, and to shut up the gambling dens forever.

When Rome does that, then I will know that Rome is returning to God.

Archbishop Quigley, or any of you who give instructions to your people to drive our people away by words and if need be by blows, you would better look out.

You do not rule in America, and I do not rule, but Law rules, and the Law says that both you and I shall have liberty. (Applause.)

Archbishop Quigley, when you run up against the Christian Catholic Church in Zion, you run up against God, Zion, and a Scotchman (applause) who never feared the face of man, and certainly never feared the face of priests.

You would better take care.

Your predecessor, Archbishop Feehan, had more good sense than to fight Zion.

I could tell you of some very kind things he said, and some very kind things he did.

He had a broader catholicity than that which is coming into vogue now since you came from Buffalo.

I will give you this hint, that it will be much better for you to keep your hands off the Christian Catholic Church in Zion.

Christian Catholic Not Roman Catholic.

The other day a Roman Catholic lady, who had become a member of this Church, was suddenly confronted by a Roman Catholic priest, who, for the first time in some years, was now taking an interest in her.

The priest said to her: "I am told that you have gone away from the Catholic church."

"I have not, sir," she answered.

"You are no longer a Catholic, are you?" the priest asked.

She said: "Yes, sir, I am a Catholic, and I hope always to be a Catholic."

"How do you mean," he said, "do you not belong to Zion?"

"Yes, sir," she said.

"What kind of church is that?" he asked.

She replied: "That is the Christian Catholic Church in Zion.

"I used to be a Roman Catholic, but now I am a Christian Catholic.

"I prefer to be a Christian Catholic."

The priest scratched his head.

He found it rather difficult to say that it was better to be a Roman Catholic than a Christian Catholic, so he said to her:

"I do not understand this thing at all."

"I was quite sure that you did not," she replied, "let me tell you all about it, sir."

He sat down, and I do not know but that the Roman Catholic priest is half converted by the Christian Catholic.

May God grant it.

A Timely Warning to Rome.

Let me tell you, Archbishop Quigley, that it will be an unfortunate day when you send around the word that there must be not only repulsion but even violence used against Zion Restorationists.

Nothing will save you from the consequences of the Law if we find out that you are playing that diabolical game.

You will bear the burden; not the poor man whom you made to strike, but you, who taught him to strike the blow, *you will bear the burden.*

You would better remember Judge Gary's decision in connection with the anarchists, which says that the man who teaches another to strike a murderous blow is guilty of murder in the first degree.

Not only the man who strikes the blow is guilty, but the man who teaches and inspires to strike the murderous blow.

That man is a murderer in the first degree.

If I find that one of your people strike a murderous blow at a Zion man, you will not escape unpunished. (Applause.)

To What Will Not Ambition and Revenge Descend?

I say that because some of my people have been struck hard blows by Roman Catholic hands, and, but for the grace of God, they would have been murderous blows.

Until a few weeks ago our people have been received with courtesy and kindness in these very homes.

The Roman ecclesiastics seem to have forgotten that that kind of thing cannot be done with impunity, and will not be tolerated in the United States of America. (Applause.)

I do not propose to have the Zion Restorationists, who merely go to homes with a word of kindness and say: "Peace be to this house," cruelly treated.

I tell you, you priests of Rome, that I do not propose to let you strike or kill with impunity.

I will hunt you down and bring you to justice for the murder.

Do you hear?

That is fair warning.

Your people have a right to decline the Message.

Your people have a right to say, "I do not want it;" but that does not alter our right to call there and say "Peace be to this house."

Rome sends nuns and women of various orders around the city begging for money, or food, or clothing, at nearly every door, and they are treated with courtesy by Protestants.

You will not be permitted to strike deadly blows at Zion Restorationists who ask for nothing, but only carry the Christ's Message of Peace and Love.

That is fair warning to you priests of Rome.

I am on the war-path today. (Applause.)

A Warning to a Leading Baptist Minister—Dr. Lorimer of Boston.

There is another matter that I desire to mention before I deliver my address.

My spirit has been very much stirred this week by the statement reported to have been made by Dr. Lorimer of Boston.

I hope that the press is not responsible for a lie in this matter.

If the press has correctly reported you, Dr. Lorimer, late of this city, now Baptist minister of Tremont Temple, Boston, then, Dr. Lorimer, I desire to have a short conversation with you, and to argue the African-American Question with you for a few minutes.

"A Lily White Party"—A Suggestion Both Contemptible and Ludicrous.

Dr. Lorimer, if you said that a continuance by President Theodore Roosevelt of his policy concerning the negro would bring about a "Lily White Party," let me have a talk with you about it.

Dr. Lorimer, it ill becomes you, a minister of the Christ, to talk about the creation of a party of such death-like character.

I have observed that the whiter the people are the weaker and less healthy they are.

The whitest people that I have seen were dead.

A "Lily White Party" is it?

Dr. Lorimer, have you no sense?

Do you know that there are nothing like two hundred fifty millions of white people in the world and that there are one billion two hundred fifty millions of God's creatures on this earth who are not "Lily White?"

They are colored people of every shade, and to me they are all beautiful.

The most beautiful men and women that I have ever seen in the world were "colored people" whom I saw in Samoa.

They were perfect specimens of humanity.

Dr. Lorimer, they were a beautiful creamy, coffee color.

Next to them, some of the finest specimens of humanity that I have seen were, as the Scriptures say, "black, but comely."

The Song of Solomon, or the Song of Songs, represents the Bride, spiritually the Church, as singing:

I am black, but comely,
O ye daughters of Jerusalem,
As the tents of Kedar,
As the curtains of Solomon.
Fear me not (Young's translation)
Because I am very dark,
Because the sun hath scorched me.

Are you, Dr. Lorimer, among those of whom the Bride sings:

The sons of my mother were angry with me.

Dr. Lorimer, what are you talking about?

A man who believes or says that he believes that Jesus, the Christ, tasted death for every man, to talk about a "Lily White Party" in the Church of God, the Father of All, of the Christ who "tasted death for every man!"

What are you drawing the color line for, when God draws none?

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Even King Edward VII., with long generations of royal blood, receives at his table and eats with colored people.

Many of them are nobles of the realm; they are decorated with the highest decorations of the empire.

Still you, Dr. Lorimer, want to draw a color line.

It is an infinitesimally small proportion, I hope, of the white people of America that want to draw a color line.

My God, is that what a Christian man should do at a time like this?

What has Theodore Roosevelt done?

President Roosevelt's Conduct Commended.

He has simply said: "I will not shut out a man from public office because of his color; neither will I forget that there are eight or ten millions of Afro-American citizens who ought to be considered in public life, if they have education enough to take the office."

Is that not fair, Yes or No?

Audience—"Yes." (Applause.)

General Overseer—I stand with President Theodore Roosevelt in this matter.

If he is defeated for the Presidential office by the "Lily White Party," I will invite him to come to Zion City and talk in Shiloh Tabernacle, to sixteen thousand Zion people who belong to the Theocratic Party.

I range myself on the side of that great and powerful statesman, and what little I can do to help him I will.

I feel almost ashamed of my color when Dr. Lorimer talks like that.

I almost feel like blacking my face (laughter and applause), and appearing as an Ethiopian.

What a contemptible mass of nonsense this is.

I will wait a little longer before I say more.

I want to see all that Dr. Lorimer said.

I want to know if he said that there would be a combination of those superfine people with blue blood.

What kind of blood is blue blood?

I am told by scientific men that

Blue Blood Is Very Impure Blood.

If the blue blooded "Lily White Party" comes into existence with Dr. Lorimer as its clerical sponsor, then I will have something to say.

May God help our African brothers and sisters.

As He has endowed them with such infinite patience may they continue to be patient.

God Has Cared for the Ethiopian.

He heard their sighing and groaning out of the centuries of misery and pain and delivered them in the Land of Bondage, and He will lead them on in the Land of Liberty.

You have only to look along the Southern and Northern states to see the shame of the white man in the faces of those who are neither black nor white, but are the offspring of damning lust upon the part of the "Lily White" man.

That is the kind of man who has not hesitated to outrage the black woman.

But let one poor degraded African touch a white woman, or even be accused of it, and there is no punishment too terrible.

The shame of tens of thousands and hundreds of thousands of white men is written in the mulatto race that has grown up in the United States.

When God makes inquisition for blood He will not forget all that fact implies.

It would become this nation to bow in shame before God for National Sin in this matter.

However, Dr. Lorimer, the Ethiopian is not without his friends in the Caucasian race.

You will find that the best and purest and noblest Christian men and women in America will rally around Theodore Roosevelt in this matter. (Applause.)

That is the kind of politics I can take some part in.

I shall take some part in that fight, for it is a part of the Restoration Work which God has given me to do.

I have longed for many years to do more than I have ever been able to do for the African; but there is one thing I have done, and that is this: an African sings in Zion Choir in this Auditorium today in the very front row. Look at her. Who shall dare to touch her?

There Are Numbers of Africans in Zion Choir.

Africans are officers of this Church and Africans are members of this Church.

Africans in Africa as well as in America, also Chinese and Japanese are members of this Church.

I do not mind how many colors come into this Church. Yea—I welcome and long for every tribe and color.

Thank God we have them all over the World in considerable number.

May God bless the people of every color.

I will tell you when this Earth will see its Strongest Race.

Many may not like to hear or read this; but I am not afraid of any consequences when I speak a Truth.

Miscegenation Essential for Restoring Primitive Strength of Man.

God made Adam and Eve to be the progenitors of one Strong Race; but the many migrations, the many sins, and the scatterings of the peoples have made them of many tribes and many colors.

Nevertheless, they are of one blood.

When all kindreds and tribes come back into Christian Unity, and the miscegenation of the nations is complete, we will get back the strength of the primitive man.

Do you hear?

Chew that, you "lily white" people.

The only way to get back the Edenic strength is for the miscegenation of all the nations to be complete.

Then we will get back that which we lost, which made our skins white.

I do not think a white skin is any sign of strength.

I wonder if this "Lily White Party" is to be a leprous party, with the brand of Gehazi upon it.

The whitest kind of men on earth today can be found in Lepers' Camps.

I do not wish to fight with Mr. Lorimer or any one else; but I stand for the Race, whose burdens have been, and are, many, and whose friends comprise every man, woman and child in the Christian Catholic Church in Zion.

The Christian Catholic Church in Zion stands for every race; under our banners today all over the world we have nearly a hundred nationalities, thank God.

After the tithes and offerings had been received, the General Overseer delivered his message.

A MESSAGE FROM THE COMING KING: "EXCEPT YE REPENT, YE SHALL—"

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, in this and every land, in this and all the coming time Till Jesus Come. Amen.

TEXT.

Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:4.

John the Baptist was the first preacher of the Gospel.

The first words of the Gospel according to St. Mark, are these:

The Beginning of the Gospel of Jesus, the Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold I send My messenger before thy face,
Who shall prepare thy way;
The Voice of one crying in the wilderness,
Make ye 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.

John the Baptist, the First Preacher of the Gospel.

John the Baptist came in the spirit and power of Elijah, as Gabriel the angel said he would, at the Altar in the Temple of God, to Zacharias his father before he was conceived.

He was Elijah: for Jesus, the Christ, declared it.

He was the preacher of the Gospel of Jesus, the Christ.

The first thing that he preached was the Baptism of Repentance for the Remission of Sins.

When Jesus, the Christ, Himself came, after John was cast into prison, it is written in Mark 1:14, 15, that

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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.

The Christ Did Not Place Faith First.

He put Repentance first.

He said, "Repent ye, and believe in the Gospel."

One of the greatest blunders that the churches have ever made is that tremendous blunder of saying that faith is the first thing in the Christian life; that if you will only believe it is all right.

"Believe! Believe! Believe! on the Lord Jesus, the Christ, and thou shalt be saved, and that is all there is to it," is the cry of the average Evangelist whom the Apostate Churches delight to honor.

That is a shameful lie!

"Not so," you may say, "did not the Apostle Paul say to the Philippian jailer; 'Believe on the Lord Jesus, and thou shalt be saved, thou and thy house?'"

Of course he did; but why do you not go a little farther back and observe that that was not the beginning of a conversation, but the end of one?

Why do you put the end at the beginning?

That was the end of the whole matter.

The apostle had preached Repentance toward God and Faith in our Lord Jesus, the Christ, to the Philippian jailer, and Repentance came with power.

It had come before they started to preach; but it was increased by the preaching.

The man who had wounded them, beaten them and illegally imprisoned them without a trial in the innermost part of the prison, and set their feet fast in the stocks—that cruel, brutal and utterly unlawful jailer was brought to penitence by the Spirit of God through an earthquake.

It Takes an Earthquake to Bring Some People to Repentance.

I am not quite sure but that some great Political and Social and Ecclesiastical Earthquake will be needed to bring this people of the United States of America to Repentance.

I believe that such an Earthquake is coming.

I think that the people have allowed and are allowing things to go on until, when trouble comes to the Nation by the failure of crops and by reason of labor and financial troubles, the result will be a great Political Earthquake.

When it comes, some people will be converted who are not converted to anything like decency now.

Some of them will want to flee to Zion in that day.

Some people will want to get a place where there is no saloon, where the whisky is not running free, and where iniquity is not allowed to exalt itself.

When some people begin to understand that Zion is an impersonation of Divine Law they will begin to know something that they do not dream of now in connection with this organization.

What I desire particularly to impress upon your minds in the beginning of this short series of discourses upon Repentance, is, that the beginning of the Gospel was Repentance; that the beginning of a Divine Life is Repentance; and that

Faith in God is an Impossibility to an Impenitent Man or Woman.

Until you repent you cannot exercise faith.

The Foundation of Faith is Repentance.

Faith must rest upon God, upon God's Word and God's Work, and upon the Foundation of a true Repentance laid by the Holy Spirit.

There were people who came to the Christ and told Him all sorts of stories.

As there were no newspapers in those days the stories were told in letters or in speech by those who saw the event, or heard it from reliable people.

There were some who came to Jesus and told Him of two very terrible events.

A Fulfilment of Prophecy.

One story was, that a number of Galileans had come down to worship at the Temple.

Pilate had evidently thought that he had good grounds for believing that they were rebels against the Roman power, and, taking advantage of their helpless condition without arms—for they could not enter into the Temple with arms—he had slain them in the act of sacrificing, mingling their blood with the blood of the sacrifice.

That was a terrible story.

When this was told to Jesus, He said:

Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but, except ye Repent, ye shall all in like manner perish.

He told them that the day would come when the Roman sword would come upon them in this very Temple, and mingle their blood with the blood of their last sacrifices.

Within less than forty years that Temple was a heap of shapeless ruins, and the Jews were massacred in that Temple at their altars as they were offering their final sacrifices.

The Christ Foretells the Destruction of Jerusalem.

Others told Him that the old tower in Siloam had suddenly fallen and killed eighteen persons, and He said:

Think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye Repent, ye shall all likewise perish.

One of the ways in which vast numbers of the Jews perished in that siege was, by the battering-rams of the Romans throwing down the towers upon the men who were defending the city.

They were buried in hundreds and in thousands beneath the towers.

As the tottering walls fell, some rushed out on the walls in order to perish amid the ruins of these walls.

At that time these things seemed to them to be a very foolish kind of prophecy, I dare say.

"What does He mean?" they asked one another.

"Does He really mean that people will perish in that way?

"Does He really mean that their blood will be mingled with their sacrifices, and that the walls of this great City and Temple will fall?"

That was exactly what He meant.

The habit of trying to make the Scripture mean something else than what it says, is a very foolish thing.

You will find that when Jesus, the Christ, said a thing He meant it just as He said it.

When He uttered a prophecy of this kind He meant it just as He said it, and this prophecy was actually and literally fulfilled.

I desire to say in very plain words that except the people of Chicago repent they will perish in a terrible manner.

I am not a prophet of evil, nor do I say that I have any special revelation at this moment.

Geological Facts Concerning Chicago.

However, I will say this, that this city with its surroundings is in a position geologically that is called the "divide."

You may not be aware of the fact that the Chicago river is so evenly on the "divide" that before the drainage canal was dug sometimes its waters flowed back into the lake, and sometimes they flowed toward the Mississippi.

The geological position of this whole tract of country indicates that there are great hollows beneath it where water is not found, although it used to be there in very great quantities.

We who are drilling for artesian wells at Zion City have found that out.

We have found that if we drill two wells upon the same line toward the lake, that the flow of the first well will be very much interfered with if the second one is between the first and the lake, indicating that the pressure is not as great as formerly.

In the event of great seismic disturbances and great volcanic action, it would be most natural for the lava to flow down this way, and for a great upheaval to take place on the borders of this lake.

The result of that upheaval would be a great and sudden overflow.

It would not take many feet of water to do it, for there are portions of Chicago today that, if the lake rose from six to ten feet, would be flooded, not only a little, but many houses would be absolutely buried.

An Awful Destruction.

I desire to point out to you the possible consequences of even a comparatively small volcanic disturbance.

A change in the level of the country might cause the same action below the lake as would go on under the land, which would result in an upheaval.

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Then a great tidal wave would cause an overflow, and the easiest thing in the world would be to drown out this city.

If this city were covered with water and submerged below the lake level, within a good deal less than half an hour there would be stillness, for there would be death.

I do not say that it is going to take place.

I do not say that it is not going to take place.

You, yourselves, know that the volcanic disturbances in the Caribbean Sea, which have extended to the volcanoes of South America, have also had their counterpart considerably to the north as well as to the south of the Gulf of Mexico.

A continuance of these disturbances, moving northward, would probably cause great volcanic action in the higher countries above us, and the subterranean flow of lava would come down.

If once it broke out under the Great Lakes there would be a terrific explosion, the results of which no man can foretell.

I point this out to you merely as a geological and seismic fact, that is not only possible, but if these movements on the earth's surface continue in a northerly direction, is most probable.

The words that I am uttering today are not being uttered without much thought.

It Was Not by Accident that Zion Left Chicago.

It is not an accident that we are situated upon lands which, at the top of the crest, are about 170 feet above the lake, and that the City of Zion rises gradually to that elevation.

I do not trouble though the earth change and the mountains shake with the swelling thereof.

Zion does not stand upon clay or rock.

Zion does not trouble whether the waters overflow or not.

Zion is rooted and grounded, and is resting in God alone.

If Zion City were overflowed tonight, I have the humble confidence that a sudden death would be sudden glory for our people, for they are not afraid.

A Divine Courage.

I believe that they would be made strong by the same spirit which animated our dear daughter, of which I so often think.

She turned and looked at me and said: "Father, will it be long?"

After I had choked down the sob, I was able to say: "Not long, dear."

She smiled and said: "I am glad."

Then she said, as she closed her eyes: "When I pass through the waters they shall not overflow me, for Thou art with me, and I am not afraid."

She never wept one tear.

She was never afraid for one moment.

I never knew her to be afraid except once—when a very little girl—a maid had frightened her.

We showed her that there was nothing to fear, that God was with her always.

Although she was only a baby, she was never troubled again.

I believe that in Zion we have that spirit which knows no fear.

It is a spirit of love, and there is no fear in love.

I give this warning remembering that Zion City itself might share in such a catastrophe, but I do not think it will.

My exception is based partly upon geological conditions, and my opinion is that the explosion would take place in all probability just about where Chicago is located.

It would be local in its nature, because the outburst must come at about that place.

If it were confined to the land, and did not reach the lake, I believe that the outburst would take place not farther south than Blue Island.

Whether I am correct in that or not is a matter upon which any one can exercise his independent judgment.

I am not giving this as prophecy.

I am uttering this as a scientific possibility and under certain circumstances a probability.

Similar conditions in other parts of America point to similar probabilities; and indeed there is no part of the world that can be considered exempt.

Chicago Bringing a Terrible Destruction Upon Herself.

A strong conviction has taken hold of my heart that God is going to permit terrible judgment to come upon this city, because this city is wilfully wicked.

This city is wilfully sinning.

This city is wilfully shutting out God.

This city shuts God out from the public schools.

The Bible is thrown out from her schools by Chicago as if it were a hateful and hated book, and could not be trusted in the public schools.

You can have Shakespeare and his filthy plays and almost unprintable sonnets; and many that are even worse than he.

You can have all kinds of abominable trash in fiction, which means lies.

The writers of fiction can have their lies crammed down the children's throats; for that is polite literature.

The Bible, which is the best literature in the world in history or poetry, philosophy or fact, is shut out; but the "Merry Wives of Windsor," and such plays as that, in which the disreputable Falstaff flourishes, are called "classics.

God's Word has no place.

You are getting the result of your training—a city full of infidels.

You have no right to complain that your children do not venerate God, when you shut out His Word from the schools.

If you say that the Sunday-school takes the place of the Bible then you know very little about what you are talking, because the Sunday-school teacher is, taken as a whole, not only the feeblest, but the worst kind of teacher.

The Sunday-schools of Today of No Value.

In the first place, large numbers of Sunday-school teachers are not converted, and they frankly admit it.

In the second place, very many have no fitness for communicating Divine thought to the children.

In the third place, the lessons are so contrived that the children are taught about everything that can be got out of a Sunday-school lesson except its practical religious teaching.

They are taught chronology; they are taught topology; they are taught history; they are taught philosophy; and when you have all these and many other things crammed into a child's mind there is no time for the spiritual application of the lesson.

It is the last thought in the teacher's mind.

Again, the number that really attend Sunday-school, even if it were able to do the work, is infinitesimal as compared to the number who attend the public schools.

The condition of the churches shows you that the Sunday-schools are not bringing the children into the church, because the vast majority of the children are running absolutely wild as regards religious teaching.

The Sins of Chicago.

The sin of this people, in shutting the Bible out of the primary and upper grades of the public schools, will and must bring the damnation and judgment of God upon the people unless they repent.

The fact is abundantly clear that the citizens of this city look on and see their own laws openly defied.

The chief magistrate of this city, if he carried out the law that is on the statute book, would close every liquor saloon, back, front and side, and shut it up tight so that not one single drop of liquor could be sold in any saloon on the Lord's Day.

That is the law. But they are all practically "wide open."

A voice—"He could not do it if he wanted to."

General Overseer—All that is best in this city would stand by him.

But if he did it, he would not be the successful candidate for the next mayoral election. (Applause.)

They would rather choose "Bathhouse John" or Hinky-Dink, both of the persons known by these names being saloon-keepers and aldermen.

When the laws of a nation and the laws of a state are publicly set at naught by the chief magistrate of its greatest city and trampled under foot, that city deserves, and will certainly receive the punishment of God.

What does it mean—these saloons open today?

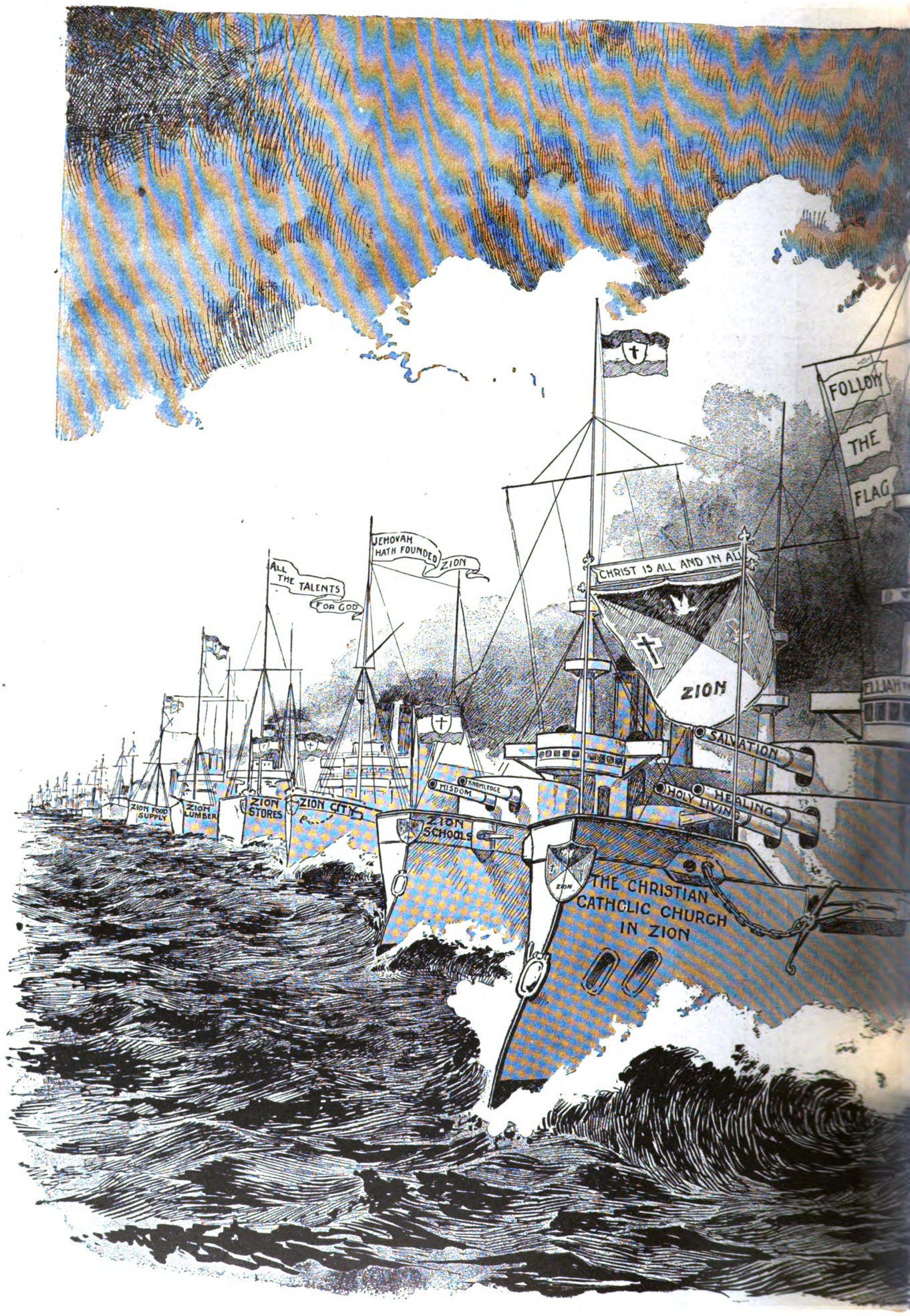
You know what it means, if you know anything of the condition of Chicago today.

Chicago's Damnation Wrought By Her Own Hands.

Then again the Theaters and Music Halls are open today.

Every theater has three great doors leading from it; one leads into the house of her whose house is the gate of hell:

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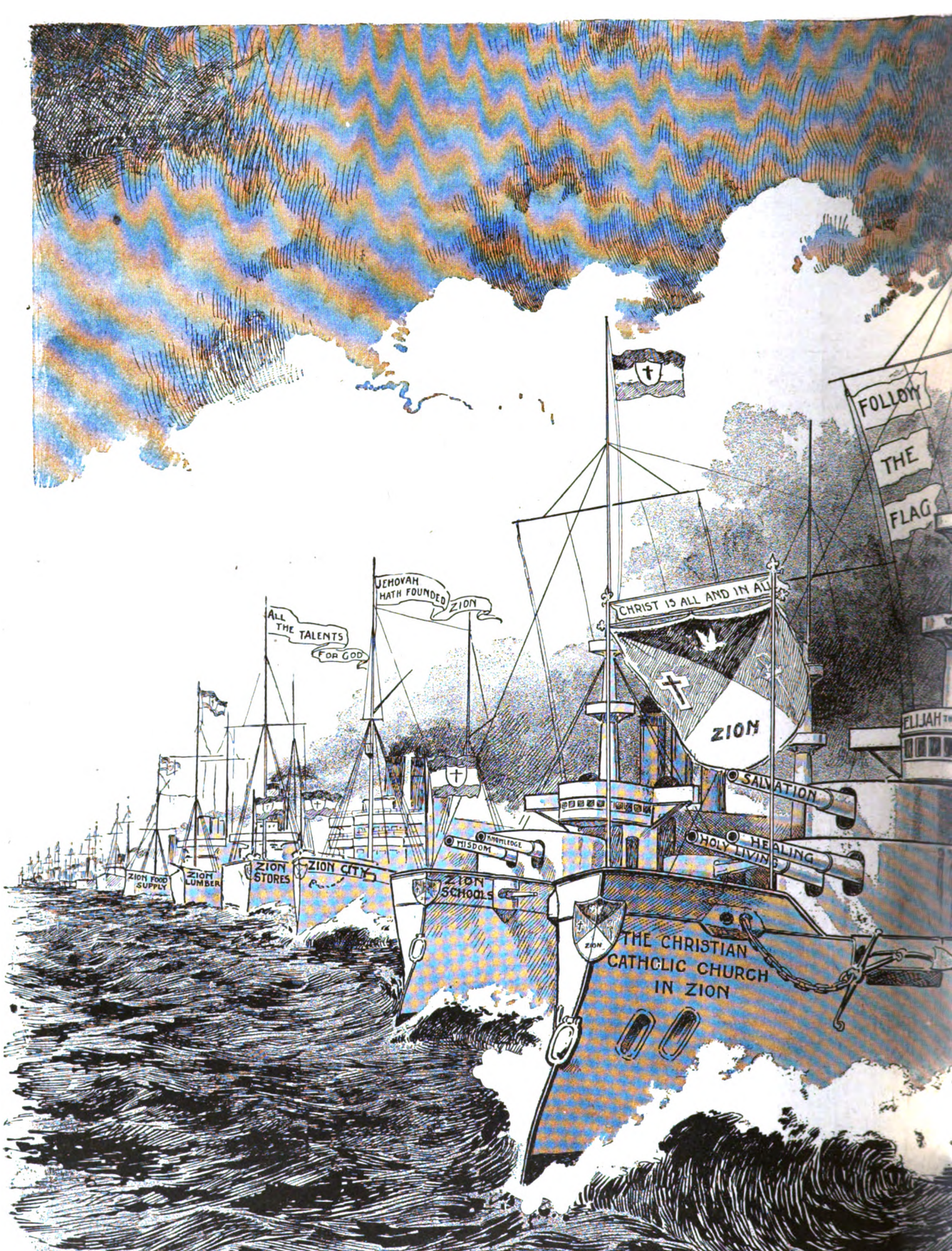
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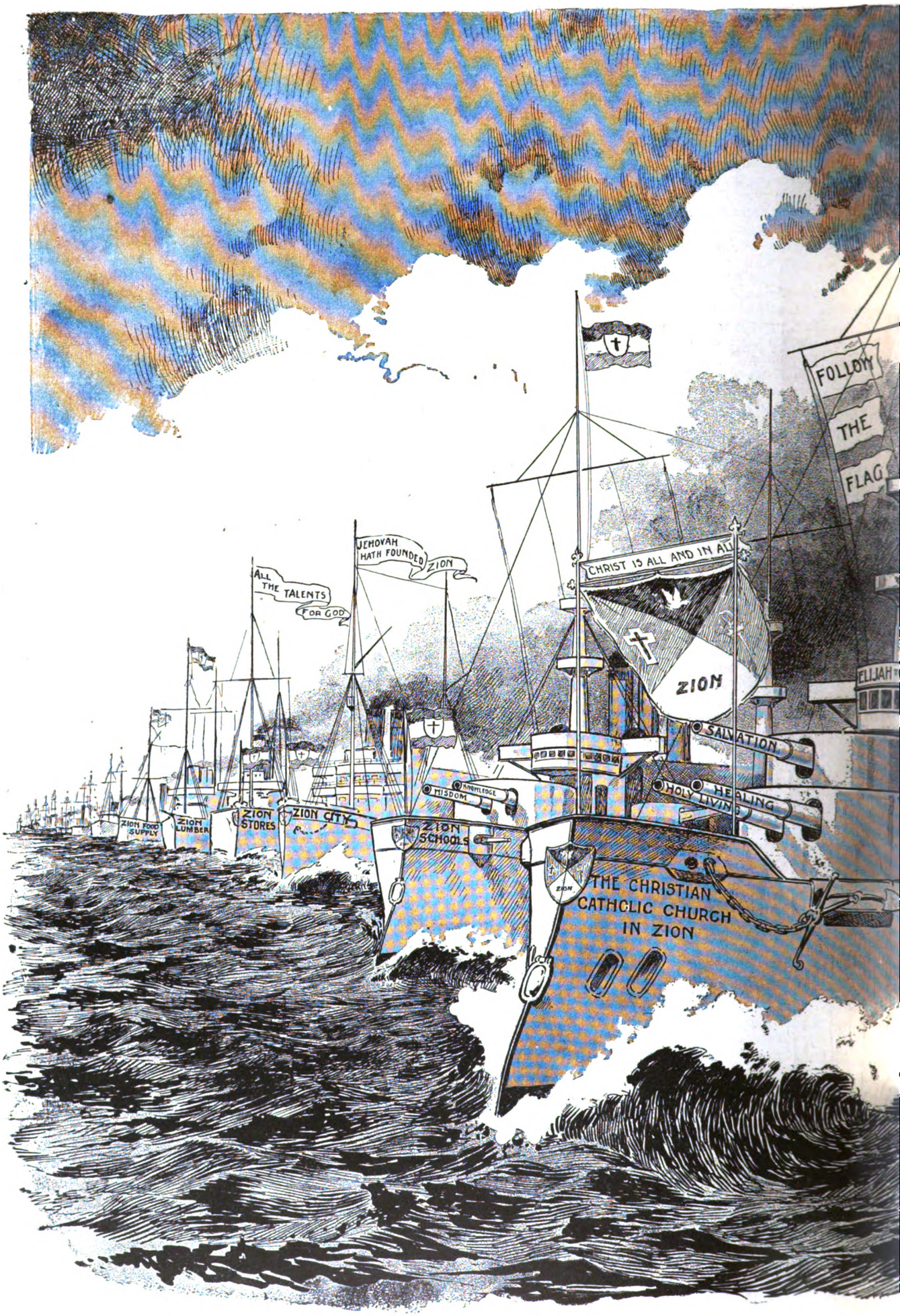
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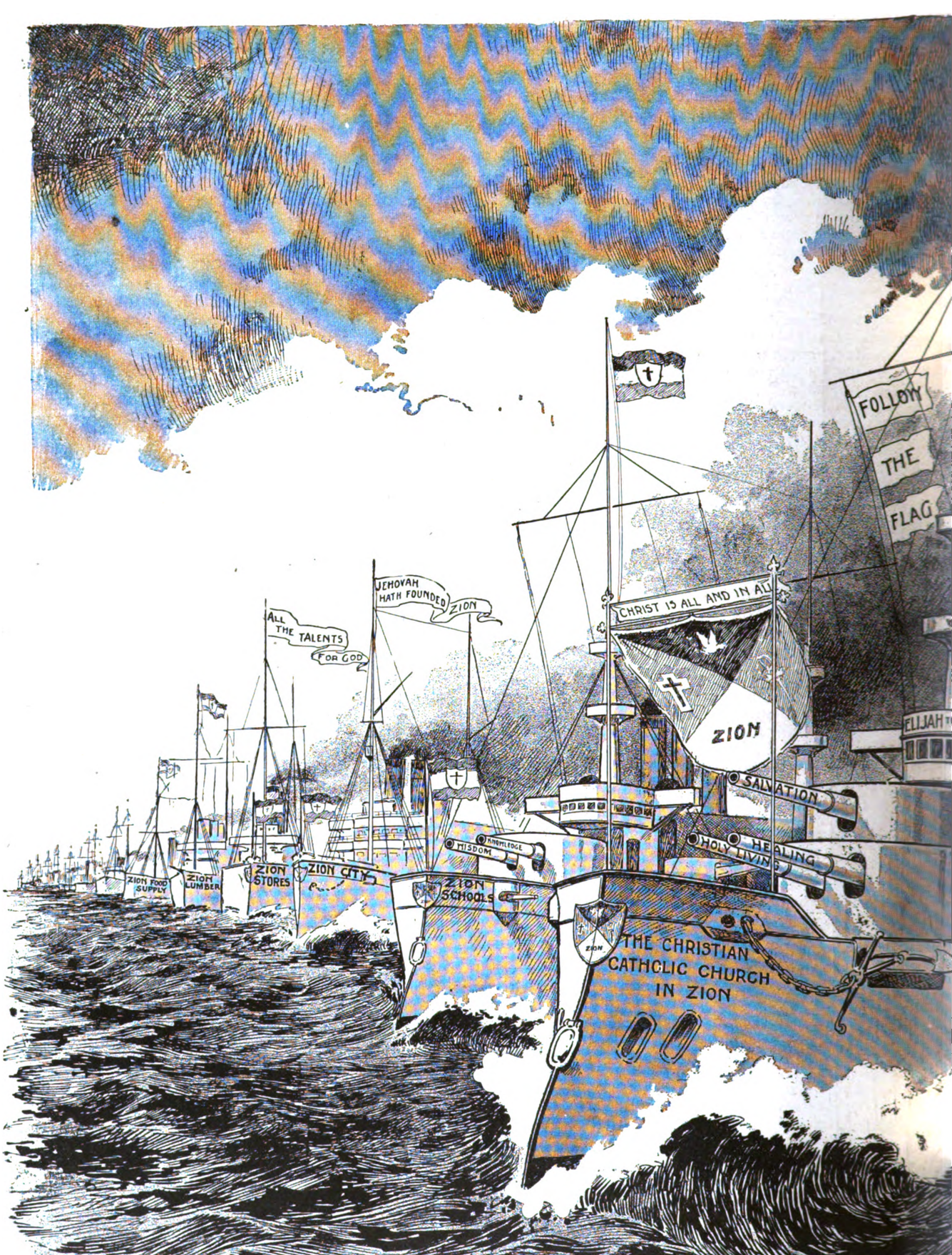
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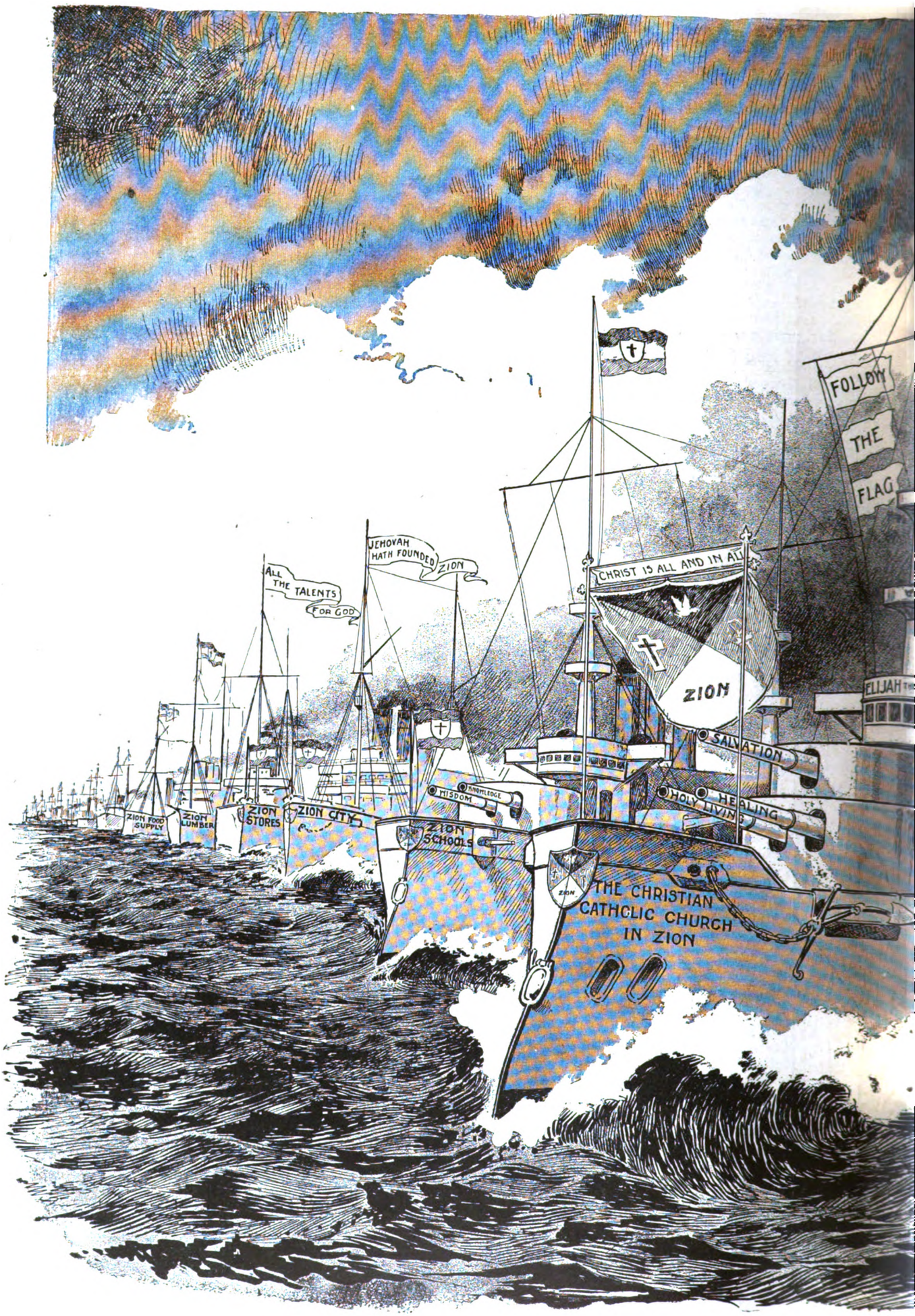
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another leads straight into the gambling saloon, and the third leads into the liquor saloon, where all these evils flourish.

What is the result?

Last Lord's Day we had ten suicides and four murders in this city.

Last week we had an average of more than one murder a day for the week days, and we have an average of two or three as a minimum on the Sundays.

That murderous stream goes on, fed in almost every case by the gambling hell and brothel, the saloon and the theater, and the magistrates and people of this city know it.

Neither the Republican nor the Democratic party has the courage to grasp the monster by the throat.

The damnation of a people who do this kind of thing is not wrought by any other hands than their own.

The people are themselves forging their own fetters, are themselves sharpening the daggers, are themselves filling up the poison cup, are themselves their own murderers.

The people themselves and their leaders who have laws upon the statute book that could close up every one of these evils I have named, but which they run wide open today, have a terrible responsibility.

Why are these things true?

Because campaign expenses are largely provided, for both parties, from these evil resorts.

I do not hesitate to say it.

Are all the liquor sellers of Chicago Democrats?

No; large numbers of them are Republicans.

Are all the purchasers of votes in Chicago Democrats?

The Dishonest Practice of Buying Votes.

In the year that Mr. Harrison was defeated for the presidency by Mr. Cleveland, who then came in for his second term, I met a gentleman on my way out to Evanston who was a prominent merchant of this city.

It was on the day of election and he was going back by a mid-day train, as I myself was, my home being in Evanston at that time.

"What is the trouble?" I asked. "I thought you were in for a long day's work."

"I have some conscience left, Dr. Dowie, and I cannot cast my vote for Harrison today, although I thought when I went into the city that I would take off my coat and work tooth and nail," he said.

"What has happened?" I asked.

"I will tell you," he said:

"About an hour ago my partner said to me, 'Will you stay here and hold the fort for two or three hours?

"'I have bought so many thousand Greek and Italian votes in certain precincts and wards, and I must go and see that they are delivered and pay for them.'"

The gentleman said: "Dr. Dowie, I did not dream that my partner was in this."

I asked: "Does he profess to be a Christian?"

"Certainly," he replied, "we are both Methodists. (Laughter.) He is a member of the same board of management that I am."

How Some Foreigners Vote.

In your simplicity you may imagine that there will be an honest vote cast in this city at the next election.

You know very little about it.

There are hundreds of thousands of people in this city who cannot read the English language, cannot speak it, and do not understand it.

Beyond all peradventure they would not know how to vote unless they were instructed.

The votes of these people go to those who can afford to pay the highest price for them.

I do not hesitate to say that the Republicans are as deep in the mud as the Democrats are in the mire.

They buy the ignorant foreign vote in thousands and tens of thousands.

Neither party can cast an honest vote and continue operating their present political machines.

It would be an impossibility.

Do you think that God the Almighty is going to stand this lying and cheating and this ruling of the people by means of chicanery, fraud and bribery?

Shame! Shame!

You may say that Chicago is not worse than other cities.

I am talking about Chicago, now, and the evils in another city would not lessen Chicago's guilt and punishment.

In my opinion, there are few cities in the United States where corruption is so completely reduced to a system as in this city.

I know what I am talking about.

"If you have the knowledge, why do you not go before the Grand Jury?" you may say.

Who Compose the Grand Jury?

Have you ever thought about that?

Have you ever wondered who the politicians are who control the Grand Jury?

Have you ever watched a case like that recent one of the robbery of the city by the Masonic officials of the Masonic Temple, and noticed how it faded away?

Do you not know that it is one of the easiest things in the world to pack a Grand Jury that will pretend to do everything, and wind up by doing nothing?

If you do not know that, you are the most innocent "innocents abroad" in politics that I have ever met.

Nine cases out of ten the Grand Jury will consist of three-fifths Masons.

It would be difficult to get a True Bill charging a Freemason with murder from the Grand Jury.

I will repeat what Judge Payne has said: "If a county commissioner of Cook county were to commit a murder, no matter how clearly it was proved, I do not believe that there would be a jury in this county found to convict him."

Justice Outraged.

Only a short time ago in this city a merchant, whose draymen had all fled because they were afraid of the Labor Union pickets, could get no one to bring his perishable goods from the depot.

He jumped into one of his own wagons, and said, "I will get the goods myself."

He was met by a big burly picket who said, "I will smash your head if you dare to take those things from the depot."

The merchant replied, "They are my property, and my customers need these provisions. Stand aside."

He was about to get his cart loaded up when this ruffian came behind him and gave him one terrible blow after another until he lay bleeding and dying.

He was taken to his own home and died.

There was no question whatever as to who killed him.

The murderer did not even deny it.

He said: "We had a quarrel and in the quarrel I killed him in self-defense."

Who made the quarrel?

The merchant merely wanted his goods for his customers.

That was his right.

That man threatened him, murdered him, and called it a "quarrel."

There was no quarrel, but a jury found the man "not guilty."

Will God permit that to go on unpunished, tell me?

Audience—"No."

General Overseer—I tell you, union leaders, that you can pack the juries, and get a verdict of not guilty, but God says Guilty! Guilty! ! Guilty! ! ! (Applause.)

Except You Repent, You Will Perish.

I tell you, working men, who think that you can rule in defiance of law, that one of these days the United States troops will have to come in and shoot you down like dogs, as they did in 1894.

One of these days the cannon will boom and heavy shells will burst in your streets and lanes.

One of these days you will fall before armed military power, which must kill you to save the Nation.

Do you hear?

It is your friend who warns you.

You can trample Law and Justice under your feet just so long, but the day will come when the Man on Horseback will have to take charge of things, and then woe to you.

Woe to you!

This Nation will have to repeal its Constitution, its laws, and deny equal justice to its citizens, or else you will have to be wiped out.

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That expression, "wipe out," may seem harsh, but in reading Young's translation of Genesis 6:6, I find that God used it in speaking of the doom of men before the flood says—"I wipe away man whom I have prepared from off the face of the ground."

You Cannot Always Trample Upon Human Rights and Liberties.

You cannot always pack juries and bring in shameful verdicts.

The blood of that merchant is crying to God against your labor unions.

You would better have compelled the law to do its duty than to have protected your murderous companion by means of a packed jury.

I am told that if I say such things I will be killed.

That does not trouble me.

If I were killed I would get to heaven the sooner.

I take no stock in these threatening letters.

I do not believe in them at all.

If a fellow intends to kill me he will not send me a message telling me about it.

That kind of letters never frightens me.

Not Fearful, But Fearless.

I would despise myself so heartily that I could not live if I kept back Truth because of fear.

I have never been afraid.

I do not know what it is to feel afraid.

Why should I?

I will do my duty if I die for it.

Multitudes of men who did their duty have died for it.

I am grateful to have been able to do my duty.

If you unionists kill me, in some manner, it may be the undoing of you.

Have a care.

The time has come when it will not take many more drops to fill your cup.

It is very near the brim now.

You have the press afraid of you.

You have the pulpit afraid of you.

You have the politicians afraid of you.

You have the judges afraid of you.

Nevertheless, John Alexander Dowie is not afraid of you.

There are many thousands of men who are not afraid, only they need a leader.

He will be found when the time comes.

I class these things among the open sins of Chicago.

However, the principle of Repentance which applies to the city, applies to the individual.

I say to you, individually, that you cannot delay repentance without great danger.

Delay Is Always Dangerous and Often Ruinous.

"Rabbi Eliezer," said one of the students of the great Rabbi, "you have taught us today that life is uncertain, and that men must repent before God, or they will perish.

"Tell me, O Rabbi, when should a man repent and be saved?"

The Rabbi looked at the young student and said with a smile: "One day before death."

"Ah, only one day before death," said the student, and he went away delighted.

He was young and bright, and had many years of life before him.

But he began to think of the graves of children and youths, and of the great numbers of those of his own age who had died.

He lay upon his bed tossing in agony that night, as he thought that this might be the day before his death.

The next day he came again to the good old man and said: "O Rabbi, you have made me miserable.

"You said that it was time enough if a man should repent one day before his death.

"How shall a man be sure which is the day before his death?"

"I know not," said the Rabbi.

"What, then, shall a man do?" he asked.

"Repent now," was the reply.

Repent now.

Ask God to forgive you now.

Make your vows to do right to your fellow man now, and let your repentance be practical and your faith real.

All who desire to do this rise and tell God so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right no matter what it costs. Help me truly to repent and fully to restore to my fellow man. Help me to trust Thy mercy in the Christ, my Lord, the Lamb of God who taketh away the sin of the world. Give me simple faith. Take away my sin, give me Thy Spirit and help me to do right, no matter what it costs. Bless this city, and this land. Bless the sinful and the erring, the foolish and short-sighted, and, O God, make the people wise. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause after the General Overseer.*)

General Overseer—Did you mean that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then may God bless you.

BENEDICTION.

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

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.

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 January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.		
4.15 p.m.	5.30 p.m.			SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

WE are exceedingly glad to be able to announce to Zion Restorationists, and in fact to all Zion everywhere, that numerically the Host is rapidly increasing.

New applications are daily being received and most interesting reports are coming to us from all sections, telling of the excellent work being done.

One hundred forty-three new names have been added to the list during the past two weeks.

Fifty-six of this number were sent in by Overseer Voliva from Australia, where the work is being well organized.

The following very interesting letter reached us March 7th:

"ARLINGTON," 43 PARK ROAD,
ST. KILDA, MELBOURNE, VICTORIA,
AUSTRALIA, January 31, 1903.

MY DEAR ELDER:—I am sending you via the steamship Sonoma, leaving Sydney on February 7th, fifty-six applications for membership in Zion Restoration Host, making a total of one hundred seven that I have sent you to date.

The members of the Host in Australia are taking hold of the work very earnestly, and the members in Melbourne are averaging 2,000 calls every week.

Praying God's blessing upon you, I am

Faithfully yours in Jesus' Name,

WILBUR GLENN VOLIVA,

Overseer of the Christian Catholic Church in Zion in Australia.

The Host in New Brunswick.

Most faithful work is being done by Zion Restorationists under the direction of Deaconess M. L. Reed at Fredericton, New Brunswick.

A letter received from her under date of March 3d, reads as follows:

MY DEAR BROTHER IN THE CHRIST:—I am sending you rather an imperfect record of our Zion Restoration Work, as more LEAVES OF HEALING have been sold and more Tracts distributed than have been accounted for, which is due to the fact that two friends, who have not yet become members, have assisted us in selling the LEAVES, and their work does not appear in our regular re-report.

I trust they will soon become members.

We continue to dispose of fifty copies of LEAVES OF HEALING weekly, when the weather permits.

If they run over we hurry up a little the next week, so we do not get behind.

Fifty copies of the LEAVES weekly, among 6,000 inhabitants will make the Devil rage.

God is blessing, so we rejoice.

Several are becoming deeply interested.

One man has stopped using tobacco.

Pray for us, and for me especially, that I may not lack in any part of His work or will.

Faithfully yours and His, M. L. REED.

The Host in British Columbia.

Passing from New Brunswick across the entire Dominion of Canada to the Pacific coast, we learn that Zion Restorationists in British Columbia, under the direction of Elder Simmons, are doing some effective work.

The following letter was received from the Elder a short time ago:

MY DEAR ELDER:—Thinking you would like to know what Zion Restoration Host is doing here, I send you a few lines.

Enclosed please find some newspaper clippings; also a report of the trip to New Westminster last Lord's Day.

You will remember that I wrote you about making a trip there last month.

That trip stirred up a preacher of the Reformed Episcopal church and he has preached against our beloved General Overseer and Zion every Sunday evening since.

But the scribes themselves seem to have become ashamed, as there appeared no report of the last harangue.

Last Lord's Day we spoke in the city opera house at 2:30 p. m. to a large and very attentive audience.

We first delivered an address on "Zion's place in the Divine Economy," based on the words of Isaiah 14:32.

We then briefly replied to some of the false and foolish statements of the minister above referred to.

The audience was about twice the size of the one we had last month, so you see the Lord is still able to make the wrath of men praise Him.

The enclosed report will show you the work done.

We are now organizing our Host and will in the future coöperate in a body on Lord's Day, as far as possible, following the order and plan of work at headquarters.

Praying God to bless graciously Zion Restoration Host in all parts of the world, that we may all become more efficient, I remain,

Faithfully yours in Jesus, the Christ, Till He Come, R. M. SIMMONS,

Elder in Christian Catholic Church in Zion.

The Host in Benton Harbor, Michigan.

The following interesting report comes to us from Elder Adams, of Benton Harbor, Michigan, in which he says:

MY DEAR ELDER:—Please find inclosed the report cards from twenty-four members of Zion Restoration Host, who have been at work for God and humanity during the month of February.

I also send you two more applications for membership, which brings the enrolment of those who have taken the vow up to twenty-nine.

We desire you to send us twenty thousand new Restoration Messages as soon as possible, for we are almost out of Zion Literature, and the enthusiasm of the Kingdom of God is coming upon the people in this Branch of the Church.

Deacons Humphrey and Baushke have the cities of Benton Harbor and St. Joseph mapped out into nearly fifty districts of convenient size for Zion Restoration work.

These Deacons have charge of the work of pairing the Restorationists, providing them with Literature, assigning them suitable districts, and making such arrangements as may be necessary from week to week to assure the successful prosecution of the work.

Very encouraging reports are brought in.

Two members of the Host called upon sixty-five families last Saturday.

They were received kindly, and every Message gladly received in every home, save two.

God is using the Message and the Messengers as a mighty instrument to effectively overcome the blind and bitter prejudice, which the lying newspaper press has put in the hearts of the people against Zion and her God-sent leader.

Experience has proved that those who receive the Message are greatly blessed, but that those who refuse suffer calamity, as the following will show.

Last month a Benton Harbor Zion Restorationist called upon four families, in each of which was serious illness.

In one a man lay dying with cancer; in the second a mother of little children was afflicted with tuberculosis; the third home contained the wasted form of a young girl in the last stages of consumption; and in the fourth the mother had heart disease and the daughter suffered from serious internal injuries.

The daughter had had two operations, which left her worse than ever, after three years of invalidism.

A third and very dangerous operation was recommended by the attending physician.

Zion, with her Divine Message of healing through faith in Jesus, the Christ, came to these disease-stricken homes, so terribly cursed by poisonous drugs and medical bungling.

The Message was received by the mother and daughter, the doctor was dismissed, the drugs destroyed, and Zion's Elder called in.

God has most wonderfully answered prayer in the healing of both, and they come into Zion, rejoicing greatly.

The old man's friends would not admit the Zion Messenger, and he could not be saved by the doctors.

The mother of the little children would not permit the Messenger to enter her room. She, too, passed away.

The relatives of the poor consumptive would not listen to the words of Zion, and the girl died, even as the others who rejected the Message, which says, "In My Name . . . they shall lay hands on the sick and they shall recover," (Mark 16:18), and also, "The prayer of faith shall save him that is sick, and the Lord shall raise him up." (James 5:15.)

Faithfully yours in Jesus, JAMES R. ADAMS,

Elder in the Christian Catholic Church in Zion.

Reports from Other Fields.

The following brief reports have been received from some of the faithful workers scattered throughout the country.

MY DEAR ELDER:—I have traveled by team and railway and held meetings in the following towns and cities: Overstone, Whitemouth, Beausejour, Selkirk and Winnipeg.

I have been giving all my time to Zion since I joined the Christian Catholic Church in Zion and Zion Restoration Host.

Some of my own relatives are the greatest enemies of Zion and think that I am a disgrace to myself and them.

Others have written me to call on them, wishing information.

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Most of the readers of Zion Literature in Winnipeg are favorably inclined, and some will come into Zion.

They ask me to come again and hold meetings.

The work in Manitoba should be encouraged.

Pray for us. I. P. SIEMENS.

The writer of the above has for years past been engaged in mission work in the Baptist denomination.

The following from Caleb Gaumer and George R. Clark, Philadelphia, Pennsylvania, reads:

During the month we have secured twenty-five new Zion Junior Seventies in connection with the work in Kensington.

None of these children's parents are identified with Zion, but will be visited by us from time to time.

Pray for these.

One has given up tobacco and three others have faithfully promised to do so.

The following from Annie Anderson and Jannett Ewart, Edinburgh, Scotland, reads:

One poor man who has been diseased for nine years, and for the past two years of that time has suffered severe pain night and day, has been greatly blessed in reading LEAVES OF HEALING.

He was enabled to give up the use of tobacco in answer to prayer and is looking to Jesus as his Healer.

Pray for him.

The following from Miss Myrtle Clark, Corning, New York, reads:

A woman of influence, who has lived here thirty years, buys several copies of LEAVES OF HEALING each week and sends for old numbers, mostly on Masons, which she gives and lends.

A few weeks ago we stood outside of a Roman Catholic Church as the people were leaving, and gave Messages.

As a result we have sold the LEAVES to several who received the Message that day.

We sold a copy of LEAVES OF HEALING to the manager of a large theater company, who said that he knew of Dr. Dowie and his work, and hoped that he would succeed.

He said that he wished to God there were more men like him.

The following coming from Deacon John Peter Schaffer, Cincinnati, reads:

God blessed me with four for baptism and five applications for membership in the Christian Catholic Church in Zion this month.

God's Holy Name ever be praised. Psalm 107:8.

God again wonderfully heard and answered prayer for the sick and sorrowing.

Surely James 5:15 has been fulfilled this month.

I am not able to thank God a tithe for His infinite love and mercy to me, and for the teaching of the Full Gospel which I have received from our beloved General Overseer.

Summary Report of the Host from the Field at Large.

We are pleased to give below a list of places from which reports have been received since March 1st.

These reports, which we are unable to give in full, show that vast numbers of homes have been visited and immense quantities of Free Zion Literature distributed during the month of February.

The condensed report given below shows the number of workers in the field and number of LEAVES OF HEALING sold by them.

Many of the reports for February, however, are not yet in.

United States.

Easton, California—Number of workers, 2; number of LEAVES sold, 14.

Fresno, California—Number of workers, 3; number of LEAVES sold, 17.

Los Angeles, California—Number of workers, 21; number of LEAVES sold, 769.

Pomona, California—Number of workers, 2; number of LEAVES sold, 97.

San Francisco, California—Number of workers, 17; number of LEAVES sold, 867.

Willows, California—Number of workers, 2; number of LEAVES sold, 38.

Durango, Colorado—Number of workers, 3; number of LEAVES sold, 229.

Prowers, Colorado—Number of workers, 2.

New Britain, Connecticut—Number of workers, 2; number of LEAVES sold, 7.

Elkhart, Indiana—Number of workers, 1.

Logansport, Indiana—Number of workers, 2; number of LEAVES sold, 75.

Orestes, Indiana—Number of workers, 1.

Plymouth, Indiana—Number of workers, 2; number of LEAVES sold, 54.

Walton, Indiana—Number of workers, 2; number of LEAVES sold, 32.

Antioch, Illinois—Number of workers, 1; number of LEAVES sold, 31.

Belvidere, Illinois—Number of workers, 1; number of LEAVES sold, 26.

Benton, Illinois—Number of workers, 1; number of LEAVES sold, 44.

Champaign, Illinois—Number of workers, 2; number of LEAVES sold, 18.

Downers, Illinois—Number of workers, 2.

Geneseo, Illinois—Number of workers, 1.

Harvey, Illinois—Number of workers, 4; number of LEAVES sold, 68.

Lacon, Illinois—Number of workers, 1.

Oak Park, Illinois—Number of workers, 10; number of LEAVES sold, 34.

Richmond, Illinois—Number of workers, 1.

Vermillion Grove, Illinois—Number of workers, 1; number of LEAVES sold, 10.

West Salem, Illinois—Number of workers 1.

Cedar Falls, Iowa—Number of workers, 3; number of LEAVES sold, 57.

Dunkerton, Iowa—Number of workers, 1; number of LEAVES sold, 16.

Elberon, Iowa—Number of workers, 4; number of LEAVES sold, 13.

Forest City, Iowa—Number of workers, 1; number of LEAVES sold, 14.

Laporte City, Iowa—Number of workers, 1; number of LEAVES sold, 6.

Manson, Iowa—Number of workers, 1; number of LEAVES sold, 2.

Wyoming, Iowa—Number of workers, 2; number of LEAVES sold, 12.

Abilene, Kansas—Number of workers, 2; number of LEAVES sold, 48.

Emporia, Kansas—Number of workers, 2.

Eskridge, Kansas—Number of workers, 1; number of LEAVES sold, 14.

Salina, Kansas—Number of workers, 1.

Wichita, Kansas—Number of workers, 7; number of LEAVES sold, 200.

Boston, Massachusetts—Number of workers, 8; number of LEAVES sold, 1,020.

Braintree, Massachusetts—Number of workers, 2; number of LEAVES sold, 213.

Everett, Massachusetts—Number of workers, 2; number of LEAVES sold, 73.

Lawrence, Massachusetts—Number of workers, 2; number of LEAVES sold, 61.

Methuen, Massachusetts—Number of workers, 6; number of LEAVES sold, 212.

Revere, Massachusetts—Number of workers, 1.

Benton Harbor, Michigan—Number of workers, 23; number of LEAVES sold, 138.

Detroit, Michigan—Number of workers, 8; number of LEAVES sold, 156.

McComb City, Mississippi—Number of workers, 1.

Rushford, Minnesota—Number of workers, 2.

Inman, Nebraska—Number of workers, 1; number of LEAVES sold, 12.

Jersey City, New Jersey—Number of workers, 3; number of LEAVES sold, 86.

Salem, New Jersey—Number of workers, 1; number of LEAVES sold 9.

Bluff Point, New York—Number of workers, 4.

Brooklyn, New York—Number of workers, 1.

Corning, New York—Number of workers, 1; number of LEAVES sold, 160.

New York, New York—Number of workers, 10; number of LEAVES sold, 662.

Ada, Ohio—Number of workers, 2; number of LEAVES sold, 6.

Dayton, Ohio—Number of workers, 2; number of LEAVES sold, 103.

Edenton, Ohio—Number of workers, 1.

Germantown, Ohio—Number of workers, 2; number of LEAVES sold, 116.

Mansfield, Ohio—Number of workers, 1.

Oceola, Ohio—Number of workers, 3.

Toledo, Ohio—Number of workers, 8; number of LEAVES sold, 168.

Washington Court House, Ohio—Number of workers, —; number of LEAVES sold, 50.

*West Unity, Ohio—Number of workers, 8; number of LEAVES sold, 9.

Oregon City, Oregon—Number of workers, 8; number of LEAVES sold, 70.

Portland, Oregon—Number of workers, 18; number of LEAVES sold, 238.

Blandon, Pennsylvania—Number of workers, 2; number of LEAVES sold, 4.

Gracy, Pennsylvania—Number of workers, 1.

Philadelphia, Pennsylvania—Number of workers, 45; number of LEAVES sold, 1,323.

Pittsburg, Pennsylvania—Number of workers, 2; number of LEAVES sold, 140.

Westchester, Pennsylvania—Number of workers, 1; number of LEAVES sold, 98.

Brookings, South Dakota—Number of workers, 1; number of LEAVES sold, 47.

Memphis, Tennessee—Number of workers, 2.

*Dallas, Texas—Number of workers, 1.

North Springfield, Vermont—Number of workers, 4; number of LEAVES sold, 3.

Seattle, Washington—Number of workers, 20; number of LEAVES sold, 249.

Spokane, Washington—Number of workers, 12; number of LEAVES sold, 420.

Lancaster, Wisconsin—Number of workers, 1.

Maiden Rock, Wisconsin—Number of workers, 2; number of LEAVES sold, 5.

Marinette, Wisconsin—Number of workers, 11; number of LEAVES sold, 85.

Milwaukee, Wisconsin—Number of workers, 10; number of LEAVES sold, 632.

Racine, Wisconsin—Number of workers, 2.

Trippville, Wisconsin—Number of workers, 1.

Sheridan, Wyoming—Number of workers, 2; number of LEAVES sold, 38.

Foreign.

Toronto, Canada—Number of workers, 16; number of LEAVES sold, 539.

Woodstock, Canada—Number of workers, 2; number of LEAVES sold, 80.

Gretna, Manitoba—Number of workers, 1; number of LEAVES sold, 55.

Fredericton, New Brunswick—Number of workers, 6; number of LEAVES sold, 90.

Edinburgh, Scotland—Number of workers, 14; number of LEAVES sold, 434.

*Report subscriptions secured for LEAVES OF HEALING.

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NOTES FROM ZION'S HARVEST FIELD

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

London, England.

Evangelist-in-charge, Rev. H.E. Cantel, 81 Euston Road, N.W.

Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My Name, He may give it you. (John 15:16.)

One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor. (John 4:37, 38.)

Those who have carefully read LEAVES OF HEALING will well remember the General Overseer's visit to the British Isles.

The Banner of Zion was planted there amid severe persecution.

Being called of God to proclaim the Everlasting Truths of Salvation, Healing and Holy Living in all lands, it was necessary that this Gospel of the Kingdom should be preached in the greatest city of the world, the capital of the British Empire.

The declaration that our General Overseer as Elijah the Restorer was preparing the way for the advent of our Lord Jesus, the Christ, in power and great glory, was received with scorn and bitter persecution.

However, the seed of truth was sown, and is springing up, bearing an abundant harvest.

God, in His infinite mercy, protected our beloved General Overseer, although attempt after attempt was made to take his life.

Evangelist Cantel, who was one of the European party, remained to carry on the work.

He is doing excellent service.

We take pleasure in subjoining the following report:

FEBRUARY 12, 1903.

MY DEAR ELDER:—Peace to thee!

Lord's Day is a very happy, as well as a very busy day with Zion in London, beginning with the junior service at 10:15 o'clock, when the children's bright, happy faces give no uncertain evidence of the pleasure they anticipate.

Larger audiences than theirs gather in our Tabernacle, but none more appreciative than this company of little men and women, for to them it is simple and natural to believe that Jesus is ever the same.

Surely they, too, will grow strong, be filled with wisdom and the grace of God will be upon them because they have been fed from the beginning with the sincere milk of the Word.

Following this service comes that which is especially intended for our members, whom we are glad to note have been evincing their deepening interest by an increasing attendance, so much so that we have found it necessary to more than double our accommodations for those who remain at the close of the service for lunch as well as the services that are to follow.

The largest attendances at the morning services are naturally the first Lord's Day when we celebrate the Lord's Supper, and the last Lord's Day when we administer the Ordinance of believer's Baptism by Triune Immersion.

Allowing a brief interval after lunch, we again assemble in the Tabernacle at 2:30 p. m.

This service is a Bible class, the chief purpose of which is to drill the members of Zion Restoration Host in the use of the Sword of the Spirit.

To this end time is devoted to memory drills of fundamental passages of Scripture, followed by a study of How we got our English Bible, and closing with a chronological study of the Life of our Lord.

At the close of this class the Restorationists are formed into companies of ten, and all leave in a body to engage in house-to-house work in the various streets assigned to them in a neighboring district.

Half-past five o'clock sees most of the Host back for tea, which is heartily enjoyed by all, especially as the many and varied experiences of the blessed afternoon's work are told over the tea-table.

At half-past six o'clock we again assemble in the Tabernacle for the final, and usually the largest service of the day.

Although the day has been a busy one, the time has been well spent in the advancement of the Kingdom, as is shown both in the harvest of those brought thereby into the obedience of repentance, restitution and righteousness, as well as the increased attendance at all the services of the day.

But the warfare against Sin and Satan is by no means confined to the Lord's Day, that being rather the culminating point of the week's work.

Tuesday afternoon and Thursday evening services for teaching and prayer are held every week in the Tabernacle.

In addition to these services, cottage-meetings are held at about twelve different points in the city and suburbs every week, members nearest them rallying to their support by their presence at these meetings as well as by engaging in Zion Restoration work in the neighborhood before the time of meeting.

These meetings are held on Tuesday, Wednesday and Friday evenings, thus practically leaving only Saturday evening not occupied with some meeting; but as this is the Devil's high carnival night we began twenty-one or twenty-two months ago to visit him in as many of his nearly 8,000 public houses as we could find time and possibility of reaching, in this, the largest city in the world.

Faithful Seventies, and later, Restorationists, equally faithful, but having now become more experienced, carry on this work, never missing one Saturday night, and selling thousands of LEAVES during these nearly two years, to those held in awful bondage by the demon of strong drink, as well as in too many instances by his seven other evil companions more evil than himself.

Six months ago we further enlarged this work by preceding it with an open-air service, held in the center of every locality in which the public-houses were to be visited later in the evening.

These services have never once failed to be held, and God has graciously owned and blessed them to many, notwithstanding the enemy's frequent interruptions.

One of our members has presented us with a bright acetylene light, which diffuses its rays into many dark parts of this great city, where we are holding these open-air services, thus being a fitting type of the message of life and light which we bring to dispel the clouds of prejudice, ignorance and their consequent sin.

This lamp bears upon its shade that wondrous name "ZION" which means so much to us, but which must mean even more to both them and us.

We held an all-night service at the opening of the New Year, which was much owned and blessed of God.

The service began with songs of praise at 9 o'clock on the last day of the old year.

The closing hours of that year were chiefly devoted to praise and testimony.

Of these there were many that rang out with Zion's deep God-given notes of more abundant life.

Towards midnight we prepared to meet around the Lord's Table, and there watch the ebb of the old year and the flood of the new year; this we did with Zion's familiar "Pray, brethren, pray, the sands are falling," upon heart and lip.

After an intermission for refreshment, we reassembled and took up as the dominant thought that Word which, through the ministry of our General Overseer, has been given new meaning to so many the world over, namely: Prayer.

Scripture texts laden with promises for prayer were called for, and many were the glad responses.

This was followed by striking examples of answers obtained through the prayers of individuals as recorded in the Word, and by definite answers obtained by the people themselves.

Then followed a discourse on the prayer life of our Lord, tracing by Scripture inference its beginnings in early childhood, and culminating with His marvelous prayer as recorded by the beloved disciple John in his Gospel, chapter 17.

The remaining hours were devoted to prayer for Zion the wide world over, especially remembering the General Overseer, Overseer Jane Dowie and Deacon Gladstone Dowie, as well as the many and varied needs at headquarters.

Unconverted husbands, wives, children and friends at present opposed to God's truth, were also especially brought before the Throne of Grace in the prayer of faith.

Having begun our service with praise, and continued it with prayer, it seemed most practical to close it with a definite presentation of work—work that should be the fruit of both praise and prayer.

Hence we forthwith presented the need of increasing the distribution of Zion Literature.

This was responded to, and we had pleasure in receiving there and then increased subscriptions from those who were already circulating a definite number of LEAVES each week, as well as from numbers who promised to begin from that time.

Thus was our service brought to its close at about half-past six o'clock the following morning.

We believe the lessons and experiences of these hours will be read or translated into living epistles, to be known and read of many, not only in the present year, but Till He Come.

With Christian greetings, believe me,

Faithfully yours in Zion's bonds,

H. E. CANTEL

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IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

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

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

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

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

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

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

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

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What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

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

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

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

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

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

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

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

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

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

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

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

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

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

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

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

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

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

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HE IS JUST THE SAME TODAY.

BY REV. JOHN ALEX. DOWIE

HAVE you ever heard the story
How our Lord before He died
Laid His blessed hands in healing
Upon all who to Him cried?

How the sick and all oppressed ones
He rejoicing sent away?
O, I'm glad, so glad to tell you,
He is just the same today.

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

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

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

He is the same today as when He trod the Holy land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing.

With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen but "with us alway," as He said, He stands beside thy bed of weary pain.

Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still.

The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we.

Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newtown, a suburb of the beautiful City of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks.

Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others.

Strong men, fathers, good citizens, and more than all, true, faithful Christians, sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed, orphaned heart.

Then there were many homes where, one by one, the little children, the youths and the maidens, were stricken, and, after hard struggling with the foul disease, they, too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ears whilst I spoke to the bereaved ones the words of Christian hope and consolation.

Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temple of God's children, and there was no deliverer.

And there I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer.

My tears were wiped away, my heart was strong; I saw the Way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying 'round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers, who said, "Oh come at once. Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay, groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned.

"Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?"

Instantly the sword was flashing in my hands—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict. "How dare you, Dr. K——, call that God's way of bringing His children home from earth to heaven? No, sir, *that is the Devil's work*, and it is time we called on Him who came to destroy the work of the Devil to slay the deadly, foul destroyer, and to save the child. Can you pray, Doctor; can you pray the prayer of faith that saves the sick?

At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir. 'Tis best to say God's will be done," he left the room.

Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will.

"It is not so," I exclaimed; "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them."

Oh, how the Word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were*

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oppressed of the Devil: for God was with Him." And was not God with me? and was not Jesus there and all His promises true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed.

What did I say? It maybe that I cannot recall the words now without mistake, but words are in themselves of small importance.

The prayer of faith may be a voiceless prayer, a simple, heartfelt look of confidence into the face of Christ.

At such a moment words are few, but they mean much, for God is looking at the heart.

Still I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it.

I cried:

Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh Jesus, Saviour, Healer, Friend, our Advocote with God the Father. Hear and heal, eternal One? From all disease and death deliver this sweet child of Thine. I rest upon the Word. We claim the promise now. The word is true, "I am the Lord that healeth thee." Then heal her now. The word is true, "I am the Lord, I change not." Unchanging God, then prove Thyself the Healer now. The word is true, "These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover." And I believe and I lay hands in Jesus' Name on her, and claim this promise now. Thy word is true, "The prayer of faith *shall* save the sick." Trusting in Thee alone, I cry, oh save her now, for Jesus' sake. Amen.

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live; the fever has gone. She is perfectly well and sleeping as an infant sleeps."

Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her."

Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter."

Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long."

Then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well"

"And hungry, too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath.

"Yes, hungry, too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone.

In a few minutes she fell asleep, breathing easily and softly.

Quietly thanking God, we left her bed and went to the next room, where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed.

The following day all three were well, and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years.

As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart the triumphant song that rang through heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TODAY.

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

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before; but I rejoice to add that in the more than twelve years of ministry in Australia which followed, I only buried five, although ministering to many, many thousands.

And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago.

In these twenty years I have prayed, and in Jesus' Name have laid my hands upon tens of thousands of sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands.

We have left our friends and home to carry Leaves of Healing from the Tree of Life to every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief."

We bring this Message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and healing are FREE, for God never sells His gifts. "Come, buy wine and milk without money and without price."

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

Let the words abide in thy heart:

HE IS JUST THE SAME TODAY.

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

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

DIVINE HEALING IN THE GOSPEL.

We claim Divine Healing upon the ground of the Atoning Sacrifice. We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew eighth chapter and sixteenth and seventeenth verses distinctly refers this prophecy to Divine Healing.

Yes, it is true. "*Himself took our infirmities and bare our sicknesses.*"

We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one.

Another point is that Divine Healing is a perpetual covenant with God's people; for He has revealed himself by that name—Jehovah-Rophi—"I am the Lord that healeth thee." Exodus 15:26.

The "Gifts of Healings" are ever in the Church of Christ; for 1 Corinthians 12:9 shows that they are "in the Holy Spirit," and He is ever in the Church. Again it is written: "The gifts and calling of God are *without repentance.*" (Romans 11:29.) Therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's Word would then fail, and that cannot be.

"The redemption of our body" (Romans 8:23 and Thessalonians 5:22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." (Romans 8:2.)

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, APRIL 8th or 9th.

The Conscious Nearness of God.

1. *He is within and He must be near.*—Isaiah 55:6-7.
   You can speak to Him.
   A whisper He will hear.
   He notices even a sigh.
2. *He is near, for He is within our spirits.*—Acts 17:24-28.
   He dwells in the inner man.
   He revives the spirit of man.
   The spirit is His abiding place.
3. *He is near, filling with peace and mercy.*—Isaiah 50:7-10.
   When the Lord is in fellowship with us all is well.
   He must also be our Justifier.
   He longs to be our Advocate.
4. *He can touch us by His presence and power.*—Jeremiah 23:21-25.
   He is not afar off.
   He sees our every movement.
   He is so near we feel Him.
5. *His hand offers us blessings untold.*—Romans 10:17-21.
   He offers a hand of welcome.
   He offers a hand of forgiveness.
   He offers a hand of bounty.
6. *Those who with honest hearts seek Him find He is near.*—Psalm 145:14-21
   He raises up the fallen.
   He answers the righteous.
   He succors the tempted.
7. *Those who will to find Him, find He is always near.*—Luke 11:5-13.
   None seek Him in vain.
   He gives food to the hungry.
   We ask and He always gives.

The Lord our God is a Consciously-experienced God.

SUNDAY BIBLE CLASS LESSON, APRIL 12th.

The Power of God Within.

1. *To make Himself known.*—John 14:15-24.
   The obedient know Him.
   Those who love Him know Him.
   All who serve Him know Him.
2. *To cast out the spirit of all fear.*—1 John 4:16-18.
   To know God is to have no fear.
   His love consumes all fear.
   A man without fear has strong confidence.
3. *To make the life happy and free from sin.*—Galatians 2:17-21.
   Christ within means joy and peace.
   Christ within gives daily victory.
   When He is within one is dead to sin.
4. *To fill the body full of health.*—Romans 8:11-15.
   He quickens even here our mortal bodies.
   When we live after the Spirit we get more life.
   When the Spirit leads we grow into strength.
5. *To heal when sick.*—James 5:13-16.
   The Lord is within to raise one up.
   He can do this when sin is confessed.
   He heals all who come to Him in faith.
6. *To strengthen when weak.*—Psalm 73:22-28.
   The weak get strength from life within.
   God within is the strength of the life.
   Those who draw near are strengthened.
7. *To keep when tried.*—1 John 4:1-6.
   He that is within is the Keeper.
   He keeps from every false spirit.
   He keeps from the god of this world.
8. *To exalt one to fellowship.*—James 4:6-10.
   He draws the humble to Himself.
   He casts down the proud.
   He who has a single eye can talk with God.

God's Holy People are a Deep-experienced People.

ZION IN CANADA.

Services will be held in Toronto, Canada, at the corner of Queen and Victoria streets, as follows:

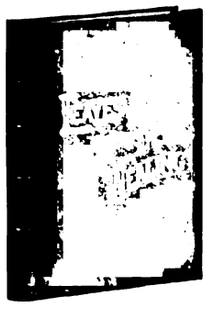
Sunday, 2:30 p. m.; Tuesday, 2 p. m.; Thursday, 8 p. m.

REV. EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion,
137 Markham street.

ARE YOU THINKING OF TAKING UP
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THESE ELEVEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$27.50



Single Volumes, each
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THE ELEVEN Bound Volumes of **LEAVES OF HEALING** are a **History** of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on **Current Events** in the world; they are a safe guide in **Business** and **Politics**; they contain the best thoughts about **Art, Music, Literature,** and **Science**; they tell of things far more strange and interesting than fiction, and all true; they are an inspired **Bible Commentary** and the safest and best works extant on **Theology.**

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO
ZION PRINTING AND PUBLISHING HOUSE
1300 Michigan Avenue, Chicago, Illinois

IMPORTANT ANNOUNCEMENT

The Price of the Wonderful Book

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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."

Fourteen Thousand Eight Hundred Ninety-nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Eight Hundred Ninety-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 at Zion City by the General Overseer			583
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)			3250
Total Baptized at Headquarters			8624
Baptized in places outside of Headquarters by the General Overseer		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons		5620	
Total Baptized outside of Headquarters			6261
Total Baptized in six years			14,885

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum			8
Baptized in Chicago by Elder Farr		13	5
Baptized in Ohio by Elder Bouck	1	1	14
Total Baptized since March 14, 1903			14,899

The following-named five believers were baptized in South Side Zion Tabernacle, Chicago, Lord's Day, March 15, 1903, by Elder G. E. Farr:

Brauer, William.....963 Francisco street, Chicago, Illinois
Garner, Mrs. Martha.....836 North Hoyne avenue, Chicago, Illinois
Lindsay, Richard.....330 West Forty-seventh street, Chicago, Illinois
Ring, Mrs. Helga.....1391 West Chicago avenue, Chicago, Illinois
Sterling, Eva.....2949 Dearborn street, Chicago, Illinois

The following-named eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, March 15, 1903, by Elder W. H. Cossum:

Brinckman, Amelia.....Havelock, Nebraska
Cronkhite, Mrs. Rose.....Zion City, Illinois
Diebold, Mrs. Catharina.....Zion City, Illinois
Miner, Sophronia.....Zion City, Illinois
Nehring, Mrs. Ethel Nora.....Esmond, Illinois
Rose, Frank.....Zion City, Illinois
Teeple, J. W.....Zion City, Illionis
Van Gorder, Helen.....Zion City, Illinois

The following-named two believers were baptized at West Unity, Olrio, Wednesday, February 25, 1903, by Deacon George B. Bond:

Langley, Miss Zena Ett.....West Unity, Ohio
Wagner, Olive May.....West Unity, Ohio

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, March 15, 1903, by Elder R. N. Bouck:

Foust, Raymond.....984 Pearl street, Cleveland, Ohio

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 Securities for 1903

Zion City Bank
Zion Lace Industries } SHARES

These reach during 1903 a 9 per cent earning period.
Are now sold at $110 (a premium of $10 a Share).
The Land Shares will not be sold at a premium owing to the fact that most of these will be exchanged for Zion City lots upon which residences will be erected, or perhaps sold because of the rapid increase in value.
The earnings on all Zion Securities are based and paid on the par value of Shares.

Zion Sugar and Confection Shares

Are offered at par value of $100.
These begin on the same basis as Zion Lace Shares begun.
They will, however, soon pay a 10 per cent income.
Zion Candy, as well as Zion Lace products, being widely sold, will make friends for Zion wherever they go.

Zion Building and Manufacturing Shares

Are offered at $20 each.
These pay 7 per cent interest, and 20 per cent of the surplus earnings.
And a contingent interest after the first year of 1 per cent a year until reaching 10 per cent.
This is the Investment for all with surplus money to employ, At good profits, or
For those expecting to help build up Zion City; also
It is adapted to those wishing to invest small sums at frequent intervals.

Have you Farm Lands you want to sell?
Have you Residence Property to dispose of?
Have you Business Interests to convert into money?
Write us for forms listing these for sale.
Write us for suggestive plans that effect sales.
Write us if you need a Zion representative to close a sale.

We seek to coöperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City.
For further particulars, address or call on

DEACON DANIEL SLOAN, Manager
ZION SECURITIES AND INVESTMENTS
Zion Administration Building *ZION CITY, 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
March 22, 1903

at the

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Subject:

The Grief of God Concerning Man

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Present Day Themes of REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion

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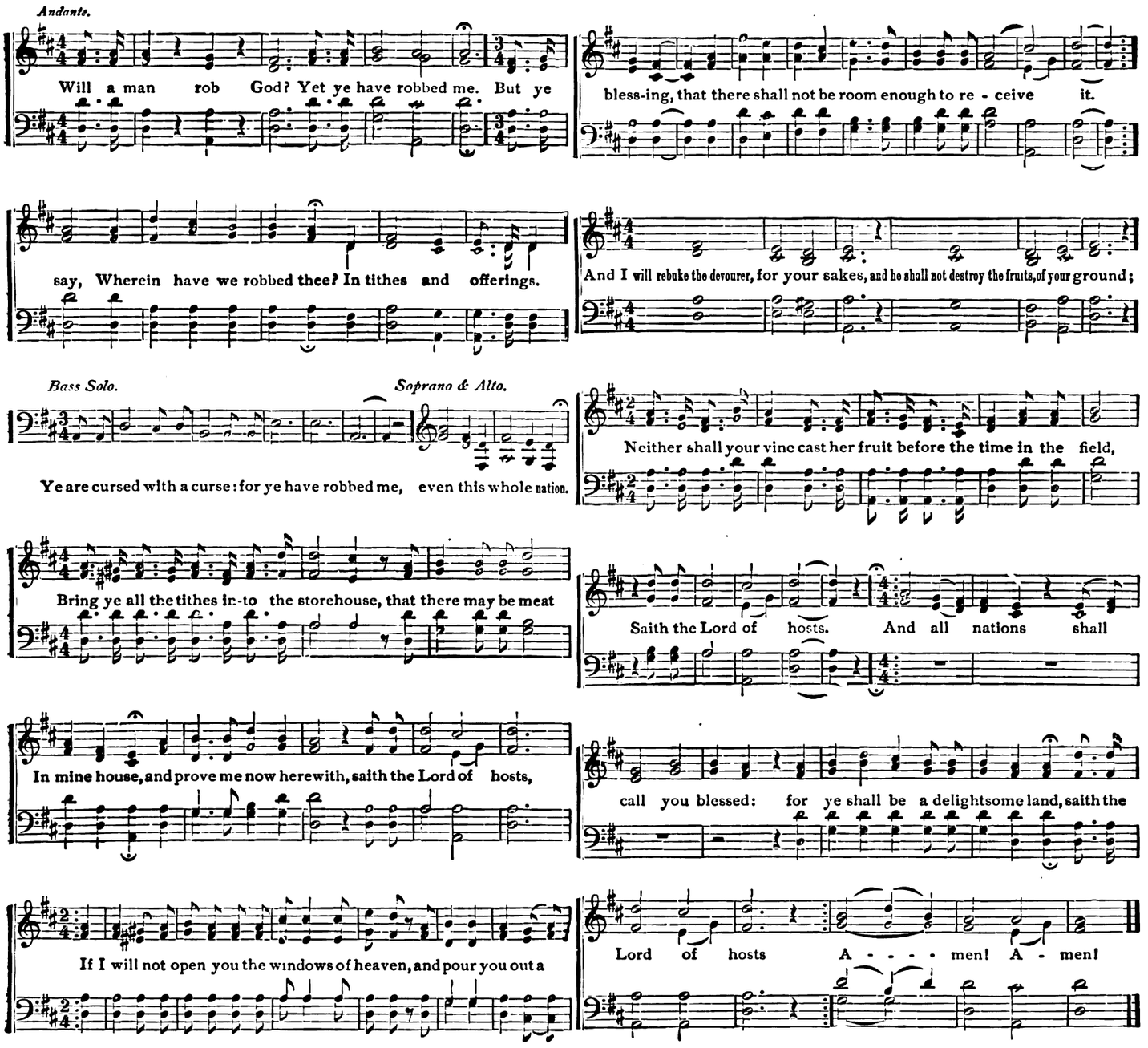
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He sendeth His word — PATIENCE — and healeth them.

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 XII. NUMBER 23. CHICAGO, MARCH 28, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY AND PERFECTLY HEALED OF TERRIBLE INTERNAL DISEASE.

A PROPHET SHALL THE LORD GOD RAISE UP UNTO YOU FROM AMONG YOUR BRETHREN, LIKE UNTO ME; TO HIM SHALL YE HARKEN IN ALL THINGS WHATSOEVER HE SHALL SPEAK UNTO YOU.

When God raises up a prophet, He gives him a Message.

That Message is a Message from God to all the people.

To disobey the Voice of God's prophet is to disobey the command of God.

Unless that is true, then God's Word is false; for it teaches, from Genesis to Revelation, that God gives His prophets His own words to speak.

To disobey God, speaking through His Divinely-commissioned prophet, is to perish.

That is the Word of God; for He said, concerning the prophet foretold by Moses:

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

That prophet has appeared.

God has fulfilled His Promise, given His people through Moses, 3,400 years ago, and again, through Peter, nearly fifteen hundred years later, and has raised up a prophet, who speaks with Divine Anthority, in "the Times of the Restoration of All Things."

God is also keeping His Word concerning those who will not harken to the Voice of that prophet.

Many have laughed at the warnings of that prophet and the grave has closed over them.

Many have tried to ignore that Voice of Divine Authority and have paid the penalty.

Many who today are scoffing at the Message uttered by that prophet forget



MRS. MARY KOCH.

the Word of God: "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. . . . But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

They forget that Noah uttered his warnings for one hundred and twenty years before the destruction which he prophesied came upon those who had not harkened to his voice.

They forget the destruction which came upon those who would not harken to the voice of Elijah the Tishbite.

They forget the swift disaster which swept away those who scoffed at the warning voice of Elijah the Preparer, John the Baptist.

They forget the scourge which desolated Rome, whose people refused to hear the voice of Paul, the apostle and prophet.

They forget how God has vindicated and sustained His prophets, in all the ages.

God places the Broad Seal of His Divine approval upon the words and works of His prophet, Elijah the Restorer, in many unmistakable ways.

God gives His Prophet victories over every seen and unseen enemy.

God showers His richest blessings upon those who recognize and harken to his Prophet.

God answers his prayers for the healing of tens of thousands of those whom the Devil has oppressed with disease.

God also withholds His blessing from those who refuse to recognize His Messenger.

The Witness whose portrait appears on this page was dying.

She had "suffered many things of many physicians," like the woman whom Jesus healed of an issue of blood, "and had

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spent all that she had, and was nothing bettered, but rather grew worse."

After all her pain and anguish, and after she had poured out her money, all that these "physicians of no value" could offer her was death within a month, unless she submitted to an operation, and probable death in the operation.

She resolved to turn away from surgery and to trust God fully.

God in His infinite mercy preserved her life, but she still suffered from the disease.

Then the Message of God's Prophet, Elijah the Restorer, came to her.

In her bitter prejudice, she refused to heed that Message.

She would not recognize God's Messenger.

She grew worse.

Her sufferings became indescribable.

God would not hear her prayer while she was disobedient to His Prophet.

At last, she submitted her will to God.

She resolved to recognize the Prophet, and to appeal to him to intercede with God in her behalf.

At the very moment of her decision, the Spirit of God flowed through her worn, weary, dying body, in surge after surge of Divine Power.

Thus the terrible disease, which had made the wife and mother in that home an invalid for so many years, was swept away by a Miracle of Healing.

That Miracle was not only God's vindication of His Prophet, but it was the work of a kind, loving, patient, tender, compassionate and all-powerful Father, giving a good gift to His afflicted child.

It was the work of the Father, revealed in Jesus, the Christ, His Son, who, when He was on earth in the flesh, "went about doing good, and healing all that were oppressed of the Devil."

The testimony of the Witness concerning God's dealing with her, after He so graciously healed her, is a Wonderful Story of God's patience, mercy, love and healing power.

It is also a most significant Story, showing the importance of obedience to God and to His Prophet. A. W. N.

WRITTEN TESTIMONY OF MRS. MARY KOCH.

206½ North Second Street,
Champaign, Illinois, March 16, 1903.

Dear General Overseer:—I have long felt the call to write my testimony.

For many years I suffered from female weakness.

How many doctors tried to cure me I could not tell.

After trying all means and medicines known to them, they would say that an operation was the only thing that would help.

I suffered on from one year to another, until at last I could go no further.

I saw that my days were numbered.

The doctor said I could not live another month unless I submitted to an operation.

I made up my mind that I would risk it.

I was a Christian and trusted God with all my heart as far as my teaching went, so I asked all my Christian friends to pray for me.

We had not read any Zion Literature and knew nothing of its teaching.

In February, 1901, I went to St. Elizabeth's Hospital at Danville, Illinois, that city being our home at that time

After I had been put through all the horrible preparation for an operation and had recovered from the effects of chloroform, my doctor was walking the floor very much excited and disappointed.

"All in vain!" he said.

He said that the trouble was much worse than they had expected to find it, and that the operation which would be necessary would require a more skilled doctor than he was.

He said that adhesions had formed and that some of the organs would have to be removed.

He said: "This may cost you your life, but it may save your life; I cannot promise you anything, but it will at least be a chance, where now you have no chance at all.

"Your life cannot last long with this suffering. We can do nothing to relieve you but inject morphine, and that will kill you in the end."

I asked him if he really thought the operation would help me.

He replied: "God only knows; I don't."

I said: "Then let God take care of me without an operation."

I thank God for at least one honest doctor.

I went home decided to look to God for healing.

I knew that God could heal.

I asked my minister and a few others to pray for me (we were members of the German United Brethren church.)

I improved somewhat.

I went to Chicago to visit a friend.

I met with people that knew very little about Dr. Dowie, but said a great deal.

One suggested that I go to Dr. Dowie for prayer.

This I would not listen to.

I said that I believed that God could heal me, but not Dr. Dowie.

I went home with angry thoughts about Dr. Dowie, and said a good many things in my ignorance.

Then I got worse again.

The pain was so great that I had to be kept constantly under the influence of morphine, till I cried out in despair, "Lord, show me what I must do."

Then God showed me that He would heal me.

The Lord took my husband out of his work in Danville, and put him here in Champaign.

I was better for a short time.

One evening I met a lady who told me that she and her husband were members of Zion.

I made it my business to keep out of her way.

I grew worse than ever.

I had almost lost my mind by this time.

We had spent about everything we had for doctors and medicines.

Our financial condition and my suffering was more than I could bear.

This lady soon called on me, however, and told me she was a "Zion Seventy."

I told her that I was seeking healing.

She gave me some Zion teaching, but I told her I could not accept Dr. Dowie as God's Messenger, although the teaching of Divine Healing was all right.

She left copies of Leaves of Healing.

I laid them aside.

Finally I did read a little.

Then I read more and more and more and was conquered.

Then I sent for Zion Seventies and found them to be Mr. and Mrs. Jesse C. Atkinson. (Mr. Atkinson is a student in the university here.)

We felt that the power of the Holy Spirit was with them and we could not let them go.

They remained with us for supper, and we got a great deal of Zion teaching.

Then I saw that I had some things to make right.

This I did, but still I did not get my healing.

I said: "I will write to Dr. Dowie for prayer, and see if that will do any good."

I took my pen and paper, and as I started to form the letter "D," the blessing came.

I received such a blessing that I could not control myself.

It went through every nerve and vein like an electric shock.

We were alone.

My husband and children had gone to bed, but I decided to win or fail that night.

My husband saw immediately what had happened, and we praised God together.

All my pain was swept away.

I had the blessed assurance of healing.

I could eat and sleep, which I had not been able to do for two years without stimulants.

In six weeks I had gained forty pounds—almost a pound a day.

People that had not seen me for a few months did not know me.

I cannot thank God enough for His great love in leading me so wonderfully and tenderly for one whole year, till I was able to see His Way.

I saw I had to accept Dr. Dowie as God's Messenger.

As long as I fought that, I did not receive my healing, but as soon as I was willing to accept God's Messenger, I was healed.

Praise God for His wonderful teaching!

Then came the conflict with the Methodist church.

I was so anxious to see my minister; I thought of course he would rejoice with me, but to my sorrow he could not understand what I had received.

Still I thought I could remain a member of the Church and serve God, but I could not; I just starved for spiritual nourishment.

When Miss Esther Dowie died I was ready to criticise the General Overseer.

I immediately took sick again.

Then I prayed, asking what to do to get right with God.

This time the Lord showed me that I must come into Zion.

We did, and we have been greatly blessed.

Then I felt that I must write my testimony, but shrank from having it published.

Then my little daughter Nellie took sick.

I asked God to heal her and asked the General Overseer to pray for her, and I told God that I would write my testimony.

She was healed, but I did not send in my testimony and again she took sick, this time with scarlet fever.

I had not obeyed God, and my prayers were not answered.

She passed away December 16, 1902.

Then we asked God to forgive us and spare our other child, she also having the fever.

I promised God that I would be willing to go out and do Zion Seventy work.

The Lord healed her, but I did not go out and again I suffered from my old pain.

I cried, "O Lord, spare me to my children and I will obey."

In the Name of Jesus, I took a bundle of Leaves of Healing and started out.

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Oh, what a blessing I received in my work!

I could hardly go home when I knew I had gone far enough.

I had the opportunity to go in and pray with two sick and sorrowing people.

I am so sorry I missed so much by not going sooner.

Oh, how thankful I am for the love and patience our Heavenly Father has had with me, and the wonderful way He has led me.

I have found that God hath founded Zion.

I am a Living Witness to Divine Healing.

Mr. and Mrs. Atkinson have done great work here in Champaign.

May God bless them!

May God's richest blessing be with you, dear General Overseer, and Overseer Jane Dowie and your beloved son.

I do praise God for Zion and her wonderful teaching. (MRS.) MARY KOCH.

CONFIRMATION OF TESTIMONY BY EDWARD KOCH.

CHAMPAIGN, ILLINOIS, March 16, 1903.

DEAR GENERAL OVERSEER:—I desire to write a few words in addition to my wife's testimony.

What God has done for her is more than I can express in words.

God alone knows how the Devil has had us bound hand and foot with his instruments: doctors and medicines.

Many a time I have almost given up in despair when I saw our dear little children with an invalid mother, who was unable to take care of them.

The dear little ones hardly knew what to do.

How often my heart ached when I looked at them and then realized the condition of their dear mother.

Any one not having had the experience cannot imagine what it is

God also gave me the strength to give up tobacco, for which I give Him all the praise and glory.

I thank God for Zion, and for the teaching of Zion.

I thank God that He has sent His Messenger, who preaches the Full Gospel without fear or favor.

May God bless Zion everywhere.

EDWARD KOCH.

Praise and Testimony

Cannot Tell One Hundredth Part of God's Blessings in Zion.

2716 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, February 27, 1903

BELOVED GENERAL OVERSEER:—It is with gratitude to God that I write my testimony to all His goodness to me.

It was six years ago the 22d of this month when we united with the Christian Catholic Church in Zion.

These six years have brought a great blessing to us for spirit, soul and body.

We were members of the Chicago Avenue church when we first heard you and Overseer Jane Dowie speak in the First Methodist church, Chicago, and were convinced of the truth.

My husband also attended the Oak Street Mission.

We asked Rev. R. Torrey for his opinion about Zion teaching, but were not encouraged by his answer.

Hence the subject was dropped until after the birth of our third child, when, through improper care, I caught a cold which settled in my left breast.

Dr. France, Lincoln avenue, Chicago, was called and lanced the breast to prevent blood-poisoning, as he said.

I suffered terribly.

It was five weeks before I was well.

Then our oldest child was taken with an epileptic fit, but came out after the doctor worked with him for a long while.

It left him very poorly for a long time.

The doctor left a large bottle of medicine.

Meanwhile I was taken down again with chills and fever and my right breast was attacked.

I got no sleep night or day.

My husband wanted to call in a doctor again, but I had resolved that whether I lived or died I would never have another doctor attend me.

I had been reading LEAVES OF HEALING, which Mr. and Mrs. Rief had given us.

They also told us that they had taken the Lord as their Healer and advised us to request the General Overseer to pray for me.

We did, but did not receive the healing until we had fulfilled His conditions and made things right.

It was a struggle between fear and pain; but praise God, who gave us the victory through Jesus, the Christ.

The breast broke and it healed nicely.

Three children have been born to us since and I nursed them all.

Soon after, our boy was taken with another fit.

Instead of going for a doctor, we united in prayer and he was healed instantly, praise God!

Instead of being a poor epileptic, he is now a big, strong boy, nearly eleven years old.

His healing has lasted seven years.

All of our children have been healed of various sicknesses—scarlet fever, measles and whooping-cough.

One of them nearly lost the sight of one of his eyes through measles.

When the General Overseer prayed he was soon healed.

Again, in 1901, while sitting by an open window, I caught a heavy cold which settled on my lungs.

I was brought down quite low.

Elder Fockler prayed for me and God healed me.

God has been gracious and has delivered me from two severe colds these past months.

Our dear baby who was born to us here in Zion City four months ago nearly choked with a cold, but was delivered.

Silas, three years old, was healed of stomach trouble.

I cannot tell one-hundredth part of all God's goodness to us.

Most of all I thank Him for the spiritual blessings that we have received since coming into Zion.

I am so thankful for the privilege of living in this time when God has sent His Prophet, Elijah the Restorer.

I am thankful that we are permitted to live in a city "where God rules and man prospers."

My prayer is daily for God's richest blessings to attend our beloved leader, his companion and son.

Yours in the Christ, Till He Comes,

MRS. LOUISA HENDRICKS.

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

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"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.

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It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, MARCH 28, 1903.

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EDITORIAL NOTES.

"THE VOICE OF ONE THAT CRIETH,
PREPARE YE IN THE WILDERNESS THE WAY OF JEHOVAH,
MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD!"

THE WORK of Elijah the Tishbite was principally that of a Destroyer of the works of the Devil.

THE WORK of Elijah the Baptist was essentially that of a Preparer for the Manifestation of the Savior.

THE WORK of Elijah the Restorer includes both Destruction and Preparation as essential precedents to world-wide Restoration, and the Coming of the Christ as King of kings and Lord of lords.

WE SHALL reach, God permitting, the Period of Fifteen Years' Ministry in America on June 9th, a little more than two months hence

IT HAS BEEN ESSENTIAL for us to do the work of a Destroyer of Evil, for the most part, during these fifteen years, and in a measure it will continue to be necessary to do this work during the whole of our Ministry as Elijah the Restorer.

IT HAS BEEN essential for us during more than seven years past, especially since the Organization of the Christian Catholic Church in Zion, to do the work of the Preparer; and that Ministry must also, in a measure, continue throughout the whole period of Restoration.

BUT THE WHOLE OBJECT of our Ministry is to lead up to the Restoration of the Kingdom of God.

The work of Destruction means the demolition and the clearing away of the wood, hay and stubble that have been built upon the foundation of the Apostles and Prophets for these are the works of the Apostate churches.

The work of Preparation means the digging out of Old Foundations, and the Organization of a Zion Restoration Host that shall spread over all the world and be the Builders of the visible, as well as of the invisible, Church of the Israel of God.

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THIS MEANS—
First—A real Gospel,
Second—A real Kingdom, and
Third—A real Priesthood.

JOHN THE DIVINE thought so when he wrote (Revelation 1:5-6):

Unto Him that loveth us,
And loosed us from our sins by His blood;
And He made us to be a Kingdom,
To be Priests unto His God and Father;
To Him be the Glory and the Dominion forever and ever. Amen.

THE PERIOD of Preparation which has now been reached in the Christian Catholic Church in Zion is beginning to be more and more clearly revealed.

THE ORGANIZATION of Zion Restoration Host, for which the work of Zion Seventies had been steadily preparing, has now become one of the paramount duties of the Period upon which we have now fully entered.

THE DESTRUCTION of the Democratic Idea, which has been so dominant in America—that is, the Rule of the People Idea—has now been accomplished completely in the Spiritual, and Intellectual, and Practical Life of many thousands who have fully entered into the spirit and real nature of the work of Zion Restoration Host.

THE PREPARATION of that Host for the Theocratic Idea—the Rule of God Idea—has been rapid, and yet deep and thorough, in the thoughts and lives of the vast majority of the Christian Catholic Church in Zion.

HENCE THE Wonderful Scene of last Monday night, March 23d, in Shiloh Tabernacle, Zion City.

NO SEVERER TEST, from a physical point of view, could have been given to the members of Zion Restoration Host, than was presented by the bitter cold day and night, culminating in a fierce equinoctial gale, which made it difficult to walk, or even ride, to the Special Rally announced for that evening.

YET LARGE NUMBERS came by a Special Train from Chicago, leaving that City at 7:30 o'clock and reaching Zion City at 9.

They battled up from the Railway Depot amid the storm to Shiloh Tabernacle, where thousands had already been assembled for more than an hour.

NEARLY THREE THOUSAND MEMBERS of Zion Restoration Host were present, and it was only a physical impossibility that kept at least another thousand away, consisting principally of wives, mothers and maidens who were represented by the other members of their families.

WE SHALL NEVER forget that Wonderful Assembly in which the Presence and Power of the Holy Spirit was so marvelously manifest during the five hours that it continued in session—from 8 p.m. to 1 a. m.

The members from Chicago were permitted to leave shortly before midnight on their Special Train which reached that city about 2 a. m. on Tuesday.

NO PERSON was permitted to be present who was not a member, or intending member, of the Host.

This made in itself an atmosphere of Intense Concentration and Determination of Purpose, and made the work of Preparation a delight.

NO REPORT of this meeting can ever carry to those who were not present the indescribable consciousness which all felt, that the Era of Preparation was now rapidly advancing for many thousands to the Period of Action.

THE "JOY OF THE LORD" was our Strength as, after the long toils of Lord's Day and an exceedingly heavy business day on Monday in our office in the Administration Building, we went into Shiloh Tabernacle and carried through, beyond the midnight, our work as Elijah the Restorer.

IT WAS in no other capacity that we led that Rally of the Host.

EVERYTHING ELSE was laid aside.

Every other office was for the moment laid down and, perhaps for the first time since the Declaration of June 2, 1901, we realized that, as Elijah the Restorer, we were in command of a Spiritual Fighting Force for God.

That Force was a Legion of Messengers under vow to God, and to us in our Prophetic Offices.

That Force had no doubts, fears, or hesitations, but all were absolutely ready to Go, to Say, and to Be, just as God should will, and as we in His Name should direct.

FOUR HUNDRED EIGHTY-TWO members of the Christian Catholic Church in Zion took the Zion Restoration Host Vow, and were Joyfully added to the ranks of the thousands present.

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That Vow is as follows:

I Vow in the Name of God, my Father, and of Jesus the Christ, His Son and my Savior, 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 ...ake in the presence of God and of all the visible and invisible witnesses.

WE "SEPARATED," by prayer and the solemn act of the laying-on-of-hands, each one of the four hundred eighty-two new members of the Host.

We were much impressed with the solemnity and calm determination written on every countenance as they approached for "Separation to the Service of God and the work of Zion Restoration Host."

WE OUTLINED somewhat in our discourse the nature of the Restoration Work which was in sight, and showed somewhat our plans for carrying the Host from year to year in great Legions to certain central points on this and other Continents, joining hands with the Legions of the Host which are forming across the Seas.

NEARLY THREE THOUSAND Restorationists there and then obeyed the command to proceed with us to New York, God willing, on October 14th next, for the great Mission which is being arranged in the Madison Square Garden and Carnegie Hall in that City.

IT WAS THE OPINION of many of our best informed Officers that these nearly Three Thousand would be joined in Zion City alone by nearly Another Thousand.

Irrespective, therefore, of the members of Zion Restoration Host who will come with us from outside points, there can be scarcely a doubt that the Legion will number at least Four Thousand Restorationists, who will proceed with us to New York.

IT WAS A MOST inspiring sight to see this great company, far on into the night, rise as one man and woman to say:

"*I will go with you, God helping me!*"

The spirit of the Chorus of our Consecration Song was uppermost in every mind and heart:

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.

ACCUSTOMED AS WE ARE, and have been, for many years, to immensely larger audiences gathering around us, it may seem strange, perhaps, to those at a distance, that we lay so much stress upon this Gathering of about three thousand.

But it was a Gideon's Army of Three Hundred,—only Ten Times Larger,—that we saw before us.

It had a value so great that we could not doubt, and do not doubt, but that these Three Thousand, and the others equally consecrated and determined who will join them, will make a Spiritual Fighting Force such as has never before at any period of the History of the Church of God, been led against the Forces of Evil at one time in one of the great imperial metropolitan centers of the world.

IT WAS WORTH all the years of our toil and trial and temptation and trouble in America to have reached the Period of Action on a large scale which we saw had fully begun last Monday night.

WE HAVE THE JOY of informing our readers, and especially the members of Zion Restoration Host, to whom these Notes will be especially interesting, that Preparations continue to go forward, of which we shall write more fully when they are perfectly matured.

IT IS PROBABLE that the Railway Rate has now been finally secured.

The formal confirmation of the action of the representatives of eight railway lines at a meeting held in Chicago last Thursday morning, is all that is needed to complete the arrangements.

We are told that this will be given not later than next Tuesday morning in New York, and that we shall be immediately informed.

However, until this confirmation meeting is held we are unable to announce the rate agreed upon; but will simply say that it is the *Lowest Round-trip Rate that has ever been given to New York City from Chicago.*

THE FACT ALSO that all the Lines running from Chicago to New York have agreed to divide the business upon an amicable footing secures beyond all question a Splendid Service as to car equipment, the time schedules, etc.

The Excursion has grown to be too large for any one Line to handle without great inconvenience.

THIS WILL be at once seen when it is remembered that the Excursion is likely to consist of from twelve to fifteen long

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trains, which would be required on any one line, to run at least ten minutes apart from each other.

This would, therefore, necessitate a cessation of all traffic, excepting Zion Restoration Host, for over two hours as each point was reached by the first train.

THE DIVISION of the Excursion among all the Lines, however, will be a great benefit in many ways.

Two trains will go by way of Washington, D. C., with the privilege of staying in that City six hours.

Six other trains, or series of trains, will run on six separate lines into Niagara Falls, reaching there at the same time and remaining for six hours.

All trains, also, will be scheduled to reach New York City about the same hour, and the concentration will be effected in Madison Square Garden, God willing, early in the forenoon of Friday, October 16th.

THE MISSION begins on Lord's Day, October 18th, so that there will be time for the Host to do some Work, and also to enjoy some Recreation.

We will provide the latter, for about fifteen cents each a day, by hiring steamers to enable our people to take a pleasant day of rest and recreation, on Saturdays, sailing up the North and East Rivers, and down through the inner and outer Bays.

If the weather is favorable we may take a little run "outside" on the Atlantic Ocean.

THIS REST every Saturday, and a day of pleasant association, will be a feature of the Mission to New York.

WE ALL HAVE a right to take, and it is necessary for health and the progress of the work that we should take, some rest on the last day of the week.

We shall use, however, the Madison Square Garden on Saturday nights in a manner that will be interesting and profitable, doubtless, to many tens of thousands in New York.

WE NOW ANNOUNCE that it is necessary that *all members of Zion Restoration Host who desire to accompany us shall at once make their application to Deacon James F. Peters, Zion Transportation Agent, Administration Building, Zion City, accompanying that application with a deposit of Two Dollars ($2.00).*

FURTHER INFORMATION will then be given to each member who desires to go, and directions will also be given to those who are unable to come to Zion City in person before the time set for the Excursion, or rather, as the New Yorkers have come to call it, "The Invasion."

THE MEMBERS of Zion Restoration Host must not think, because there are six months yet before us ere we leave, there is plenty of time.

WE MAY POSSIBLY have to limit the number going, and we certainly shall have all we can do to arrange for the provisioning and housing of this great Legion of Four Thousand of the Host.

It will be almost impossible for the thousands going, to secure board and room accommodations for themselves quickly at reasonable rates unless we make arrangements a considerable time ahead.

IT IS NECESSARY that we know, as nearly as we can within the next two weeks, how many will go.

Therefore, we require that every member of the Host intending to go shall at once communicate his or her intention, and file the application form in the manner already indicated.

THE WEEK has been one of great toil, but filled with great joy.

The Rally on Wednesday night was surprisingly large and delightful, considering what the weather had been, and the tremendous pressure of the long session of the Host two nights before.

BUT ZION is always ready to gather for Praise and Prayer, for the Reading and Exposition of the Word of God, and to hear thoughtful expression given by leaders about matters of general interest, which are freely and lovingly discussed at such Assemblies.

THE SPIRITUAL RESULTS of last Lord's Day's Gatherings in Shiloh Tabernacle, Chicago Auditorium, and in the many Tabernacles and Meeting-places of the Christian Catholic Church in Zion in and around Chicago are very great.

It is apparent that, as we are drawing nearer to the end of our long series of Lord's Day's Gatherings in the Auditorium, the interest is deepening and that thousands are receiving much spiritual blessing, and many have their faces set Zionward.

AMONG THESE are persons of every rank of society, and were we to speak of the visitors who, as the result of our work in Chicago, seek us in Zion City, it would be a remarkable unveiling of the effect of the Restoration Messages upon all classes of the community.

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AT NO PREVIOUS TIME in our ministry, since the formation of the Christian Catholic Church in Zion, have we been more satisfied with the spiritual condition of our ordained Officers of every rank.

IT ALSO DELIGHTS us to say that the vast Financial, Commercial and Manufacturing interests of Zion are going forward in a splendid manner.

Our organization is such that we are able to keep a general "eye" upon all the work of Zion.

We are, therefore, well informed when we say that Zion City is progressing steadily and rapidly.

Its interests are being Divinely guided and protected so that the most profitable results are being secured.

NEW CITIZENS are already pouring into the City in large numbers, and the eagerness to get houses upon the part of some of the new arrivals has some amusing, as well as interesting, features.

A recently arrived family, who have come with their all into Zion, had intended to live at Elijah Hospice while they built themselves a house.

One of our brethren, just completing his house—a very pretty two-story cottage, which had begun to be most comfortable within, as well as pleasant to look upon without—was so besought by the newcomers, that he and his wife were persuaded to sell their property, realizing a good profit on their investment.

BUT THE RESULT is smiles on one side and tears on the other; for the good lady who had just got into her house and thought she was settled, is not comforted by the gain that her husband has made, while the newcomers have reason to rejoice that they have escaped all the trouble of building a house and are enabled at once to be comfortably settled.

Yet there is good feeling on both sides, despite smiles and tears: for all are lovers of God and Zion.

BUILDING OPERATIONS have now begun and will soon be in full swing.

On every side both private and public works are being rapidly pushed; streets are being graded and scraped and prepared for traffic; Edina Park is being prepared, as far as it can be this season; the new Shiloh Tabernacle foundations and basements are being dug out, and bids for the steel construction and for other materials are called for; the foundations of the new building for Zion Printing and Publishing House are being prepared; a large addition to Elijah Hospice will soon be begun; and a very considerable addition to the Administration Building is in course of erection.

NEW RAILWAY spurs are being made into the manufacturing district of the City, and a line is being constructed up Caledonia Avenue into Shiloh Park from the main line of the Chicago & North-Western Railway, a distance of more than a mile, for the conveyance of the heavy materials necessary for building the new Shiloh Tabernacle, etc.

PLANS ARE being made for a new brick building to take the place of the temporary structures for the Fresh Food Supply on Elijah Avenue.

PLANS ARE ALSO being prepared for a new Postoffice Building on Twenty-sixth Street and Elijah Avenue.

This has been rendered necessary by the immense increase in postal business, which has completely outgrown the present building on Shiloh Boulevard.

WE HAVE NOW the right to claim to be a Second Class Postoffice, and also in a few days we shall be able to claim the privilege of Letter-carrier Service throughout the City, being able to show a business which warrants that privilege being extended to us.

We are not only a Second Class Postoffice, but are rapidly reaching the place where we shall be a First Class Postoffice.

The volume of mail is immense for a city of our size, and has created much astonishment in Washington and elsewhere.

THE CITIZENS of Zion City have been attending diligently to their Political duties recently, and Conventions of the Theocratic Party have nominated new City Officers as required by law.

PROVISION IS ALSO being made for the exercise of our rights under the law to create a Court in Zion City with a Judge who will have Probate powers, and be practically equal to a Circuit Court Judge.

Most of the Legal affairs of Zion can then be attended to within our own City by a Judge elected from among our fellow citizens.

IN THIS CONNECTION we feel it to be a pleasure to say that the Judges of the County and District Courts at Waukegan, and all officers connected with that City and with Lake County, of which it is the County Seat, have in every way possible shown a friendly spirit.

Our relations, both with the City of Kenosha on the North and the City of Waukegan on the South, our nearest neighbors, have been from the beginning and are now, and we trust will continue to be, of a most cordial and friendly kind.

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WE HAVE FREQUENT visits from the leading gentlemen of both cities, from the leading ladies of both Cities, many of whom find it a pleasure to pay an occasional visit to our Zion City General Stores, and especially to the Department where Zion Candies are found, for which there is a surprisingly great demand, not only locally, but throughout the country.

WE HAVE NOW SENT a large quantity of new machinery into the Zion Lace Industries' Factory, which will take several months to set up.

These new machines will soon increase our production.

The orders for lace and lace curtains continue to be far in excess of our power to supply.

But we are steadily going forward, adding machinery, and training people in scores and hundreds.

We shall rapidly extend this most profitable and great enterprise, in which God has so abundantly blessed us, but which has caused us much toil to establish.

ALL THINGS in Zion are working well, every foe is being overcome, and God gives us victory all along the line.

IT WOULD be delightful, if we had time, to tell of the many things which it is simply impossible for us now to more than mention at this hour.

Great Legal Victories for Zion have been won both in the Supreme Court of the State of New South Wales in the Commonwealth of Australia, and in the Supreme Court of the State of New York in this country, maintaining Zion's position and the right of our people to be born, to continue to live and at last to die without "the aid" of doctors, drugs, or devils of any kind.

ATTEMPTS TO CONVICT of manslaughter and even murder have failed in a most pronounced manner.

At an early date we shall hope to publish some of these facts more fully, and give full reports of judgments in the cases to which we have referred.

THE AMERICAN MONTHLY MAGAZINES continue to give much space to ourself and Zion Restoration Mission to New York, *Munsey's Magazine* for the second time giving an article with a full-page portrait of ourself under the heading of "IN THE PUBLIC EYE."

ANOTHER ARTICLE, also illustrated, appeared in last week's *Literary Digest*, in which quotations are made from American and French magazines.

YET ANOTHER largely illustrated article, entitled, "THE FLAG OF THE SALVATION ARMY ECLIPSED BY THE STANDARD OF ZION CITY," has also appeared in a monthly magazine, published in New York, called *Physical Culture*.

It is a six-page article, written by Mr. W. M. Hundley, in a fair and unprejudiced spirit, and while it is not free from errors, it is perhaps one of the best articles that has appeared in any of the monthly magazines.

THE GENERAL newspaper press continues also to take much notice, especially in the East, of our work and ministry, and one of the features of the past few weeks is the almost absolute silence of the Chicago press.

WE CANNOT close these Notes, indisposed as we are to lengthen them, without making mention of an important personal announcement which we publicly made at the Assemblies of both Monday and Wednesday last.

We said that, God willing, we shall take a long rest early in the coming year.

After much prayerful consideration, we have decided that we shall leave early in January next, God permitting, for Australia, by way of the Hawaiian Islands and New Zealand.

WE SHALL NOT hold lengthened Missions, at any place, although we shall feel it our privilege to preach occasionally, and especially to meet with the Officers and Members of the Christian Catholic Church in Zion in the various countries which we shall visit.

WE MAY SPEND a week in the Hawaiian Islands, two weeks in New Zealand, several weeks in Australia, and then proceed, *via* Ceylon, through the Red sea, Suez Canal, and Mediterranean Sea, to some Italian Port, whence we shall proceed by rail to Zürich, our Headquarters in Europe, and thence through Paris to England.

There we shall rest for a few days, possibly speaking several times in London; and then returning to America and proceeding at once to Zion City.

This tour, we think, may be comprised within five months.

THE WORK in Zion is well organized in all Departments, and by the grace of God will be still more effectually, so that we can leave it for a little time with confidence in the able hands of men who are now faithfully carrying out our directions.

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WE BELIEVE that it is for the best interests of Zion in every sense that we should take a long rest to prevent any breakdown and to enable us to acquire fresh spiritual, psychical and physical vigor for the work that lies before us, "Till He Come."

THIS ANNOUNCEMENT has been communicated by letter to Overseer Voliva in Melbourne, by the Australian mail leaving Chicago today.

IF WE ARE ENABLED, and we trust we shall be, to carry out our intentions, we shall probably arrive on the Australian Continent just sixteen years from the time we left it for America.

OUR DEAR WIFE and our son will doubtless greatly enjoy the visit to their native land, in which we have many friends and Zion interests.

WHILE WE ARE enjoying robust and vigorous health, yet we are conscious that the time is approaching for rest, if we are to work as we desire, and to maintain the same high level of strength for a number of years to come.

This we greatly desire to do, and hence we believe it is the Will of God that we should take a period of absolute rest.

Far away out upon the Ocean we can commune with God and be still.

THOSE WHO KNOW us best will understand how intensely we love to be alone with God, and how in the midst of our busy life we are quiet and at peace.

We are an enemy of foolish noise and confusion in any form.

AND NOW we turn once more to another week of toil for God in Zion, and gird up our loins for nine months of work until our contemplated Rest shall come.

WE SHALL HAVE, God willing, a very important day tomorrow, giving our dear people the direction which they so continuously ask us to give them in connection with the larger Political affairs in which they and we are interested.

POLITICAL PARTIES have been eagerly courting Zion's vote and interest in the approaching Municipal Election in Chicago, where it is generally conceded that on a straight party vote between the Republicans and the Democrats, Zion holds the balance of power.

This fact we have already referred to in recent issues of LEAVES OF HEALING.

TOMORROW WE SHALL, in our prelude, speak of "Zion's Choice for Chicago's Mayor."

WE HAVE taken pains to speak with full knowledge of the situation, and believe that God has enabled us to decide upon what is best for Zion's interest as well as for the people at large.

BEST OF ALL is the joy which fills our heart in knowing that we shall have the opportunity of preaching tomorrow to many thousands in the Auditorium on the "Pearl of Parables and its Application to Nations and Individuals."

THAT IS OUR MOST delightful employment.

While all other things have also their needful place, the greatest and best of all our privileges is that we are able to preach the Everlasting Gospel of the Kingdom of God, and to lead thousands into union with God through faith in Jesus, the Christ, our Lord, and by the power of the Holy Spirit.

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.

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JESUS said: Behold, the sower went forth to sow.—*Mark 4:4.*

AS the angelic hosts look upon the world today, they can say: "Behold, the sowers go forth to sow."

Let us go forth to help them.

The time of the world's great seed-sowing is at hand.

The time foretold by the prophets, Shiloah, the "sending forth," has come—the sending forth of a great multitude of sowers to sow the Word of God. (Genesis 49:10.)

This Shiloah period in the world's history was indicated when our Lord sent the seventy disciples, two by two, before His face with their salutation of "Peace be to this house" and this Message of Salvation, Healing and Holy Living, to prepare them for His Coming.

He also told the blind man to go and wash the clay from his eyes in the Pool of Siloam or Shiloah, and he went and washed and came seeing. (John 9.)

Today the Shiloah streams are going forth from Zion to carry sight to the blind and Salvation and Healing to the people, to prepare the world for the Coming of the King.

The sower is commanded to sow beside all waters. He cannot tell where the seed will best grow. (Ecclesiastes 11:6.)

The sower will often find that ground the best which appears to the eyes of men the poorest.

The children of the Kingdom—those who are the professed followers of the Christ and who call themselves by His Name—would appear to be the most promising ground in which to sow the Word.

But our Lord did not say so.

He spoke of these turning from the light and going into the outer darkness.

He said to the chief priests and the Elders: "The publicans and the harlots go into the Kingdom of God before you." (Matthew 21:23, 31.)

Some reject God's Message because they have lost hope—the saddest loss of all.

This is the saddest loss of all.

A recent mail brought to Zion a gift accompanied by the words, "To distribute LEAVES OF HEALING. From one who is in deep distress. May God bless these papers to the good of some other suffering soul. If the sender cannot be blessed, perhaps some one else may be."

The writer made no request for prayer, but the letter was laid before the General Overseer and when sent with his gift to the Literature Mission it was marked with his stamp. Prayed at 5 p. m. March 6, 1903.

May the writer see these words and take heart again.

Some one has said, "the Devil chalks up 'too late' whenever he thinks any one will stop to read it; but God has written it nowhere except inside the doors of hell."

Multitudes have read "too late" where God has not written it. Zion Restoration Host goes forth to tell the people that God has not written "too late" even inside the doors of hell, and that there is hope there for those who will accept the Christ as their Savior.

Some who are hungry for the truth reject it.

The sower is told to sow his seed in the morning and at eve to withold not his hand.

The world's night approaches, and God's sowers must increase their efforts, before the night comes and no man can work.

There is to be a great harvest gathered, and Zion holds in her hand the only seed that can bring forth this harvest.

It is the Covenant of Salvation and Healing and Holy Living, which God has sent Elijah the Messenger of the Covenant to bring to the world before the Great and Terrible Day of the Lord comes. (Malachi 3:1; 4:5.)

The Apostle John saw in a vision this great harvest as a multitude which no one could number, out of every nation and of all peoples and tongues, standing before the Throne of God, arrayed in white robes and with palms of victory in their hands. They came up out of the Great Tribulation.

What a wonderful privilege to be numbered among the sowers in Zion Restoration Host!

Reader, are you doing all that you can to scatter Zion's Message over the world?

Glorious opportunities now offer themselves to you, of taking your part in sowing the seed for this wonderful harvest. You will rejoice in eternity if you improve them.

Shiloah Streams Have Reached New Zealand.

We make the following extract from a letter written from there in which the writer says:

We thank God for all the glorious things that are spoken of Zion. The visit of LEAVES OF HEALING is looked forward to with joyful anticipation.

We are doing well in our branch in Wellington, and are steadily moving on in the Master's Name.

The membership is steadily but surely increasing.

God has given some very gracious answers to prayer and altogether the prospects are very bright for a great ingathering.

"There shall be showers of blessing," yea, floods.

Sick ones are being healed and the glorious, Full Gospel of Salvation, Healing and Holy Living is being faithfully proclaimed.

Apostasy abounds on every hand and Zion stands fearlessly forward to witness for the Christ and to rebuke iniquity in every place.

Praise God for such a Church, for such a Leader!

Who can estimate the glorious reaping time when people will turn their faces Zionward in multitudes?

They must come, for God is in Zion.

ZION CITY, ILLINOIS, November 27, 1902.

BELOVED GENERAL OVERSEER:—I mention the following as an instance of the missionary career of a single copy of LEAVES OF HEALING.

On arrival in this country, I sent the "In Memoriam," copy of LEAVES OF HEALING to our next-door neighbor in Brunswick, Victoria.

She gave it to her neighbor, an elder in the Christian Alliance, who passed it from friend to friend, stipulating that it should be returned to her.

When it had gone the round of her acquaintances there, she then sent it to England and asked that it should be again returned to her.

Finally it came back from England in tatters from the amount of handling, and went to Mrs. Abbott (the separated wife of the notorious Pastor Abbott), who was going to keep it as a treasure.

This copy of LEAVES had presumably been read by many times the average of twenty which you spoke of recently as the probable number of readers of each copy circulated.

When in Australia, I felt that the work depended more on LEAVES OF HEALING for its continuance and success than on anything else under God.

Praying earnestly for the success of LEAVES and for God's continual blessing upon you as our beloved General Overseer, I am,

Faithfully yours in the Christ,

R. W. MACDONNELL.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending March 21, 1903.

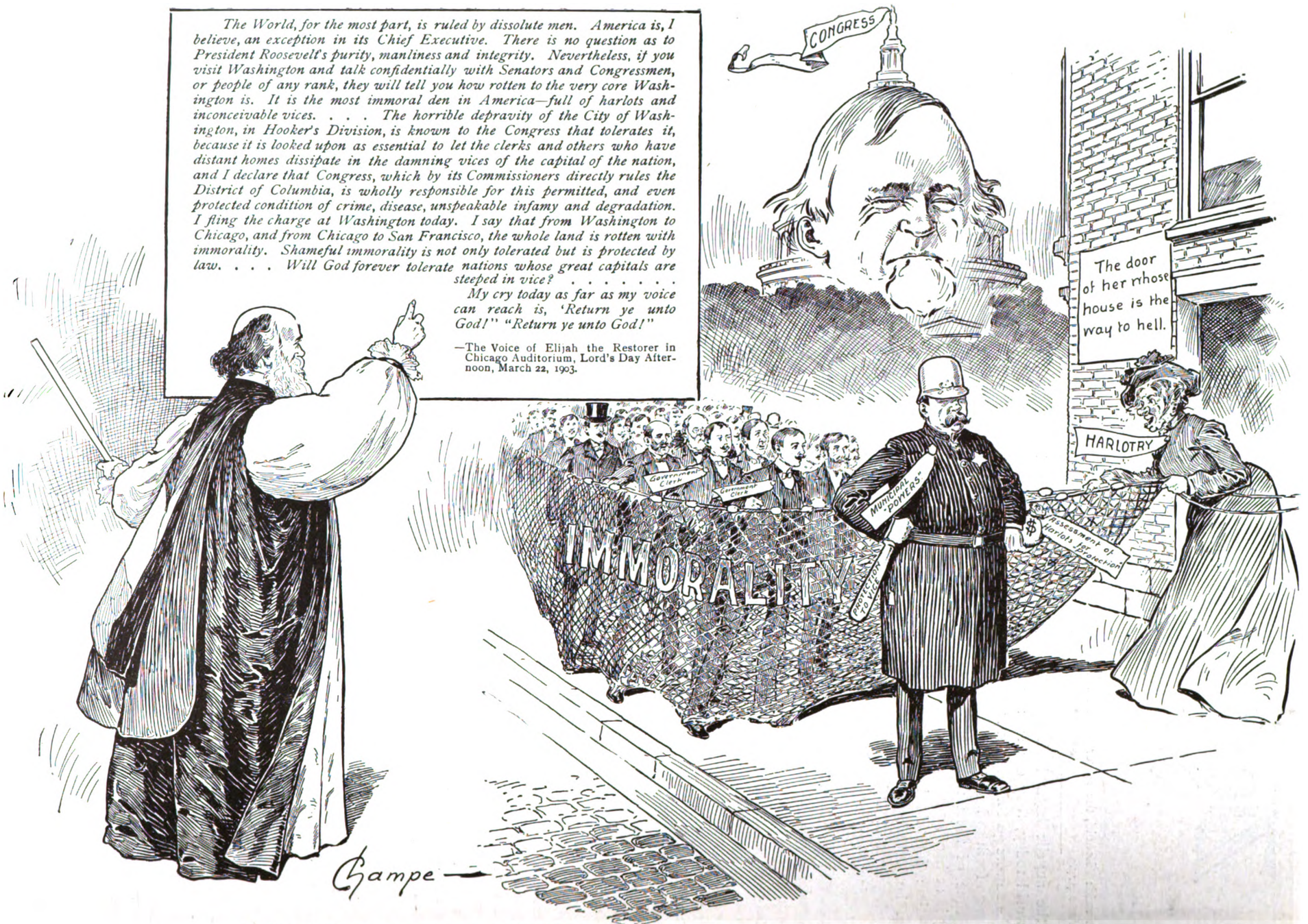
20118 Rolls to....the Hotels of the United States
5661 Rolls to..the Hotels of Europe, Asia, Africa
2912 Rolls to .....Business Men in England
626 Rolls to..United States Officials in Various Countries
2086 Rolls..... Miscellaneous
Number of rolls for two weeks.....31,403
Number of rolls reported to Mch. 21, 1903, 2,670,237

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The World, for the most part, is ruled by dissolute men. America is, I believe, an exception in its Chief Executive. There is no question as to President Roosevelt's purity, manliness and integrity. Nevertheless, if you visit Washington and talk confidentially with Senators and Congressmen, or people of any rank, they will tell you how rotten to the very core Washington is. It is the most immoral den in America—full of harlots and inconceivable vices. . . . The horrible depravity of the City of Washington, in Hooker's Division, is known to the Congress that tolerates it, because it is looked upon as essential to let the clerks and others who have distant homes dissipate in the damning vices of the capital of the nation, and I declare that Congress, which by its Commissioners directly rules the District of Columbia, is wholly responsible for this permitted, and even protected condition of crime, disease, unspeakable infamy and degradation. I fling the charge at Washington today. I say that from Washington to Chicago, and from Chicago to San Francisco, the whole land is rotten with immorality. Shameful immorality is not only tolerated but is protected by law. . . . Will God forever tolerate nations whose great capitals are steeped in vice? . . . . . .

My cry today as far as my voice can reach is, 'Return ye unto God!'" "Return ye unto God!"

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, March 22, 1903.



ELIJAH THE RESTORER REBUKES THE SIN OF THE NATION AT ITS CAPITAL.

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STRONG as the Spirit which inspires them; virile as the Son of Man, in whose Name they are spoken; rugged and full of sharp contrasts as the granite hills of his native highlands; and as effective as such a combination can make them, are the Messages of Elijah the Restorer.

There is in them a fearlessness, directness, and vigor of attack, which inspires admiration in the heart of any one in whom there is the spark of true manhood.

They make sin appear ugly, sordid, hideous, revolting.

They describe it in rough, plain words; words which sting and burn.

They make goodness, purity, holiness, as transcendently beautiful as the Lily of the Valley, the Rose of Sharon, the One Altogether Lovely who was their incarnation.

They describe them in simple words which glow with a Divine beauty.

They manifest the most bitter hatred, the hottest anger against all that is evil, including sin, disease, death, hell, and the father of them all, Satan.

They breathe the Spirit of the tenderest, warmest, most sincere and most self-sacrificing Love for those under the bondage of these evils; indeed for all humanity.

They show forth a depth of grief over the sins and sorrows of mankind.

They pulsate with the glad life and power of Divine Joy, the "Joy of Jehovah," which is Strength.

They have the clarion ring of a battle-cry.

They bristle with flashes of the Sword of the Spirit.

They are also like white-winged doves, the Emblems of Peace.

They are Messages delivered in the Name of Him who is the Lion of the Tribe of Judah, and yet the Lamb of God.

Such Messages are not delivered for the mere gratification of the literary, esthetic and ethical senses of men.

They hurt.

They wound.

They burn.

They awaken.

They arouse.

They convict.

They bring men down on their faces in the depths of contrition and penitence.

They lift men up, by Faith and Obedience, into the blessed Light of the Love of God.

They purify by the Divine Fire of the Holy Spirit.

They heal, by the balm of the Holy Spirit, the broken, the bruised, the sick.

They restore man to his original position as a son of God.

Those who had eyes to see and ears to hear, saw and heard all this in the Message of Elijah the Restorer, at the Chicago Auditorium on Lord's Day afternoon, March 22, 1903.

It was the second Message of the Series of Twelve on Repentance, Faith, Hope, Love and Holy Living.

Speaking on the subject of "The Grief of God concerning Man," God's Messenger pointed out man's terrible fall, his ingratitude to God, His Father, his filthy and disgusting sin.

And then God's Messenger pleaded with his hearers.

The cry of Elijah "Return ye unto God," became the burden of his Message.

That cry went home to the hearts of those who heard, in the Power of the Holy Spirit.

It was effective; for at the close there were apparently none in the great audience who remained seated after the call to Repentance, Confession and Consecration.

The day, although cool, was beautiful, full of the promises of spring.

Many thousands accepted the invitation given that morning by the hundreds of workers in Zion Restoration Host in the homes of the people in Chicago, and every desirable seat in the Auditorium was taken.

Chicago Auditorium, Lord's Day Afternoon, March 22 1903.

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

PROCESSIONAL.

God is Love, by Him upholden
Hang the glorious Orbs of Light,
In their language, glad and golden,
Speaking to us day and night
Their great story, their great story,
God is Love, and God is Might.

And the teeming Earth rejoices
In that Message from above,
With ten thousand thousand voices
Telling back, from hill and grove
Her glad story, her glad story,
God is Light, and God is Love.

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With these anthems of creation,
Mingling in harmonious strife,
Christian Songs of Christ's salvation,
To the world with blessings rife,
Tell their story, tell their story,
God is Love, and God is Life.

Through the precious Love He sought us,
Wandering from His holy ways,
With that precious Life He bought us;
Then let all our future days
Tell the story, tell the story,
Love is Life—our lives be Praise.

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. 12:

"God is Love!"—His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is Love!"

CHORUS—Hallelujah! tell the story,
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life, and Light, and Love!"

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then 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 in the Inspired Word of God the first eight verses of the 6th chapter of Genesis, from the 5th to the 10th verses of the 63d chapter of Isaiah, and also from the 15th chapter of the Gospel according to St. Luke, commenting as follows upon the 2nd verse:

And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

Sometimes It Is Good to Have the Testimony of One's Enemies.

The enemies of Jesus gave us this great truth, that the Christ, the Messiah of God, received sinful men and women and ate with them.

The Son of God received sinners, even the Devil's castaways, yea, the chief of sinners.

He is the same all-compassionate Savior and Restorer today.

There is no one so sinful that he will be turned away if he will truly repent and forsake his sins.

Those Pharisees and scribes thought that they were uttering a shameful thing which would make every one turn against the Christ when they said that He received sinners.

At one time they brought a sinful woman to Him and said that they had caught her in the very act of adultery, and that Moses' law said that she ought to be stoned.

"Very well," Jesus replied in effect, "let the scribe or Pharisee among you who is without sin cast the first stone. Then I will have something to say."

They never took up the first stone.

Convicted in their hearts, and afraid that He would tell what they felt He knew, they thought that it was best to leave that sinful woman alone.

These guilty men were the miserable hypocrites who sneeringly said: "He receiveth sinners."

Yes, He receives sinners, but He does not receive hypocrites.

Your Penitence Must Be Sincere and Your Humility Real.

If you imagine that you can impose upon God the Almighty by being a professor of religion while your heart is sinful, and your life evil, you are not only mistaken, but you are terribly guilty.

The worst kind of sinner is he who poses as a saint and is in reality a hypocrite.

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And He spake unto them this parable, saying,

What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that *which* is lost, until he find it?

And when he has found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

I say unto you, that even so there shall be joy in heaven over one sinner *that* repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, does not light a lamp, and sweep the house, and seek diligently until she find it?

And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And He said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

Every prodigal who has spent his all in sin knows what a "mighty famine" comes after.

The door of the very saloons and places of evil resort where he was so welcome is shut—"his last cent is spent, let him starve or feed the Devil's swine."

And he went and joined himself to one of the citizens of that country.

Perhaps it was a saloon-keeper who sent him behind his bar to feed drunken dissolute human swine—to serve out liquid fire and distilled damnation to swine.

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

But when he came to himself—

You will never come to God until you come to see yourself just as you are in the light of God.

When he came to himself—when he woke out of the madness and folly of his sinful life, he said:

How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

I am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

He never got any further in his intended prayer.

He had intended to say: "Make me as one of thy hired servants," but he could not get that far; for the father interrupted his prayer.

But the father said to his servants, 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—

It was not a pig that the father called for.

God's Children Never Ate Pig.

Satan's filthy, disease-and-death-breeding food, swine's flesh, is more responsible for the physical corruption of hundreds of thousands in the city of Chicago than any other one thing.

Trichinosis, tuberculosis, scrofula, cancer, cholera, and every kind of filthiness that you can name are found in the pig, concerning which God said long ago to His people: "Of their flesh ye shall not eat, and their carcasses ye shall not touch."

When the devils entreated the Son of God not to command them to depart into the abyss, but give them leave to enter into the swine, He said, "Go!"

These swine, two thousand in number, rushed down the steep into the lake and were drowned.

In every age God has showed that the unspeakably filthy disease-bred and disease-breeding pig is not food for man—it is the fitting home of stinking Gadarene devils.

It is a disgrace to breed it.

The Man Who Breed's Swine Is a Criminal.

The man who sells it is also a criminal.

The women or men are criminals who give it to their children, and feed them upon that which can only create disease.

The children of parents who eat swine's flesh are inheritors of disease.

The fatter and more prepared for the market swine are, the more diseased they are.

Often, in order to keep pigs alive, they have to cut the leg and let the disease pour out, or else they would die of their own rottenness ere they could be got to market.

The men who breed disease in the form of swine, and ship it to the Chicago, or any other market, are destroyers of men's lives.

Not long ago I saw a child with thirty-two scrofulous abscesses, that had all come from pig-eating.

The man who packs and ships pork is a criminal in God's sight.

The man or woman who eats it is a gluttonous fool, and those who give it to their children are wicked.

They might as well feed them poison. It is poison.

Whenever God's Word speaks of anything that is peculiarly filthy it is likened to swine and swine's flesh.

When a man is spoken of as going back to his sin, he is likened to the sow returning to her wallow.

If I were to tell you just what I know regarding the fattening of pigs, I am afraid that I should have to supply you with some very nauseating facts.

You would never want to eat swine's flesh again.

If these people who breed pigs were to tell you a tithe of what they know, you would never want to touch that foul flesh again, much less fill your bellies with its disgusting uncleanness.

The prodigal reached the lowest depths of his shame when he was sent by the Devil to feed swine.

When he returned to the father's house, they did not kill a fatted pig—it was a fatted calf.

Cancer Unknown to the Orthodox Jew.

A statement made many years ago, in Owens College, Manchester, has, I think, been borne out without an exception, at any rate in my experience—namely, that "cancer was an absolutely unknown disease amongst orthodox Jews all over the world."

My experience is very wide, and covers thousands of cases of cancer.

I endorse unreservedly the statement that an orthodox Jew suffering from cancer is unknown.

There is no word for cancer in the Jewish language.

Our Lord never saw a case of cancer, so far as this record goes.

The Greek word for it, καρκίνωμα—*carcinoma*—is not found in the New Testament, and there is no record that our Lord Jesus, the Christ, or any of His apostles, ever saw, or that God ever healed any one afflicted with that filthy disease, during their earthly ministry.

There is also no word for cancer in the Hebrew language.

Cancer is unknown where swine's flesh is not eaten.

Twenty Thousand Victims Every Year—Deaths Caused by Cancer, Appalling.

Where it is eaten, cancer abounds, as in this country, where it is almost as common as consumption, and in some sections more so.

I am told, and I have no doubt that it is correct, that the number of deaths annually from cancer in this country is not less than twenty thousand.

That is, these are the known deaths only, but there are vast numbers who die of cancer of the stomach or liver when the cause of death is not known and concerning whom certificates of all kinds are given.

You dirty stinkpots have also created another kind of cancer—Nicotine Cancer.

The people who eat pig and drink alcohol have a preparedness for cancer such as no others have, especially when, in addition, they are also smokers.

Then they get an elegant cancer in due time on the lips, or in the throat or stomach.

Nicotine cancer is a well-defined, and, humanly speaking, a modern form of cancer.

When you take nicotine poison in the shape of tobacco, it is like striking a match upon a prepared surface to get a light—you get cancer. Especially is this the case where the blood is already defiled by the eating of swine's flesh, and the drinking of alcohol: for scrofula and narcotics create cancer beyond all question.

That is what many of you are getting.

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I have you here now, and you shall hear something that you will not hear in your churches.

Ministers are usually afraid to tell you these things, because they have pork-packers and whisky-sellers in the pews. If they said these things they would tread upon the toes of their richest people and grieve the board of management every time.

No Board of Management in Zion.

I do not care a snap about boards of management, because I have none.

It would take a pretty hard board to manage me. (Laughter.)

There has never been even a committee in Zion.

One of the most stupid things going is a board.

When I want a thing done, I choose a competent man or woman, give them authority and resources, and hold one person—and one alone—responsible for the doing of the thing exactly as directed. Therefore, things get done in Zion.

Talking machines are sometimes interesting but they never do things; and Boards are verbal machines that, usually, hinder work.

I speak the truth when I say that between these three things—swine's flesh, alcohol, and nicotine—we are becoming the most cancerously rotten Nation in the world.

The American people are becoming cancerously corrupt, and especially so in Chicago.

At the request of a friend I once went to see a Jewish lady with cancer.

The first words that I said to her were: "Madam, have you broken the Law of God, and of your fathers, and eaten swine's flesh?"

"That is a strange question for a Christian minister to ask," she said.

"I am not only a Christian minister, but I am obedient to the Christ," I replied.

"I never eat swine's flesh."

The only thing that the Christ did with swine so far as it is written in the Gospels, was to send devils into them, and drown them.

When I Believe in Swallowing Swine's Flesh I Will Believe in Receiving Devils into my Stomach.

If the Lord Jesus, the Christ, thought that the proper place for a devil was in a pig, then the proper place for swine's flesh is not in my stomach, unless my stomach is the place for a devil.

I would almost as soon speak to a goat as to a man or woman full of pork.

Eaters of pig, users of tobacco, and drinkers, you have a great deal of devil and dirt in you!

If any of you here are full of pork may the good Lord in His infinite mercy get at you below the pork.

This Jewish lady was very much astonished to hear me speak in that way concerning swine's flesh, and she said: "Sir, I have to acknowledge that I have eaten swine's flesh, and that my father has also broken the law."

I said, "You are the only Jewish lady that I have ever seen with cancer.

"I told my friend when I heard of you that I would be sure to find that you had eaten swine's flesh."

I have never seen another Jew or Jewess in all the world with cancer.

In various parts of Europe and Asia, where swine's flesh is not eaten there is no cancer.

Again I say that this country is becoming rotten with cancer—nicotine cancer through tobacco, and scrofulous cancer through eating swine's flesh.

Hundreds and hundreds of thousands of people are living in great pain and misery, and twenty thousand victims die every year.

Is it not time for some Messenger of God to "cry aloud and spare not?" I will read on:

> And bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead.

When a man has gone away from his home and God, gone into sin, and down into the swine trough, he is dead in trespasses and sin.

> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

May God bless His Word.

After the Choir had chanted the *Gloria Patri*, prayer was offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

In making the announcements the General Overseer said:

We are now prepared to receive your help in a Great Undertaking at Zion City for the benefit of, we trust, many millions of people.

I have never yet sent around a subscription paper; never had a bazaar, or anything of that kind, to raise money.

One Church that Raises Money Honestly.

We believe in raising money in an honest way, such a way as God can approve.

If I were a business man of the world, and a man came to me belonging to a church, and asked me for money for that church, I should speak to him in a manner he would never forget.

I should tell him, among other things, that the church that could not get along without begging money from the world had no right to exist.

A church that cannot attend to its own affairs, and raise its own money for its own work, is a sham, a delusion and a snare.

Twenty Years of Ministry for the Christ Without Salary.

I have been an ordained minister of the Christ for more than thirty years, and for more than twenty-five years of my ministry I have refused to make any bargain for salary with any men at any time, as a reward, or fee, for my services, and I have never made any charges at any time.

For a number of years I have received neither salary nor allowance.

I have refused to take anything for a number of years from the tithes and offerings of the Christian Catholic Church in Zion, and I have had the joy of being the largest contributor to the funds of the Church.

What I live upon is what I receive honestly, by the sweat of my brain.

The honest work of my attention to the business affairs has provided all that has been necessary for years.

I see no reason why men of God should not be as successful as I have been.

I have never asked a single being on this earth to give me a penny for any service that I have rendered in praying for the sick, or helping them in any way.

I am rejoiced that I can say that, and no one can truthfully deny it.

No one can be found in all the world who can truthfully say, "You asked me for money because of your service."

A Full Gospel Without Money and Without Price.

When we send out our ministers to take charge of Branches of this Church they receive allowances which cover their necessity.

I am thankful for people who are willing to labor and give their talents to God.

This day, nearly a thousand members of Zion Restoration Host came in from Zion City, and they all gladly paid their own car fare and other expenses.

They were joined by hundreds of the Host in this city.

They all worked diligently for long hours from street to street, and lane to lane, and house to house, during the forenoon of this day.

They visited perhaps 150,000 people or more in this city.

Zion has its Home of Hope for Erring Women where we have over thirty women, and also twenty-two little babies who would have been thrown out, perhaps killed at birth.

We have not asked a woman to pay a cent.

We ask only for the privilege of winning her to God.

Zion Makes No Appeal to the World for Aid.

I am appealing to Zion now when I say that I want you to give me several hundred thousand dollars as quickly as possible.

I do not know when you will give it to me, but I know that I will get it.

I have not yet asked God and His people for anything that I did not get.

When I have been earnest in asking man for anything, I have received it and I thanked God.

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I only ask for that which is right.

I should be afraid to turn my talents of persuasion to anything else.

I am thankful that I have never used them for any wrong purpose.

Less than a year ago we built a Tabernacle to seat over five thousand persons at Shiloh Park in Zion City; it was thought by many that it might suffice for several years.

I am glad to tell you that it will not, for it is no longer large enough.

Were we today to combine the two congregations—the congregation that worships in this Auditorium and the congregation that worships in Shiloh Tabernacle—it would not hold you by several thousands.

I had about 2,500 people at the 6:30 o'clock prayer-meeting this morning, and sometimes I have more.

That is something for you pig-eaters to think over who were asleep at that time, dreaming, possibly, about what you would have for dinner.

Our stores closed Saturday night at 6 o'clock, and I could not hear a whisper or a sound in all the city at 8 o'clock.

At nine most of our people were in bed.

Lord's Day Morning in Zion City.

Many of us were up at 5 o'clock.

Some were up before that time, getting their breakfasts and preparing their lunches in order that they might come to the early prayer-meeting, and then come in to Chicago shortly after 8 o'clock.

It was a wonderful sight to see the people streaming up to that morning meeting from all parts of the City of Zion.

After the close of the meeting, there was one unbroken line nearly a mile in length, from Shiloh Tabernacle down to the Railway Depot, where two long trains of about twenty coaches were waiting to carry them—as is the regular custom every Lord's Day morning—shortly after 8 a. m.; a third train leaves at 11:49 a. m.

I could not see a break in the line of happy people, joyfully going forward to this glorious Zion Restoration work.

We have done that ever since we went out to Zion City.

We are not asking any praise for doing it.

We are thankful to God that we have that privilege.

The people pay their own car fare—thirty cents return fare from Zion City to Chicago, and their car fare to the point where they are assigned.

There are various other little expenses that I dare say bring the amount up to at least half a dollar for every person.

Therefore Zion Restoration Host who worked in Chicago today paid not a cent less than $500 for the privilege of doing it.

That is done gladly every Lord's Day by our people in all ranks.

Our judges take a part in this, and enter the streets and lanes with the humblest people.

When we add the rent of this building, advertising, printing of Messages, etc., *the cost of every Lord's Day's work in Chicago* to the Christian Catholic Church in Zion *is over $1,000*—probably at least $60,000 per annum.

Last year we spent more than half a million dollars in the purely evangelistic work of the Christian Catholic Church in Zion throughout the world.

Shiloh Tabernacle Outgrown in Twelve Months.

I have seen it too small for a week-night's service, and it is ridiculously small on a Lord's Day, when we unite all the congregations.

Yet it seats 5,200 people.

There is not one Protestant church in Chicago, filling all its galleries and ground floor, that would have held our meeting at 6:30 o'clock this morning or any of our week-night regular assemblies.

Thousands will be shut out this spring and summer ere we can get the increased accommodation we are now planning.

I do not yet see how to manage until we can get the new Shiloh Tabernacle ready.

The plans are already drawn, the engineers have staked out the ground, and men are beginning to dig the basement and lay foundations for the structure. Plans are made for a

New Shiloh Tabernacle to Seat Sixteen Thousand Persons.

Our present population is from eight to ten thousand, and the people are pouring in all the time.

We have reasons to believe that the population of Zion City will be from fifteen to twenty thousand before the end of this year.

Therefore we have to build a large place for our great assemblies.

By-and-by we will build Zion Temple, God willing, that will hold between thirty and forty thousand.

In that great Shiloh Park, seven hundred feet from the Temple we shall group eight large buildings.

The first of these will now be constructed—the new Shiloh Tabernacle, to be built of steel and brick.

It will be a fire-proof structure.

I want you who are interested, to help largely.

I know that I will get the money; but you will lose the privilege of helping if you do not help quickly.

We need from Four Hundred to Five Hundred Thousand Dollars for the New Tabernacle.

God has been very good to us in all departments of Zion.

We got through splendidly, and are going ahead all the time.

In this week's issue of LEAVES OF HEALING you have a very remarkable cartoon of Zion going into action.

The Christian Catholic Church in Zion is going into action all over the world.

Only Clean Money Used for God's Work in Zion.

I appeal to those who are either in Zion or who are in sympathy and desire to help.

I do not want any man's money or any woman's who is not in sympathy with God.

If you are living a bad life or are in a bad traffic, I do not want your money until you have resolved by the grace of God to get out of it.

I do not want the money of any man or woman that is engaged in the liquor traffic.

I do not want the money of any man or woman that is engaged in the tobacco traffic.

I do not want the money of any man or woman that has property that is used for immoral purposes.

I do not want the money of any man or woman that is engaged in the pork-packing business or in the pork-selling business.

I do not think that I will get the money of any one who is full of pork, and I do not want it, unless they resolve to quit eating it.

I want clean money from clean people.

If you will quit these bad things, I will be very glad to get your money.

When a highwayman comes to you he says: "Your money or your life"; but when I come I say,

"Your Money and Your Life."

I want both for God.

The papers will have something for tomorrow now. (Applause.)

General Overseer—Zion, are you willing to give me, as God's Messenger, your money and your life?

Audience—"Yes."

General Overseer—You newspaper reporters, what do you think of that? (Laughter.) Do you think the editors of the Chicago Press could get thousands in this Auditorium out of love for them, as God Messengers, to give a similar answer?

The more we give of our lives the happier we are, are we not?

Audience—"Yes."

General Overseer—The more we give of our money the happier we are, are we not?

Audience—"Yes."

General Overseer—Those who are not, say "No."

I do not hear any who say "No."

I want to make you very happy by giving you an opportunity of helping to build up that beautiful New Shiloh Tabernacle in Zion City.

It will be a beautiful place.

I am told that when it is built and seats sixteen thousand people, it will be the Largest Auditorium in America.

Why We Build this Great Tabernacle.

Our reason for building so largely is that in a very short time we will fill the entire building.

I also feel the necessity for taking a longer time to work out

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some problems connected with the building of Zion Temple, which must seat from thirty to forty thousand people.

It will have the largest seating capacity for the purpose of hearing of any building in the world.

The Coliseum at Rome was seated for eighty-seven thousand, I believe, but they never expected to hear.

It was merely a place for a spectacular exhibition.

We desire every one to hear in Zion Temple.

I think that we ought to get about fifty thousand dollars from you within a week or two.

That will help us to lay the foundations and make a start.

We will make a start anyway, with or without you.

The quicker you help the better: for "they give twice who give quickly."

Make a Special Offering, and send it in to the General Recorder of the Christian Catholic Church in Zion.

Address it to Zion City, Illinois, and make the drafts and postoffice orders or registered letters in my name.

I ask you to do that because all Zion money passes that way, since I pay all the bills, but the General Recorder has the authority to receive it, and accounts for it to the General Financial Manager.

Tithes and Offering Used Only for the Needs of the Church.

There may be some people who think that I handle the tithes and offerings.

I never touch them or take any of them.

I never see them.

They are used to meet the needs of the Church.

I am very thankful that the brethren who coöperate with me, and who have allowances, are not eaters of tithes.

They merely get what enables them to maintain themselves and families, and educate them in a proper manner.

They receive this from the central fund, from Zion Storehouse.

We never make our ministers dependent upon the people.

All these expenses are paid from the tithes and offerings.

Zion, have you not received much to thank God for, tell me?

Audience—"Yes."

General Overseer—Then make a Special Thank-Offering.

Zion Throughout the World to Aid in Building New Tabernacle.

I hope that this appeal, which will be reported in LEAVES OF HEALING, will reach the thousands and tens of thousands in Zion throughout the world, and that they will see that we at headquarters who have to bear the heat and burden of the day ought to receive help from Zion in all the world.

This great Tabernacle is not merely for Zion City.

It will be to provide for you who come out from the city of Chicago, from Milwaukee, and all the cities around, and from all lands.

I have known as many as ten thousand persons to come out into Shiloh Park to worship God in one day, from various points around, when we had no houses and no Tabernacle in Zion City.

We expect still larger numbers during this summer, when we have closed these meetings at the end of May in this Chicago Auditorium, and are concentrating upon Zion City. Our population is now probably 10,000—What will it be in a year?

I hope that we will see the Tabernacle going up rapidly this summer.

I want to build it in seven months, and open it before I go with a Legion of Zion Restoration Host to New York next October.

We built the first one, Shiloh Tabernacle, which seats 5,200 people, in seven weeks, and I think that we might build a Tabernacle to seat 16,000 in seven months.

May God help you to encourage the builders.

Put the matter before God and ask Him what you ought to give as a Thank-offering. Then act immediately.

A Precaution for Those Who Send Money Through the Mails.

Do not send the money loose in letters, because we have lost thousands, and possibly tens of thousands of dollars in that way.

There was a poor, wretched clerk in the Chicago postoffice, who is now in prison, who is known to have stolen many thousands of dollars from our mails, which had been put into the letters without being registered.

We lost large sums of money at that time, and I think that we lose now frequently by letters containing money which are foolishly sent to us without registering.

Money ought never to be put into letters unless the letter is registered, and even then it is not wise.

Let it be sent by drafts or postoffice order; then it can be traced.

If the letter is lost, duplicate drafts and duplicate orders can be had, and the money is not lost.

I say this to you because I have never spoken of it from this platform before.

Zion has been shamefully robbed in the Chicago postoffice, and shamefully treated in past times by the Chicago postoffice.

However, I am thankful to say that now we have escaped.

Our principal enemies both there and in Washington are dead, or disgraced and removed.

We have now our own Postoffice at Zion City, and it is doing a wonderful business.

Zion City Postoffice Entitled to Be Recognized as Second Class.

I think that we will have letter carrier delivery in a very short time now.

The amount of business done in our postoffice is very remarkable.

Money-order business amounts sometimes to ten thousand dollars a month.

The amount of money that is received for stamps is very large, even though Zion Printing and Publishing House is still largely in Chicago.

Our Publishing House alone sends out over seven thousand pounds of printed matter every week; that will give you some idea of the extent of our Publishing work—Three and a Half Tons of paper are used weekly in sending forth God's Message from Zion to the World, and this is but the infancy of our Printing and Publishing Work.

Zion Printing and Publishing House to Be Moved to Zion City.

I may say that we shall move Zion Printing and Publishing House out to Zion City by the first of May 1903.

We have so many things to do in connection with all our other institutions that I very earnestly ask, in the Name of the Christ our King, for Special Help for the building of the New Tabernacle.

I am not asking it from people who have unclean money, and who are living unclean lives.

We do not want it.

God hates robbery for a burnt offering, and these sacrifices of blood He despises.

I do not want them.

I want money that is well earned.

If you abandon your sinful ways and do right, then the money is a Blessing from God, and it is right to take it, because the silver and the gold are His.

The tithes and offerings were then received.

THE GRIEF OF GOD CONCERNING MAN.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable to those to whom these words shall come, in this and every land, in this and all the coming time Till Jesus Come. Amen.

TEXT.

And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. (Genesis 6:6.)

Jesus wept. (John 11:35.)

Number of Years from Creation to the Deluge an Uncertainty.

The Hebrew chronologist states that 1,656 years passed between the creation of Adam and the deluge, the time of Noah.

I do not know whether that Chronology is correct or not.

The Septuagint differs, I think, to the extent of eight hundred years.

However, I am absolutely without concern as to Chronology.

It is not so much a question as to when a thing happened, but whether it happened.

The man who says that there was no flood has no geological facts to stand on; scientifically he is nowhere.

Possibly the Deluge lies between 1,600 and the 2,400 years after Adam's creation. Perhaps both Hebrew and Greek Chronology are wrong.

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The Chronology is not a matter of faith at all, except it be faith in Archbishop Usher, whose commonly accepted Chronology is ours without very much investigation.

I think that it would stagger some people if they were to read the 105th Psalm and see that God speaks of His Covenant as having been given to a thousand generations.

He hath remembered His covenant forever,
The Word which *He commanded to a Thousand Generations;*
The covenant which He made with Abraham,
And His oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, He reproved kings for their sakes;
Saying, Touch not Mine anointed ones,
And do My prophets no harm.

A Thousand Generations, calculating only thirty years to the generation, would be Thirty Thousand Years.

They might find some difficulty in harmonizing that with any so-called Orthodox Chronology.

Some Questions not Essential to Salvation.

I have never been concerned about "genealogies."

These are not questions upon which your salvation depends.

Any opinion about Abraham or Isaac or Jacob, or even St. Paul, is not essential to your salvation.

I have a number of opinions about these men that do not agree with the commonly accepted opinions.

I get into a little difficulty now and then when I talk about Abraham having a bad dream, and God Almighty never telling him to murder his son.

Nevertheless, I hold to it that the great God and Father in Heaven never told any man to murder his own son: for He cannot do evil, or command a man to break His Commandment.

He who said "Thou shalt not kill" never gave any such foolish command as that to Abraham or any one else.

Abraham a Coward.

Abraham was living a bad life, about that time, among the Philistines.

He had been hiding behind Sarah's skirts, begging her to tell Abimelech that she was his sister and not his wife.

Sarah was so beautiful that he was quite sure Abimelech would want her so badly that when he knew that she was Abraham's wife, he would kill Abraham.

Thus in order to save his own precious carcass he told her to tell Abimelech that she was his sister.

That was mean, even though his name was Abraham.

Isaac, his son, did exactly the same thing with his wife a little later.

I Am Not Wedded to Men Nor Chronologies.

I believe in God the Father Almighty, and in Jesus, the Christ, His only Son.

I have not a very good opinion of Isaac, or Jacob, or Abraham, or even some of the Apostles.

As for Peter, he was a very good man but he had bad streaks.

He could lie and swear like any trooper.

Even twenty-five years after Pentecost, Paul had to face him for dissimulation at Antioch.

Then Paul went away, and got himself into trouble at Jerusalem, and did the very thing he had blamed in Peter.

We are all a mass of imperfection.

There is only One Perfect Being, and He is God.

Some men walk a little closer with God than others, but none are perfect.

When a man tells us that he is infallible we know that he is a fool if he is not a rogue, for infallibility is in God alone.

My text takes me back to the Deluge which took place about 4,500 years ago, and perhaps a great deal longer. It does not matter.

It does matter that God said that He had repented that He had made man, and it grieved Him at His heart.

Sixteen hundred years of humanity had only given God Almighty one long grief.

Adam and Eve had gone to the Devil.

Eve's First-born Was an Offspring of the Devil.

I hold to that.

The Apostle John says that he was "of that Wicked One," and slew his brother.

I hold to it that he was an incarnate devil.

There are many incarnate devils; perhaps numbers of them here today.

I desire you to understand this great thought concerning God.

Grief so fills the Father's heart that He is always afflicted intensely by the wickedness of man.

He is our Father, and a good father cannot help but be grieved when his son or daughter is shamefully and wilfully wicked.

I do not understand why some people believe that God is so angry that He punishes man because He is angry.

He punishes man because it is the only thing that can be done to make him good.

Man Sent to Hell to Learn Obedience.

He had to send that whole race to hell to make them good, and it took a long time, too.

We know that they were in hell 2,500 years after they went there; for that whole generation went to hell, with the exception of Noah, his wife, his three sons and their wives.

I am not sure that some of them did not go to hell, because they were very bad.

Even Noah himself, after the flood, faithful amidst a faithless world, got shamefully drunk, and his sons played shameful tricks upon him.

There are very sad stories connected with that family.

I hope that they all repented and got to heaven.

It seems to me that some of them did things which, if they did not repent, would be sure to land them in hell, although they were saved from the flood.

But the Apostle Peter declares that our Lord Jesus, the Christ, preached to the spirits in prison after He went down to hell.

Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water.

We have repeated in the Creed today that "He descended into hell," and the Christ never went anywhere except to do good.

The Christ's Mission to Hell.

What did He do in hell?

The Christ does not go anywhere without a good purpose.

He did not need to go to hell unless He willed to do so.

It was the only way to save humanity; the only way to bridge that great gulf which, the Christ Himself said, was impassable between Lazarus and Abraham on the one side, and the Rich Man who lifted up his eyes on the other—in hell.

No man could cross that gulf, and it was never crossed or bridged until the Christ bridged it.

He did bridge it, and preached to the spirits in prison.

They believed Him and He led captivity captive.

I have not the slightest doubt but that vast numbers of those who were disobedient in the days of Noah became obedient under the preaching of the Christ; but they had spent 2,500 years in hell.

Hell is a very sad place in which to spend 2,500 years.

Some of you say, "Oh, well, if a man can be saved eventually, it does not matter if he does go to hell first."

Do you want to go through 2,500 years of hell, when you can go straight to God?

Do you want to go around by way of hell and spend 2,500 years there before you seek the way to heaven?

The disobedient in the time of Noah all went to hell because God said that their hearts were continually evil.

The whole race had gone down to depths of sin unutterable.

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It grieved God and yet he sent them to hell, because no matter what He did they would not repent, and it was the only way left to Him: for He never saves people against their will.

Noah, the Prophet, Mocked by the People.

Probably those very carpenters who built Noah's Ark mocked at him, and said: "You old fool, building an ark on dry land, and preaching to us that this world is going to perish by a flood; you old fool."

They took their wages every Saturday night, laughed at the old prophet, and said: "Just think of it. He has been one hundred twenty years building that ark. He has a regular menagerie here, the old fool that he is. Ha! Ha!! Ha!!!

"He pays good wages, and we will build it for him. It is all right, and you know he pleads earnestly with us and weeps over us, and says that if we do not repent that the flood will come.

"Just think of a flood taking off that old ark. There never was a flood at any time in this valley that would do that."

They laughed and mocked.

They would drink their wine, and dance, and when they wanted a first-class joke they would talk about Dowie. (Laughter.) Ah, I should have said Noah.

Some people today when they want a first-class joke think that I am the fellow to give it to them.

"Have you ever seen Dowie? Did you ever hear him preach, old fool that he is?

"He thinks that something might happen to Chicago. Ha! Ha!! Ha!!!

"Think of something happening to Chicago!

"He actually suggested that if there were a seismic disturbance in the middle of the lake, and the water rose a few feet we might all be drowned. Ha! Ha!! Ha!!!"

Some of them would say that would be the first time that they had taken so much water.

They laughed; they drank; they married; they whored; they were thieves, liars, and murderers until the flood came, and then they laughed no more.

It lasted so long that they did not get out of doors for a few weeks, and some of them began to wonder where the ark was.

They went down to the place where it had been. They found a raging torrent, but no ark.

Some of them went to the tops of the mountains, and saw the ark floating away out upon the waters.

The waters rose, and the wild beasts fought with them for the rocks, and the tops of the mountains.

The great serpents coiled around them, bit them and dragged them down, fighting for the tops of the rocks.

They did not laugh then.

It Is Dangerous to Mock a Prophet.

Neither will you laugh by-and-by when the Great and Terrible Day of Jehovah comes.

You will not laugh, but He that sitteth in the heavens shall laugh, and the Lord shall have you in derision.

You who have laughed at God and at His prophet will know then that it does not pay to laugh at prophets.

It is a bad business.

It is not a safe business.

I have never uttered one prediction which has not come true.

I take care that I tell you what God has said.

His Word is very plain.

The Sure Word of Prophecy is the surest thing in all the world, and you will do well to take heed unto it as unto a Light in a Dark Place.

The only thing that God the Almighty could do was to warn humanity, and then when they would not take the warning to let them go to hell.

The only thing that God can do with this world, when He has taken His elect out of it, is to let those in it go to hell.

You will go in a worse way than they who went before, because it will be by fire, no more by flood. The bow in the heavens tells us that.

Astronomers Predict the Destruction of the Earth by Fire.

The astronomer will tell you that, and will tell you, too, that the most certain thing that will happen to this planet will be its burning.

Read Proctor. Read any clear astronomer who looks into the future fate of this planet; read the story as it can be read in the heavens, now; read the story of the disappearance of heavenly bodies by fire.

They have disappeared completely.

Every one knows how easy it would be for this planet to ignite.

Alter the proportions of the various gases composing the atmosphere of the earth in a very slight degree and the water itself would be a rolling sea of fire.

One of the most inflammable powers today is a union of oil, water and air; that produces a fire which melts platinum, the hardest metal known, in a few seconds.

The Grief of God compelled Him to condemn man, to sweep him away, and yet to provide a way by which these banished might return.

The Rebellion of God's People Their Destruction.

The rebellion of humanity caused Him again and again to scatter those whom He had blest, until at last He had to scatter His own ancient people and disperse them amongst the nations.

They sinned, and sinned against God.

The Christ of God Himself said in the Temple at Jerusalem:

> Ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

They filled up the measure of their iniquity; they crucified the Christ.

Then the judgment came, the eagles were gathered around the carcasses.

The people were scattered for the last time, and they have never been gathered together since.

The time is fast approaching when they will be gathered together, but it will be Israel—the Ten Tribes that will lead the way, and bring back Judah, the Two remaining Tribes.

God Sorrows Over the Disobedient.

The weeping of our Lord Jesus, the Christ, and the Grief of God have continued through all the centuries since the antedeluvian period.

God has grieved over humanity's sins for thousands of years.

Do you think that it is no Grief to God that for nineteen centuries they have rejected His Son?

The Shameful Practices of the Apostate Churches.

Do you think that it is no Grief to God that the apostate churches have no living Christ within them?

They have taken a bit of wet flour, stamped it, and said: "This is God."

Hundreds of millions of people have been cursed by sacrificing the Christ over, and over, and over again—He who was once slain for our sins, and can be sacrificed no more.

Do you think that God is not grieved with churches that profess to believe in the Christ and yet will not do as He commanded?

They say that they believe in the Christ and His example, who said when He spoke at Pilate's tribunal:

> I have spoken openly to the world; I ever taught in the synagogues and in the temple where all the Jews came together; and in Secret spake I Nothing.

Nevertheless, you Christians, so-called, spend half your nights in Secret Societies, mumbling in the dark and going through the shameful mummeries of Baal-worship brought down from Sidon, Tyre and Phœnicia.

The filthiest forms of Phallic worship are represented by the Masonic emblem, the Point within the Circle.

There is not a man of education here today who does not know that that symbol in Masonry, the Point within the Circle, is the filthiest and most bestial symbol of the Phallic worship of the ancient time.

It is too shameful to speak of.

Still you call yourselves Christians—you Bishops, ministers, officers and members of Apostate churches who wear that emblem on the Devil's aprons when you act as chaplains in the Secret Lodge worship of Baal; for that is Freemasonry.

You go through the sham resurrection of Hiram Abiff, and hold aloft as your emblem the most shameful emblem of the Phallic rites—the most filthy emblem of the Baal-worship.

Do you think that God is not grieved?

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Do you think that your Father in heaven has no sorrow as He sees your shameful folly?

Government of Our Cities in the Hands of Corrupt Politicians.

How can God help but grieve when He looks upon these cities, and sees what statesmanship means in municipal politics!

Is it not unutterably shameful that cities tax the houses of shame, the gambling hells, and the places of evil resort to pay the election expenses of some one?

In Omaha they have made an open business of it.

Taxation of vice is a regular part of the income of the city.

They fine them so much a quarter, which fine maintains the city's power to make roads, bridges, and banquets, and pays fat salaries for filthy officeholders.

They do it in other ways in this city also.

Is it not an unutterable shame that in this land so-called Christian, if all the places of worship in this city were crammed, one million and a quarter of people would be outside the churches?

Is it not a shame unutterable that liquor is sold in defiance of law, every saloon being by the law of the State of Illinois engaged in illegal traffic when it sells a drop of liquor on the Lord's Day? And yet every saloon is open in Chicago.

There is no use in saying that it is only the Democratic administration that allows this.

When the Republicans were in office they sold liquor just the same. Swift and Washburn were no better than Harrison in that matter.

They gambled just the same.

The harlot's houses were open just the same.

Disease and sin and vice and murder went on this way just the same.

We know that surely, like the Christ of old,

The Father Weeps Over These Cities.

What can He do?

He is sending messenger after messenger.

He is pleading with humanity to abandon sin, live purely, and trust Him.

They put their tongues in their cheeks and laugh, and go on in their deviltry.

Is there to be no end to it?

Does the Grief of God find no expression in a justifiable indignation and judgment; or is this world forever to be the prey of the saloon-keeper, the gambler, the harlot, and the politician who cares for nothing except his own selfish ends?

There is but little real Christ-like sacrifice for others.

There is but little real Christ-like willingness upon the part of competent men to consecrate life, talent and power to the service of the people.

The Shocking Prevalence of Crime and Depravity.

This city, and other cities of this land are, for the most part, run by the World, the Flesh, and the Devil.

The entire world is in a terrible condition.

The names of King Edward VII. and his brother, the Duke of Connaught, are commonly bruited about in London as being connected with that scoundrel who was arrested in New York last week, for having stolen a hundred million dollars.

They have not dared to prosecute him, because the scoundrel said openly in London what he said when arrested in America, "I am the friend of the king."

I do not know whether he is or is not, but I do not think that it is unlikely; for the King, when Prince of Wales, was notorious for the infamy of his life.

When he was a student in the University of Edinburgh, of which I also was a student, his conduct was so shameful that when he came down to lay the foundation stone of the Edinburgh Infirmary, in 1870 I think, I heard him hissed in the streets by the students and better class of people.

He had stepped into the witness-box in the famous Lady Mordaunt divorce case and told what all England believed to be a lie.

He had been threatened to be horsewhipped by Charles Mordaunt if he visited his wife again. Nevertheless, he visited her again and again. And when she was delivered of a child, she said what is perfectly certain to be the case, it was not the child of Sir Charles Mordaunt. The present King's own "set" were charged in open court as co-respondents, and if Sir Charles Mordaunt could have got it he would have had the name of Albert Edward, Prince of Wales, in the bill of complaint. But it was not allowed because no action can lie against either the king or queen or the heir-apparent to the throne.

That is a fact in English law.

The wicked lie that "the king can do no wrong," is not only a theory but it is an axiom of law, although a very foolish one.

I do not know whether the king is connected with this scoundrel Wright or not, who broke the Marquis of Dufferin's heart, and has brought such deep disgrace upon so many innocent men who were associated with him.

I do not think that they will do anything with Wright.

I think that they will be glad to let him go when they get him back to England.

Many are sorry that he has been arrested and sent back.

Some one may force the fight, however, and then revelations may be made which will overturn the Throne.

This state of affairs not only exists in England, but all over Europe. The condition of Austria is unspeakably shameful.

Many Great Disasters Can Be Attributed to Vice.

The murder of the late Crown Prince Rudolph, and the murder subsequently of his mother, the Empress of Austria, are fresh in your memories.

The murder of King Humbert and others, can easily be attributed to politics; but no one attributes the death of the Crown Prince of Austria and the poor Countess with whom he perished, to politics.

Everybody who knows anything about it attributes it to his shameful vices, and to her fall from virtue.

So it is all over Europe today.

The Crown Princess of Saxony is no exception.

The King of Saxony asks his subjects to believe that she is a woman of ungovernable passions, who had fallen long before she went away with that wretched man.

If it is true, why did he not take steps long ago to deal with the woman of ungovernable passions?

But if the King spoke out plainly, he would have to condemn his own family, who have ungovernable passions, too.

He would have to condemn the princes around his throne.

He might have to condemn himself.

If all the princes and princesses of ungovernable passions were expelled from every court in Europe, how many would be left?

The World, for the Most Part, Ruled by Dissolute Men.

America is, I believe, an exception in its Chief Executive.

There is no question as to President Roosevelt's purity, manliness and integrity.

Nevertheless, if you visit Washington and talk confidentially with Senators and Congressmen, or people of any rank, they will tell you how rotten to the very core Washington is.

It is the most immoral den in America, full of harlots and inconceivable vices.

I was never so ashamed of my humanity as when a gentleman made that assertion to me, and I replied: "My dear sir, you will excuse me, but I have looked upon Washington as one of the cleanest cities in the United States, and I must say that I think there is exaggeration in your statement."

The gentleman had lived in Washington for more than forty-five years.

He was a business man on Pennsylvania Avenue, which is the principal Avenue of the City, connecting the Capitol and White House.

"Dr. Dowie," he said, "can you spare me half an hour?

"I heard you preach last night in the National theatre, and I was very much impressed. I do not want you to think that I am guilty of exaggeration.

"I am a Christian man, and I am talking in truth and soberness."

He asked if I would walk two or three blocks behind his place of business in Pennsylvania avenue, into Hooker's Division.

"You will never forget what you see," he said.

The Immorality at the Capital the Nation's Shame.

"Why is it called Hooker's Division?" I asked.

"Because Hooker's Division of the Army of the Potomac

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was encamped there during the War of the Rebellion, and when a great battle was about to be fought they had to get many hundreds of Hooker's men out of the houses of ill fame in that district."

I said: "And are these dens of infamy still there?"

"Come and see," he replied.

I do not like these kind of visits.

I do not like to go where the Devil is, but it was broad daylight, and I went, stipulating that we should only walk through the streets and lanes.

I was never so ashamed of my humanity in all my life.

I will not attempt to describe what I saw within two blocks of Pennsylvania avenue.

The horrible depravity of the City of Washington, in Hooker's Division, is known to the Congress that tolerates it, because it is looked upon as essential to let the clerks and others who have distant homes dissipate in the damning vices of the capital of the nation, and I declare that Congress, which by its Commissioners directly rules the District of Columbia, is wholly responsible for this permitted and even protected condition of crime, disease and unspeakable infamy and degration.

I fling the charge at Washington today.

I say that from Washington to Chicago, and from Chicago to San Francisco the whole land is rotten with immorality.

Shameful immorality is not only tolerated but is protected by law.

Will God endure that forever?

Will God forever tolerate nations whose great capitals are steeped in vice?

The Christ who wept over Jerusalem weeps over these cities.

Do you think that God Almighty is going to stand your murderous unions that sees a picket murder a man, and then with a packed jury obtains a verdict of "not guilty?"

That which happened in Chicago also happened in Waterbury quite recently.

There an innocent police officer was dragged from a car by unionists and murdered because he was protecting public property and life against unionist anarchists.

Shame! That you cannot punish these murderers, and that they are stalking abroad unwhipped by justice!

God is sorrowful and grieved, just as the father of the prodigal son was grieved when his son went away into sin.

My cry today as far as my voice can reach, is "Return ye unto God!" "Return ye unto God!"

I speak to men in every position.

I know no personal hatreds.

There is no man living whose injury I desire.

I desire the good of every one without any exception.

If I would pray more earnestly for some men than for others it would be for my enemies.

I know that I can say that from the heart.

My actions have been as my words, for I have again and again been of help to those who have hated and injured me.

God is infinitely merciful, and yet He can only say to you that if you reject His mercy you must be cast down into Hell with those with whom you love to herd.

You do not associate, you say, with the vilest and the lowest of them.

Sinning Against Knowledge of the Truth.

There is none so vile and none so low as you who know better and still do wrong.

There is more excuse for the poor victim of vice who never knew virtue; for the poor victim of stealing who never drew an honest breath, who was born in sin, conceived in iniquity, and steeped in almost every form of lawlessness and crime before he knew of the existence of law and order.

There are many thousands of such in Chicago.

You despise them; but you are far more despicable, who know what vice, virtue and purity are and still live the shameful lives that you do.

It grieves God at His heart.

This grief finds expression in a cry to return to God, to repent of your sins, to do right.

My cry to you to day is

"Return Ye Unto God."

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, 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 Jehovah.

Infinite in mercy and in love, He can only sweep you into hell, if you will not do right; because He will not give this world over forever to the unclean, and to devils.

The time is fast approaching when the end of this dispensation will take place.

Then the Lord will come and take from the world His own, with whom He will come back again to reign.

Then the fight will be as it never has been before.

He must reign until He hath put all enemies under his feet.

Not one enemy of God will be permitted to live in Chicago when the Christ comes to reign in Zion.

That is the truth of God.

Receive it, believe it and obey it, and all will be well.

All who desire to repent and obey, stand and tell God 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, and in body. Give me power to do right, no matter what it costs. Give me a true repentance. Give me power to restore, and to confess to those whom I have wronged, and to Thee, my God. Help me to trust in the Christ, the Messiah, the Lamb of God who taketh away the sin of the world, the sickness of the world, and the sorrow of the world. For His sake take me, cleanse me from sin, and from the powers of disease, and evil of all kinds. When I leave this body may I go to dwell with Thee, and with those who have loved Thee and served Thee, and maintained Thy cause and Kingdom on this earth. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then God help you.

After "Sin no more" had been sung, service closed with the Benediction by the General Overseer.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Zion on the Kansas-Missouri Line.

Deacon Charles Elmo Robinson, in charge Christian Catholic Church in Zion in Kansas City, announces a two days' Mission in Virginia, Missouri, on the 9th and 10th of April, and one in Hammond, Kansas, on the 11th and 12th of April.

Persons willing to follow their Lord in Believer's Baptism by Triune Immersion are urged to present themselves for Baptism on the last day of each Mission. Let Zion gather at these places from many miles around.

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.

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NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Benton Harbor, Michigan.

Zion Tabernacle, 113 East Main street.

Elder-in-charge, Rev. James R. Adams, 129 Superior street. Rev. Sarah Elizabeth Adams, Evangelist, Assisting.

Services—Sunday, 10:30 a. m., 2:30 and 7 p. m.; Wednesday, 2:30 and 7:30 p. m.

RESIST the Devil.

Fight the good fight of faith.

For our wrestling is not against flesh and blood,
But against the principalities, against the powers,
Against the world rulers of this darkness,
Against the spiritual hosts of wickedness in heavenly places.

Zion in Benton Harbor sees more and more clearly that true Christianity consists in opposing evil as much as in doing right, writes Elder Adams.

Not only must we build up the walls of Zion, but we must tear down Jericho.

While we bear witness to the wonderful work of God in healing the sick, we also "testify against" the barbaric and materialistic practice of medicine and surgery.

Ye cannot serve God and Mammon.

Recently a movement was started in this city in favor of a new and larger surgical hospital.

We at once protested against this proposal from the pulpit, and by writing an article for the press, which the *Evening News* printed in part.

The people of Benton Harbor are waking up to the realization that medical practice is a gigantic mass of falsehood and fraudulent imposition, contrary to nature, reason and the Word of God.

It is a fact that over five hundred residents of Berrien county died last year under the treatments and medication of the best doctors of the county.

The city is much stirred over the hospital question, and the number of people who have lost all faith in medicine is increasing daily.

Zion is winning.

The Christ is Conqueror.

We have now thirty members of Zion Restoration Host enrolled in Benton Harbor and are making use of tens of thousands of Restoration Messages.

The following is a testimony to God's blessing:

BEN MACDHUI, MONTAGUE, MICHIGAN,
March 5, 1903.

DEAR ELDER:—I praise and thank God for the healing I have received in answer to your prayers.

For about five months I had been bothered at night with severe pains in the bowels.

I was kept awake sometimes for several hours.

I was delivered from these pains several times in answer to your prayers, but I did not send in my testimony, and consequently lost the healing which God had given me.

I might add that the above trouble was caused by eating too many peaches.

I thoroughly repented of my sin before I received any blessing.

I also praise and thank God for other healings which I have received recently in answer to prayer.

Thanking God for His blessings, and you for your prayers, I am,

Your brother in the Christ, LEWIS H. WISE.

Newton, Iowa.

Deaconess-in-charge, Mrs. Minerva Pardoe.

July 3, 1900, a Zion Gathering was organized with F. T. Patterson, who is now Manager of Zion's Bureau of Employment, and Agent of American Express company in Zion City, as Conductor.

Since our organization there has been much seed-sowing done through the distribution of literature, which is the mightiest agency that God has set in action in this great work of Restoration.

In the last year we have sent out 2,929 LEAVES OF HEALING and BANNERS.

Three families have moved to Zion City and several more are going as soon as they can dispose of their property. We want to have our part in building this "City of God."

We have been greatly blessed in having Overseer Mason, Deacon Sloan and Elder Fockler with us for a short time, the latter being with us in December.

He held two services on Sunday and a Baptismal service on the following Monday at which time he baptized eight persons and received three applications for membership.

The Lord was with us in the power of the Spirit, and although the weather was very unfavorable, a number who knew but little about Zion, came to hear the Elder. They listened attentively to his teaching.

We have no members who do not tithe.

One person pays who is not a member.

Our people rely wholly upon God as their Healer.

Our record shows nineteen healings for the year. The Lord has fulfilled His promises to us as we have obeyed Him.

While many are passing away not one has been taken from Zion.

We have a neat, comfortable Tabernacle on the south side of the square.

We hold an afternoon's service on Sunday in which God's presence is manifest in a marked way.

Our service often lasts three hours and no one seems to tire.

We take great delight in "searching the Scriptures," and in the light of Zion's teaching the Bible has become a New Book.

We have a mid-week prayer-meeting and have held a number of cottage-meetings.

We praise God that through our beloved General Overseer this little vine has been planted in Newton, and that a few faithful ones have been permitted to have a part in laying the foundation for the future work of Zion in this place.

Pray for us.

Cleveland, Ohio.

Zion Tabernacle, 92 Ontario street.

Elder-in-charge, Rev. R. N. Bouck, 15 Glendale street.

Services—Sunday, 10:30 a. m., 2:30 p. m., Tuesday, 7:30 p. m.; Friday, 7:30 p. m.

Elder Bouck reports:

Zion in Cleveland rejoices in the Presence of the Lord, to save, heal, and sustain in Christian living.

Three years ago there were thirty-nine members here.

Since that time we have baptized one hundred seventeen and have taken eighty-five applications for membership.

We have sustained losses however, by many leaving the city.

Our audiences are very attentive.

Some of our members are gaining an extensive, practical knowledge of the Bible. Our Zion Restoration Host numbers thirty-three.

About one-half of these do house-to-house work each Sabbath morning under the leadership of Deacon Splete.

These Sabbath morning labors during the month of January reached in the aggregate one thousand one hundred thirty-six (1,136) calls and distributed five hundred thirty-five LEAVES OF HEALING, and eight hundred thirteen Messages.

This is in addition to the house-to-house work done by the Restoration Host, on the other days of the week.

The Lord's Day morning work is done before the service which is held at 10:30. The chief service of the day is at 2:30 p. m. in the Tabernacle, at No. 92 Ontario street.

Seven have begun the Christian life during the last month.

Seven were baptized and twenty-four claimed to have received healing.

The healings have numbered from fifteen to thirty each month for many months.

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We think it would be difficult to find a city in the United States where the people are more difficult to reach than in Cleveland.

Christianity prevails, but Christianity is very weak; in fact, nearly a minus quantity.

It seems to us that forms of godliness are so numerous, and real Christian experience so rare, that the general concensus of opinion is that the mere statements of the Bible are not sufficient ground upon which to raise an issue, and that no man should be reproved in matters of religion, as that is only a question of opinion, without real significance.

People do not seem more conscious that there is any real truth of God within reach, than was Pilate when he impudently replied to Jesus, "What is Truth?"

Truly Cleveland is not a propitious field for rapid religious growth, but there are those here and there who are willing to obey God, and therefore Zion goes steadily forward.

Upon invitation we visited Everett, Ohio, and held three services.

All in attendance seemed to appreciate the services, except an officer of the Disciple Church, where the services were conducted.

He was very angry because I did not know that "the days of miracles are past."

I think the people there would willingly accept the Full Gospel if they had a chance to hear it.

We have many invitations to hold services at places where there are a few members or friends of Zion, but we can respond to very few of these calls.

LEAVES OF HEALING is the most effective means of help we can give.

We can always send the Little White Dove where we cannot go.

May God bless it to those who receive it.

Toronto, Ontario.

Zion Tabernacle, corner Queen and Victoria streets.
Elder-in-Charge, Rev. Eugene Brooks, 137 Markham street.
Services—Sunday, 1:30 and 2:30 p. m.: Tuesday, 2:30 p. m.; Thursday, 8:00 p. m.

We arrived in this city of churches and doctors, October 25, 1902, writes Elder Brooks, and found our little Zion gathering planted in the very heart of the city.

David-like, it lifted itself up in the center of conflict, before this mailed giant, with its two hundred and sixty thousand heads, and there it still stands, thundering with the voice of Authority: You have "defied the Armies of the living God."

The big fellow has not touched us, but has just looked on with a little contempt, and cursed us "in the name of his god" now and then.

We have distributed scores of messages on the street-cars.

A lady tore the message in two and threw it down before us, which made us think that the Devil might awake after awhile.

We have been kindly received and many doors have been opened which we could not enter.

This city is remarkable, not only for its fine churches and doctors, but also for its morality and religion.

We are under no delusion as to the thinness of that veil, knowing, as we do, that it is largely of the "Athenian" character, "too religious," for it is the polite and proper thing to be religious in this city.

Notwithstanding this, there are many who are "feeling after God" through the mummeries of their churches and the mumblings of their creeds.

Because of this fact, this city has become a fertile soil for the "Holy Anns" and "Cyclone Thomases."

It is also seriously afflicted with an epidemic of "healers"—Christian Science, Christian Alliance, Christian Workers, Independent Churches, Independent and City Missions of all descriptions and kinds, with every phase of error, on Divine Healing.

Our Restoration Host is doing good work.

The following is the monthly report of two of our Restorationists:

Total number reached	500
LEAVES sold	123
Number prayed with	10
Number helped	38

We had only three members of the Host when we came.

Now we have fourteen, and more will follow.

God is blessing, and the work is growing.

Our first audience has doubled itself three times.

Our offerings have been doubled four times.

Deaconess Burgess has been of inestimable blessing to this work.

God has honored her ministry and I hear many expressions of gratitude to her, as well as testimonies to answered prayer.

Our literature order has increased threefold.

We have received one thousand three hundred forty-three (1,343) tracts and our sales have increased threefold.

We can have the church for Sunday, Tuesday and Thursday afternoons only, but we hold seven services during the week by meeting elsewhere.

Our testimony meeting last Sunday was intensely interesting.

Evidences of blessing were heard all along the line.

One young lady who had asked us to pray that she might find a position, testified that at the very first place which she visited, she secured a position.

Mrs. L. L. Finch told of a battle and victory which she had had with the demon of hemorrhage, from nine in the morning until five in the evening.

She had no one to send for the Elder and had to fight it out alone.

Another young lady, not a member of Zion, told how God had answered her prayers for work that she might attend Zion College.

A brother, not a member of Zion, who came over a hundred miles to attend our meetings, told how God had healed him of salt rheum.

Through a false idea of being neighborly, he had helped in killing hogs and the disease had returned, but God had taken nearly all of it away again.

We cannot begin to declare all of God's wondrous grace and blessings to us.

We cannot begin to respond to all the requests given or sent us to visit the sick.

If there were twenty Elders instead of one we would be kept busy, for calls are also coming from various Gatherings around Toronto to visit them.

Verily the fields are "white already unto harvest."

One remarkable thing has been the goodness of our God in answering prayer for those who knew little or nothing of Divine Healing.

It has convinced us that "we make His love too narrow by false limits of our own."

As our beloved General Overseer has said "we lay down too many conditions."

My first experience was with the son of a Baptist preacher.

I had visited the widowed mother who said, "I do not think much of you people."

That streak of honesty made me think more of her.

I visited her son on Monday.

He was to have been operated upon on the following Wednesday.

The vertebræ of his back were decaying and had produced a running sore of six years' standing.

He was not a Christian, and could not see Divine Healing.

I went back to the mother and said, "Your son does not see Divine Healing, nor does he seem to care about God, but God will hear and answer our prayer."

We prayed that God would not let the doctors put a knife into his body, and they never did.

The next time I saw the mother she said she had asked the doctors why they did not operate and they said, "Something seems to be growing over the bone. A

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formation is growing and we do not wish to run any risks."

The last time that I saw the young man he told me that the sore in his back was almost entirely healed.

There was certainly a great change in his manner, but still he seemed unconscious that God had done anything for him.

The same was true of the mother for a while, but it finally dawned upon her and she wept very bitterly over her unbelief.

Another case even more marked occured in December.

I saw a young man getting along on crutches with great difficulty.

He was badly afflicted with rheumatism.

He told me that he had been down once before for six months with it, that he had just come to Saint Michael's Hospital and the outlook was gloomy.

I gave him the LEAVES and visited him three times.

The second time I went he was getting around on canes.

The last time I went, both canes and crutches were gone and he was walking around freely, and the next day went home perfectly delivered.

We might add several others to this list, but it is already long enough to reach the "Mercurius regnat" camp, and the Demetrian cry has recently gone up from the Canadian *Journal:* "The doctors are face to face with Divine Healing."

Thank God for that, for that means that the Ark of God and Dagon have met, and I know which will be on the floor in the morning.

There are more doctors in this city to the population than in any city of Europe, save Madrid, where it is said "even the healthy live on physic."

Canada has one doctor for every 991 persons, Toronto has one for every 500.

The fighting possibilities are therefore very good between Zion's Ark and the Medical Dagon.

But not only the doctors are feeling Zion.

There is a beginning of a contraction in the pork market.

One of our brothers, whose father keeps a store and sells pork, was asked by his wholesale house: "Why is it you are not taking so much pork now? You must be going up to Concord avenue." That is where our meetings were held.

But some of these very men want what Zion has to give, for another wholesale merchant said to this same brother: "What is this religion you believe in?"

He told him of Zion and this merchant confessed how he and his wife had grown sick of the Methodist Church, and seldom went.

He asked for LEAVES OF HEALING.

Zion has surely come to the Kingdom for such a time as this.

If we should fail God will certainly raise up deliverance from another source.

We send a hearty appeal to all Zion to bear us up before God for grace to labor, love and suffer "Till He Come."

Omaha, Nebraska.

It is interesting to note the development of Zion in places where no officer is in charge.

Some one receives a copy of LEAVES OF HEALING sent by a friend.

He reads it, believes it, subscribes for a year, and the longer he reads the more interested he becomes.

He lends his papers to his neighbors; some ridicule, but some believe.

A little later, applications for fellowship are sent in.

As soon as we have three or four members of Zion, a Gathering is organized, a Conductor is appointed, and regular meetings are held.

God blesses, the Gathering increases in numbers and spiritual power.

A Deacon is ordained and placed in charge. The Gathering then becomes a Branch.

God blesses the faithful ministry of the Deacon-in-charge.

The Branch continues to grow.

At last its needs become so great that it becomes necessary to place an Elder in charge.

We record with pleasure the following beginning in Omaha. Elder Hoy writes as follows:

DEAR ELDER:—I returned yesterday afternoon from a two days' trip to Omaha.

We have had considerable correspondence with Daniel W. Lehning, who recently became a member of the Christian Catholic Church in Zion, and perfected arrangements to hold meetings Monday and Tuesday evenings, the 29th and 30th, in Washington hall.

Brother Lehning placed the notices in three daily newspapers, and did considerable Seventy work over Sunday.

I prayed earnestly that God would burn the Message into the hearts of those present, and I am happy to report two conversions as a result of the meetings.

Mr. Lyttle and Mr. Stone, of whom I wrote in a former letter, requesting prayer that their spiritual convictions might be deepened, both joined the Gathering that night.

I visited one of the large department stores of the city.

Before presenting my card and making myself known, I inquired if they had Zion laces for sale.

"Yes," replied the lace buyer, "and they are fine; won't you look at them?"

In further conversation he said, "Dowie certainly has the bulge in the lace trade if his curtains are as fine as his insertions."

I asked him what he had done with the large picture of the General Overseer that he displayed amid the lace.

"Oh, we are keeping that to display with the lace curtains when we get them next month," he replied.

"Did you find the smaller laces saleable this time of the year?"

"Oh, yes," he said, we soon disposed of over $4,000 worth, and are now out of some patterns."

He then showed me a large envelope which they use in many ways with a fine "ad" for the lace curtains.

He said they had spent $800 in advertising the lace, and found it paid them; that they would spend double that amount in advertising the lace curtains when they came.

He asked many questions about Zion and Zion City, of which he had never heard until the Zion lace was brought to his notice.

I told him that over $150,000 had recently been subscribed for new lace stock, which would all be put into new machinery.

He replied, "I am glad to hear that. We will be glad to get a complete line of Zion laces."

"But," I asked, "Do you know that other Omaha houses are after Zion laces also?"

"Yes, we have heard it," he said, "but will do our best to retain the exclusive sale of Zion laces."

"Faithfully yours Till He Come,

"CHARLES A. HOY."

Seattle, Washington.

Zion Tabernacle, 2513 First avenue.

Rev. August Ernst, Elder-in-Charge, 127½ Fifth avenue North.
Mrs. Anna Ernst, Evangelist.
Services on Lord's Day—9 a. m., Restoration work; junior meeting, 10:30 a. m.; 2:30 p. m., preaching service; 8 p. m., praise-meeting; Tuesday 8 p. m., prayer-meeting; Wednesday 1 p. m., Dorcas-meeting; Wednesday evening and Friday evening, cottage-meetings; Thursday 8 p. m., choir practice.

DEAR ELDER:—I am glad to send you Zion's salutation from the Far West, "Peace to Thee!"

During the past year we have served Seattle and Tacoma, Washington, and Portland, Oregon.

Spokane, Washington, was also visited, besides the smaller cities from which we get frequent calls.

We have had the joy of preaching the Full Gospel to many of God's children.

During the year 1902 we sent twenty-three applications for membership to headquarters, and baptized fifty-two believers.

Over fifty were healed in answer to prayer, and many others were blessed in spirit, soul and body by consecrating themselves fully to God.

On New Years Day, 1903, fourteen of us started out in Zion Restoration work, but have since increased to nineteen.

We are determined to bring Zion's Message to the nearly one hundred and fifty thousand people of Seattle.

We take 250 LEAVES OF HEALING weekly, besides the personal subscriptions to members and friends of Zion.

A number of our best workers have moved to Zion City and elsewhere, but God keeps replenishing the number of the working forces, for which we are thankful.

We also have a Zion school teacher, Miss Luella Lynch, from Zion College.

She has twenty-one pupils now, divided into eight grades, which is quite a task for one teacher.

Zion at Tacoma is somewhat smaller in number, but active in the Restoration work.

Out of the twelve members living in the city eight have joined the Host and are working in that city of about 60,000 people.

Our new Conductor and his wife, Mr. and Mrs. Schulz, formerly officers of the Salvation Army, are very happy in Zion.

They have had some glorious experiences in Divine Healing since they left the Army.

Portland, Oregon, is also a prospering city and with the surrounding country towns would make a splendid field for a Zion Elder alone.

Rev. C. H. Merryman, formerly a minister of the United Brethren Church, is the present Conductor.

His address is 715 Front street. Place of meeting, corner of Hawthorne and Grand avenues.

Four members of this Gathering have moved to Zion City, two of whom hold important positions at headquarters.

Let Zion pray for more workers.

We need an Elder at Portland, Oregon, and one at Spokane, Washington.

Both cities are building up very rapidly.

Your brother in the Christ, A. ERNST.

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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Go ye into all the World and preach the Gospel, to the whole creation.—*Mark 16: 15.*

WHAT a wonderful Commission this is. It is the command of the Son of God to proclaim the good news of Salvation throughout the whole world.

The Gospel is indeed good news.

The Scripture says: "As cold waters to a thirsty soul, so is good news from a far country."

There are thousands today who are thirsting after righteousness.

To them the good news comes from a Far Country—from the land where there is neither sorrow nor sadness, sickness nor death.

It comes from the abode of our Heavenly Father who so loved us that He sent His only Son to redeem us from our iniquities, and to bring us back into perfect harmony with Himself.

The Christ came to proclaim this good news unto us.

Before He returned to the Far Country, unto His Father's house, He poured out upon His disciples the promise of the Father, that in the fulness of the power of God they might proclaim this same Everlasting Gospel.

Not only was the Gospel to be proclaimed by the original twelve, but by their successors, since the Apostolic Office is perpetual.

In these wonderful "Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began," God has called and sent forth an Apostle.

True to his apostolic calling, he proclaims the Everlasting Gospel to the whole world.

Carried by the Little White Dove, LEAVES OF HEALING, it is scattered throughout the inhabited globe.

The weekly discourses delivered in the Chicago Auditorium are thus brought to the inhabitants of every land.

Not only is he whom God hath called to proclaim the Gospel of the Son of God, doing this by the printed page, but he has already proclaimed it in person to three out of the six continents of the earth.

Even before the Christian Catholic Church in Zion was formed, he proclaimed this Gospel in the beautiful land of the Southern Cross, Australasia.

God wonderfully blessed his labors in that Continent.

Thence he came to America, and from the East to the West the Gospel has been proclaimed by him in person.

He also planted the Banner of Zion in Europe, and God is greatly blessing the branches of the Christian Catholic Church in Zion which have been established there.

Although the truths of Zion are now being proclaimed in Asia, Africa, and South America through the printed page, the General Overseer will no doubt proclaim it in these countries in person.

That multitudes in every land are being saved, healed and cleansed, is evidenced by the communications which reach the General Overseer from the whole world.

We take pleasure in printing the following excerpts:

Healed of Jaundice.

Whoso offereth the sacrifice of thankgiving glorifieth Me;
And to him that ordereth his conversation aright
Will I show the salvation of God.—*Psalm 50:23.*

1917 EASTERN AVENUE,
CINCINNATI, OHIO, March 2, 1903.

DEAR GENERAL OVERSEER:—I praise the Lord for His goodness.

I have been in Zion almost two years.

Before coming into Zion I had very severe stomach trouble and jaundice.

I doctored for almost a year with Dr. G——.

I took two gallons of olive oil for jaundice, and got no better.

I sent to you, requesting prayer.

You prayed two or three times before I was healed, but I thank God that He healed me.

I praise His Holy Name, and thank you for praying for me.

I have obeyed God in Baptism, and pay my tithes, and have made everything right as far as I know.

Your sister in the Christ,

(MRS.) ELIZABETH PINNEY.

Mother and Child Healed as Soon as Request was Sent to the General Overseer.

And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.—*Isaiah 65:24.*

WASHINGTON COURT HOUSE, OHIO,
March 9, 1903.

DEAR GENERAL OVERSEER:—I am in receipt of your kind letter of February 29th in answer to my request for prayer for my dear wife and baby.

They were both quite ill with grip, but, praise God, they were delivered as soon as I decided to send the request to you.

Today they are feeling perfectly well.

We praise God and give Him all the glory, and thank you for your prayers.

Your brother in the Christ, E. E. LEMARR.

Deliverance in Childbirth, and Children Healed.

Lo, children are an heritage of Jehovah:
And the fruit of the womb is His reward.—*Psalm 127:3.*

2109 GABRIEL AVENUE,
ZION CITY, ILLINOIS, March 2, 1903.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—With a heart full of thanksgiving to our Heavenly Father for His goodness and mercy to me, I send you this testimony.

But for the keeping power and love God has for us, Satan would never have allowed us to have the dear little baby girl who was born to us the 1st of November.

He tried many times to rob me of her during the time of gestation.

I can also witness to a perfect delivery.

I also wish to say that God has many times healed us since we accepted Him as our Physician through your teaching in 1895.

The children have been healed of measles, whooping-cough and other complaints.

One of them was healed of a severe case of bloody flux the summer she was three years old.

She is now being greatly blessed.

She has had a serious trouble since Christmas, that caused her abdomen to be unusually large, so much so that many of her clothes were too small for her.

The last few days they are all fastening nicely.

We thank God for sending you and your dear wife to teach us the Bible so plainly.

May God keep you from every power of the enemy.

Thanking you for your prayers, and trusting that this testimony may strengthen some one, I remain,

Yours Till He Come, MRS. M. F. ANGEL.

Healed of Fever and Kept from Smallpox.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.—*Psalm 91:5, 6.*

ULYSSES, IDAHO, February 2, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to what God has done for me.

I have been blessed spiritually, physically and financially.

I have experienced a great change for the better since you have prayed for me, for which I praise God more than for all other blessings.

I still need more light and more prayers.

Last summer in August I was stricken down with mountain fever.

I grew worse rapidly until the eighth day when my heart failed so that I had to be fanned for nearly twelve hours to enable me to get my breath.

In answer to my wife's prayer I fell into a sound, peaceful sleep, and improved rapidly from that time.

We sent a request for prayer to Zion, and you all prayed for me.

In less than two weeks I was able to be out of doors.

About six weeks ago I was exposed to smallpox.

I sent you a request for prayer.

I had a headache only half a day, and felt weak for about two days.

I also took a very bad cold about two weeks ago, and my lungs were so sore that I could scarcely breathe.

My wife prayed for me, and I prayed, and in four hours my lungs were clear, and the soreness all gone.

I praise God for it all and thank you for your prayers, and for teaching us the full Gospel.

Your brother in the Christ,

FRANK R. MARSH.

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Healed of Catarrh, Dyspepsia and Rheumatism.

I will cry unto Jehovah Most High;
Unto Jehovah that performeth all things for me.
—*Psalm 57 :2.*

MALVERN, ILLINOIS, February 20, 1903.

DEAR GENERAL OVERSEER:—I am seventy-three years old.

Since trusting in God for spiritual blessing and healing, He has given me great strength.

About one year ago I was not expected to live.

I had catarrh in my head, throat and lungs.

I suffered from dyspepsia, lung trouble, inflammatory rheumatism, the worst of cramps, swollen feet, and rheumatism and neuralgia of the heart.

I was so very sick that I was not expected to live.

My children cried, and wanted me to have a doctor.

I said: "No, I will die trusting God. He healed me five years ago, and I will trust Him still."

I praise God for the great strength that He gave me when I was so low and weak.

I sent a request for prayer, and the next morning I got up, dressed myself and went out to help get breakfast.

Every one who heard of my sickness thought that I was about dead.

I trusted God and He renewed my strength.

I feel better than I have for many years.

I can be on my feet all day and not feel any pain.

I wonder at my strength for one of my age.

I thank God for you and your teaching.

I have taken no medicine for ten years, and I eat no pork.

Pen cannot describe the great trouble from which I have been delivered, and the many blessings which I now have.

I am hard of hearing, but in other ways I am perfectly healed.

I praise God for Zion.

May He spare you Till He Come.

(MRS.) CATHERINE WELLS.

God Heals Both Old and Young.

Mrs. Charlotte Dinnsen, of 8040 Chauncey avenue, Chicago, writing under date of March 6, 1903, says:

I have the great joy of telling you that after you prayed for my little daughter Martha last fall, when she was suffering from worms, she was perfectly healed.

She has been well ever since; for which I am ever thankful to our Heavenly Father, and you for your kindness and love to us.

Jennie Wells, of South Frankfort, Michigan, writing under date of March 5, 1903, says, among other things:

We heartily thank you for praying that Grandpa Shirley might be delivered of the tobacco habit.

He has not touched it for two weeks, and the appetite is gone.

Child Healed When Near Death's Door.

Even so it is not the Will of your Father which is in heaven, that one of these little ones should perish.—*Matthew 18 : 14.*

BELLE, SOUTH DAKOTA, February 23, 1903.

DEAR GENERAL OVERSEER:—I wrote you twice for prayer for my children, and I am grateful to God for His mercy, and to you for prayer.

On Friday, toward evening, Harold was very sick.

It seemed that he was near death.

I prayed, but he did not improve.

These words came to me more than once, "The battle is not yours, but the Lord's."

I felt help would come soon.

I think that you prayed for them at 9 o'clock for they all felt so much better.

Harold got up and wanted something to eat.

They are all well now, and have started to school again.

I was so glad that you prayed.

Yours Till He Come,

(MRS.) A. L. GILGORE.

He Brought Her to Zion.

And I say unto you, . . . seek, and ye shall find.—*Luke 11 :9.*

ZION CITY, ILLINOIS, March 2, 1903.

DEAR GENERAL OVERSEER:—It is with praise and thanksgiving in my heart that I speak of God's great goodness to me.

He has led me into the Church that I have been seeking for the past five years.

He has also made it possible for me to live in the City of Zion, where all the evils of the great cities are positively forbidden, and where laws are enforced.

In obedience to Baptism last July, I was healed of very weak eyes, severe stomach trouble and other afflictio..s.

May God's choicest blessings rest upon you and your dear family, and may He bless you in this great and noble work.

Yours in the Master's service,

(MISS) EDNA H. POTTER.

Healed of Sickness of Four Years' Standing.

MILAN, MICHIGAN, March 10, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to write and thank you for your prayers.

I wrote you last January, asking you to pray for me, as I was suffering from a trouble I had had since the birth of my last baby, four years ago.

I praise God for His goodness to me, for He graciously healed me.

We feel that it is such a blessing that we can call upon God for everything in this life.

May God bless and keep you and Overseer Jane Dowie for many years.

Your sister in the Christ,

(MRS.) JONATHAN WARDLE.

Zion Securities for 1903

Zion City Bank
Zion Lace Industries } **SHARES**

These reach during 1903 a 9 per cent earning period.
Are now sold at $110 (a premium of $10 a Share).
The Land Shares will not be sold at a premium owing to the fact that most of these will be exchanged for Zion City lots upon which residences will be erected, or perhaps sold because of the rapid increase in value.
The earnings on all Zion Securities are based and paid on the par value of Shares.

Zion Sugar and Confection Shares

Are offered at par value of $100.
These begin on the same basis as Zion Lace Shares begun.
They will, however, soon pay a 10 per cent income.
Zion Candy, as well as Zion Lace products, being widely sold, will make friends for Zion wherever they go.

Zion Building and Manufacturing Shares

Are offered at $20 each.
These pay 7 per cent interest, and 20 per cent of the surplus earnings.
And a contingent interest after the first year of 1 per cent a year until reaching 10 per cent.
This is the Investment for all with surplus money to employ, At good profits, or
For those expecting to help build up Zion City; also
It is adapted to those wishing to invest small sums at frequent intervals.

Have you Farm Lands you want to sell?
Have you Residence Property to dispose of?
Have you Business Interests to convert into money?
Write us for forms listing these for sale.
Write us for suggestive plans that effect sales.
Write us if you need a Zion representative to close a sale.

We seek to coöperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City.
For further particulars, address or call on

DEACON DANIEL SLOAN, Manager
ZION SECURITIES AND INVESTMENTS
Zion Administration Building *ZION CITY, 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
March 29, 1903
at the
CHICAGO AUDITORIUM
Doors open at 2:30 p. m.
Services at 3 p. m.
Prelude:
Zion's Choice for Chicago's Mayor
Subject:
The Pearl of Parables, and Its Interpretation Nationally and Individually

All Welcome **Seats Free** **Free-will Offering**
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."

Fourteen Thousand Nine Hundred Forty-seven Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Nine Hundred Forty-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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3250		
Total Baptized at Headquarters			8624
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5624		
Total Baptized outside of Headquarters			6265
Total Baptized in six years			14,889

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	16		
Baptized in Chicago by Elder Farr	19	43	
Baptized in Missouri by Deacon Robinson	7		
Baptized in Ohio by Elder Bouck	1		
Baptized in Ontario, Canada by Elder Brooks	6		
Baptized in Pennsylvania by Elder Hammond	1	15	58
Total Baptized since March 14, 1903			14,947

The following-named five believers were baptized in South Side Zion Tabernacle, Chicago, Lord's Day, March 15, 1903, by Elder G. E. Farr:

Brauer, William....963 Francisco street, Chicago, Illinois
Garner, Mrs. Martha....836 North Hoyne avenue, Chicago, Illinois
Lindsay, Richard....330 West Forty-seventh street, Chicago, Illinois
Ring, Mrs. Helga....1391 West Chicago avenue, Chicago, Illinois
Sterling, Eva....2919 Dearborn street, Chicago, Illinois

The following-named fourteen believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day evening, February 22, 1903, by Elder G. E. Farr:

Behming, Charlie....Norwood Park avenue, Chicago, Illinois
Harper, Chas. Henry....433 Swan street, Chicago, Illinois
Harper, Mrs. Edith E....433 Swan street, Chicago, Illinois
Hartmann, John....2321 Avondale avenue, Chicago, Illinnis
Havenaty, Mrs. Louise....462 Fulton street, Chicago, Illinois
Kruse, Konrad....282 Burling street, Chicago, Illinois
Marquardt, Miss Lena....392 Cleveland avenue, Chicago, Illinois
Parsons, James R....1246 Wilcox avenue, Chicago, Illinois
Reese, Rosa A....385 Washburne avenue, Chicago, Illinois
Schwenk, Mrs. Rosalie....1265 North Halsted street, Chicago, Illinois
Schmidt, Otto....2313 Avondale avenue, Chicago, Illinois
Schmidt, Henry....2313 Avondale avenue, Chicago, Illinois
Woltersdorf, August....Niles Center, Illinois
Vandusen, Henry....433 Swan street, Chicago, Illinois

The following-named sixteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, March 18, 1903, by Elder Percy Clibborn:

Bertram, Mrs. Clara M....Hutchinson, Kansas
Brinckman, Mrs. L. C....Havelock, Nebraska
Cresman, Ralph H....Zion City, Illinois
Couch, Edward....Zion City, Illinois
Davis, Joseph O....Zion City, Illinois
Davis, Mrs. Clara V....Zion City, Illinois
Delashmit, Charles Elsy....Zion City, Illinois
Doyle, Mrs. C. A....Zion City, Illinois
Miller, William P....Zion City, Illinois
MacLaurie, Ambrose B....Belvidere, Illinois
Moe, Mrs Emma Elizabeth....Zion City, Illinois
Nichols, Thomas P....Zion City, Illinois
Sabine, Charles F....Zion City, Illinois
Schultz, Minnie....Chicago, Illinois
Wilson, John William....Zion City, Illinois
Wilson, Mrs. Sarah E....Zion City, Illinois

The following-named believer was baptized in Zion Tabernacle, Avondale, Pennsylvania, Lord's Day, March 15, 1903, by Elder G. Hammond;

Klinger, Benjamin F....Avondale, Pennsylvania

The following-named seven believers were baptized at Kansas City, Missouri, Lord's Day, March 22, 1903, by Deacon Charles E. Robinson:

Chesney, Mrs. Ida May....1033 East Third street, Kansas City, Missouri
Chesney, John McC....1033 East Third street, Kansas City, Missouri
Evans, W. Earl....2037 Darby avenue, Kansas City, Kansas
Evans, Mead B....2037 Darby avenue, Kansas City, Kansas
Hall, Mrs. Carrah....2407 Woodlawn avenue, Kansas City, Missouri
Paine, Mrs. Savanah....2715 Garfield avenue, Kansas City, Missouri
Tenney, Mrs. Carrie....319 North Fourteenth street, Kansas City, Kansas

The following-named six believers were baptized at Toronto, Ontario, Lord's Day, March 15, 1903, by Elder E. Brooks:

Daniels, George James....250 Ontario street, Toronto, Ontario
Daniels, Ada....250 Ontario street, Toronto, Ontario
Gourley, Mrs. Caroline....372 Delaware avenue, Toronto, Ontario
Gourley, William John....372 Delaware avenue, Toronto, Ontario
Gourley, Agnus Elizabeth....372 Delaware avenue, Toronto, Ontario
Shaw, D. A....490 Spedina street, Toronto Ontario

The following-named four believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, February 1, 1903, by Elder R. M. Simmons:

Crawford, Mrs. Eva....821 Campbell avenue, Vancouver, British Columbia
Tapp, William Henry Stockar, Mount Pleasant, Vancouver, British Columbia
Tapp, Isabella....Mount Pleasant, Vancouver, British Columbia
Lewis, Mrs. Anna B....Nanaimo, British Columbia

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Notice to 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 SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, APRIL 15th or 16th.

Priestly Garments.

1. *A body without blemish a necessity for priestly service.*—Leviticus 21:16-23.
God's ministry must be blameless.
God cannot use a decrepit body in healing others.
The spirit, soul and body must be perfected.
2. *The body is not to be robbed of God-given adornment or protection.*—Leviticus 21:1-8.
Energy of the body is lost in many ways.
Shaving is an injury to the nervous system.
God put all the bald spots in the right place.
3. *The hair shall be moderately trimmed, neither worn long nor short.*—Ezekiel 44:19-31.
A moderately cut hirsute is proper.
God's ministry are to set holy examples.
There are other things as bad as a shaven head and face.
4. *The body shall not be clothed with goods of mixed or inferior quality.*—Deuteronomy 22:5-12.
God is not in the shoddy clothing business.
The body must have proper protection.
Sickness comes through thoughtlessness in clothing.
5. *Special garments should be prepared which pertain to priestly offices.*—Exodus 28:40-43.
God's ministers require an official dress.
When they minister they wear them.
God requires order about His business.
6. *They shall come down in a long skirt covering the body.*—Psalm 132:1-3.
The specific manner of dress is given.
Dress cannot, however, take the place of ability.
God can bless and does honor priestly robes.
7. *Above all one must be clothed with authority from God to be His servant.*—Isaiah 22:20-25.
The girdle of truth must be about one.
Power must be delegated from God.
One must first be the servant of God, then of the church.
8. *One must also be clothed with humility to exercise this authority.*—1 Peter 5:1-5.
Spiritful pride is sinful before God.
Greatness does not consist in authority, but service.
The man who feeds the flock is greater than he who rules.
9. *Also unquestionably must one be clothed with salvation, which in value is above all else.*—2 Chronicles 6:40-42.
A man can tell out only what God has wrought in.
A man must think of salvation, not of his robe.
An anointed head is essential to a prepared heart.

The Lord our God is a Ministry-clothing God.

SUNDAY BIBLE CLASS LESSON, APRIL 19th.

Honoring God's Ministers.

1. *Get acquainted with them, and receive their admonitions.*—1 Thessalonians 5:12-15.
The sheep should follow close to the shepherds.
Get so close to them that your faults may be seen.
Then they can properly admonish you.
2. *Do not despise their authority when contending for unchanging covenants.*—Hebrews 13:5-9.
They must rule over you.
You must obey them.
When they always hold up the Christ.
3. *Do not attempt to rule them, although God has sent them to serve you.*—1 Peter 5:1-8.
They are sent to feed you.
They willingly seek your good.
They live as they expect you to live.
4. *Call for them when sick or you have failed to get answer to your prayers.*—James 5:14-15.
When you are helpless call for them.
Do not run to them for every ailment.
When you are bedfast they will pray over you.
5. *Let your house and its bounties be open to their comfort.*—2 Kings 4:8-17.
Have a room for the servants of God.
Never use grudging hospitality to such.
Blessings come from such amenities.
6. *Remember we have temporal needs which must be cared for.*—Luke 10:2-9.
They need a home and such comforts.
Where God is not robbed they have it.
You cannot set a low price on such labor.
7. *Never withhold from God the tithes which are their due, so that they be driven to business for support.*—Nehemiah 13:10-14.
God's servants are usually starved into subjection.
They are bought often with bribes or as chattels.
God's men are often driven from God's harvest by thieves.

God's Holy People are a Ministry-honoring people.

PROGRAM OF MEETINGS IN SHILOH TABERNACLE AND TWENTY-SIXTH STREET TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:00 p. m.—Divine Healing, General Overseer.
Wednesday, 7:00 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church.
The second Sunday of each month—Communion
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

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.

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 January 14, 1903.

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.	*6.55 a.m.	*8.30 a.m.	*9.00 a.m.	*10.10 a.m.
*9.00 a.m.	*10.10 a.m.	*9.33 a.m.	*11.10 a.m.	2.15 p.m.	4.04 p.m.
*11.30 a.m.	*12.37 p.m.	*11.49 a.m.	*1.15 p.m.	*5.00 p.m.	*6.56 p.m.
2.00 p.m.	3.13 p.m.	*†2.34 p.m.	*†4.00 p.m.		
3.00 p.m.	4.16 p.m.	5.05 p.m.	6.20 p.m.		
4.15 p.m.	5.30 p.m.			SOUTH BOUND.	
*5.20 p.m.	*6.56 p.m.			*8.19 a.m.	*9.45 a.m.
				*11.49 a.m.	*1.15 p.m.
				5.05 p.m.	6.40 p.m.

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.

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 JAMES F. PETERS,
Superintendent of Zion Transportation.

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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address.....

Date.....
PLEASE BE SURE TO FILL IN

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?.....

Where is your residence? .....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? .....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced? .....

How many children have you living?.....

What is your occupation, profession, or trade?.....

What nationality are you?..... *Where were you born?*.....

What language or languages do you speak? .....

How long have you lived in America (or the country where you are now living)?.....

When and where were you converted to God? .....

.....

Are you conscious that you are saved through faith in Jesus?.....

When and where were you immersed by TRIUNE Immersion?.....

By whom were you immersed?.....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant.....
WRITE VERY PLAINLY

REMARKS

.....

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 12 to 22, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . . . . .

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The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary *H. WORTHINGTON JUDD, Secretary and Manager*

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THESE ELEVEN Beautiful Books, substantially bound in black Half Morocco, can now be had for

$27.50



Single Volumes, each

$3.50

THE ELEVEN Bound Volumes of **LEAVES OF HEALING** are a **History** of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on **Current Events** in the world; they are a safe guide in **Business** and **Politics**; they contain the best thoughts about **Art, Music, Literature,** and **Science**; they tell of things far more strange and interesting than fiction, and all true; they are an inspired **Bible Commentary** and the safest and best works extant on **Theology.**

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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

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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The Removal of
Zion Printing and Publishing
House to
Zion City on May 1st
by ....

Adding

Ten Thousand

New Yearly Subscribers

to



Leaves of Healing

Motto for 1903

100,000 Yearly Subscribers to Leaves of Healing

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He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

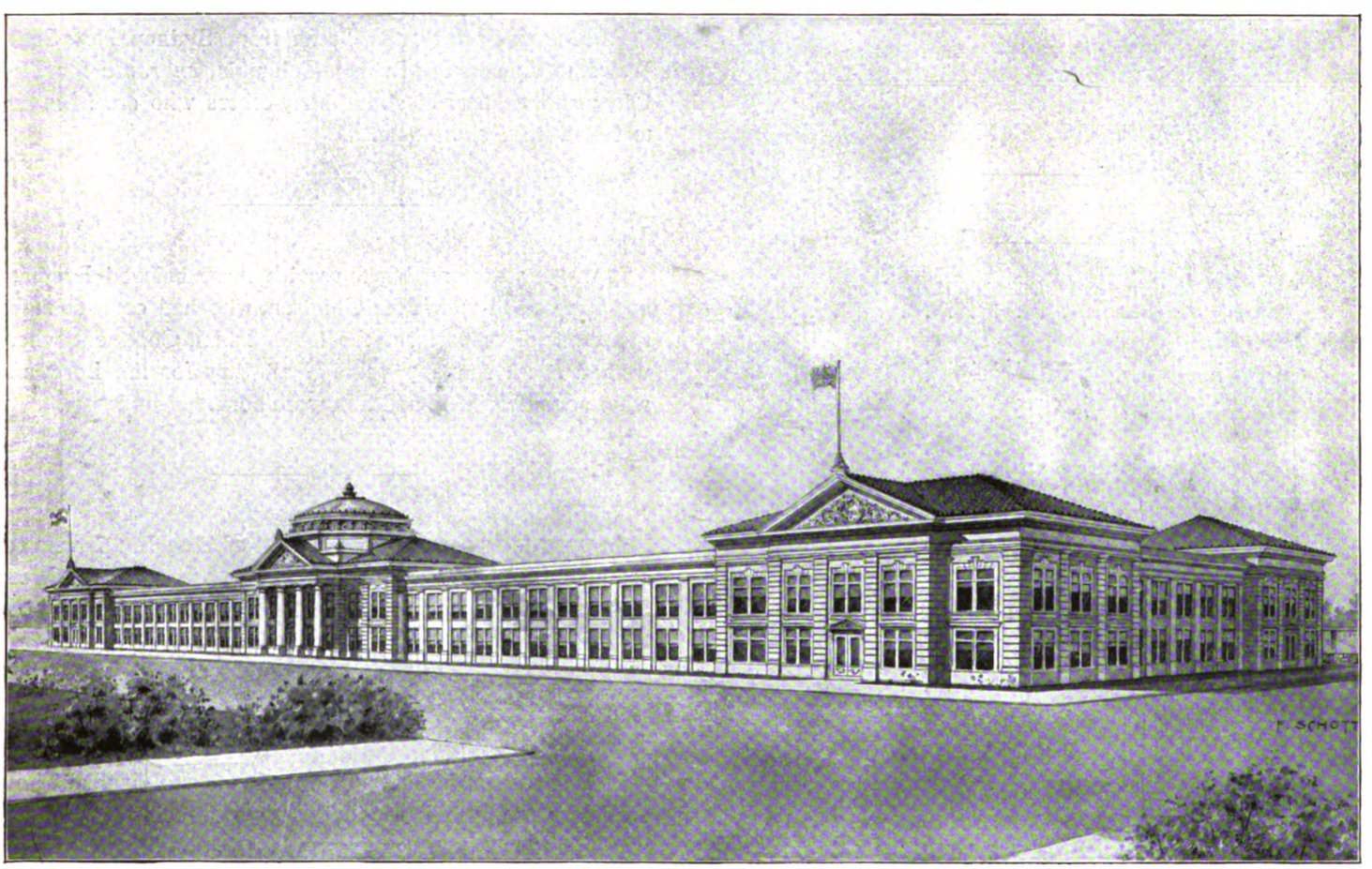
I am the Lord that healeth thee.

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 XII. NUMBER 24. CHICAGO, APRIL 4, 1903. PRICE FIVE CENTS.



ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS, AS PLANNED

THIS BUILDING will be six hundred feet long and two hundred feet deep, and will fill the entire block between Damascus and Deborah Avenues, Shiloh Boulevard and the alley. It will be built of stone, brick, iron, glass and concrete; fireproof, with all modern improvements and conveniences, part two stories high and part one story. This will make it one of the largest and best printing and publishing house buildings in the world. The first section, which is now being built, is one hundred twenty feet wide, two hundred feet long, and one story high. It is part of the west wing of the building.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
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Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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Long Distance Telephone South 662. *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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CHICAGO, ILLINOIS, SATURDAY, APRIL 4, 1903.

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EDITORIAL NOTES.

"THEY SHALL INQUIRE CONCERNING ZION WITH THEIR FACES THITHERWARD, SAYING, COME YE AND JOIN YOURSELVES TO JEHOVAH IN AN EVERLASTING COVENANT THAT SHALL NOT BE FORGOTTEN."

ON WEDNESDAY LAST, in Zion Council Room, Administration Building, Zion City, we had the joy of receiving, with our dear Wife and Son, a party of twenty-six, who had come to Zion City from Australia.

Eleven of these had just arrived, and the remainder had come at various times within the past year.

Fifteen more are on the Ocean from Sydney, New South Wales, to Vancouver, British Columbia, *en route* for Zion City; and we hear of about thirty others who are intending to follow in a short time.

IT WAS most interesting to receive these beloved Brethren and Sisters and their dear Children, who had come so many thousands of miles from the lovely Island Continent where we had spent so many years of ministry for the Lord, and where our dear Wife and Son were born.

ALMOST EVERY DAY brings tidings of little Bands who are setting out for Zion City, from the East and from the West, from the North and from the South, and already they are beginning to arrive in considerable numbers.

IT MAY TRULY be said that Thousands and Tens of Thousands are asking their way to "Zion with their faces thitherward," and with a full understanding that in this City we are joined together unto Jehovah in the Glorious Everlasting Covenant of Salvation, Healing and Holy Living, which the Christ has established through the Preaching of the Gospel of the Kingdom of God.

WEARIED AND AFFLICTED, Tempest-Tossed and Uncomforted, multitudes of Israel and Judah are "going on their way, weeping and seeking Jehovah their God."

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REV. JOHN ALEXANDER DOWIE
General Overseer of the Christian Catholic Church in Zion

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And when they hear the voice from Zion, of Elijah the Restorer, no matter in what Tribe or Nation they may be or in what Language the Message reaches them, there is but one feeling in the hearts of nearly all the true Children of God, and that is an intense desire to see the City of Zion.

Thousands and tens of thousands become determined to cast in their lot and live out their lives with God's people here.

MY PEOPLE hath been Lost Sheep:
Their Shepherds have caused them to go astray,
They have turned them away on the mountains:
They have gone from Mountain to Hill,
They have forgotten their Resting Place.

HOW FULLY these words are fulfilled, alas, in the experience of vast numbers of God's Children in all the ages, and how applicable to the present day are the words used by St. Matthew to describe our Lord's earthly ministry:

And Jesus went about in all Galilee,
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.
But when He saw the multitudes,
He was moved with compassion for them,
Because *they were tired and lay down* (margin)
As sheep not having a Shepherd.

IT IS AN INEXPRESSIBLE JOY for us to know that as these Pilgrims to Zion flock thitherward from all the Lands, they are being guided by the unerring Spirit of God.

They at once mingle with our dear people from all parts of the World in perfect Fellowship, in loving Coöperation, in Christian Service and in diligent and earnest Daily Toil in the building up of Zion City.

WHAT HONEST and true Christian observers can doubt that Zion is God's Work, as they behold this Wonderful Coming-together from all the ends of the Earth, as well as from all parts of the land?

They are a people whom God has prepared with the spirit of City Builders, ready to do anything, no matter how different from their previous employment, as long as they can have the joy of taking part in Preparing the City of Zion for the habitation of the vast numbers, whose faces are set hitherward from all over the world.

THE ENEMIES OF ZION are being silenced everywhere.

The Critics of Zion are finding but few Sympathizers.

The masses of the people, and at last the Public Press and Magazine Writers and many other keen Observers, are asking on every side, not only in this Continent, but in others, as they see the unprecedented growth of Zion City, and its Quiet, Peaceful, Earnest, and Strong flow of Orderly and Skilful Life in all Departments, "WHEREUNTO WILL THIS GROW?"

IT IS VAIN any longer to raise the shameful and unfounded cry of Deceit, Delusion or Devilry.

"BY THEIR FRUITS ye shall know them."

Men do not gather grapes of thorns or figs of thistles.

Every tree is known by its fruit.

The fruits in Zion are beyond all question "the Fruit of the Spirit," and not the works of the flesh.

THE WORKS of the Flesh are "Fornication, Uncleanness, Lasciviousness, Idolatry, Sorcery (Pharmacy—*pharmakeia*—φαρμακεία—drug poisoning), Enmities, Strife, Jealousies, Wraths, Factions, Divisions, Heresies, Envyings, Drunkenness, Revelings, and such like."

NOT ONE of these shameful things is tolerated for a moment in Zion City.

We believe the words of the Apostle who gives that catalogue of the Works of the Flesh, "that they which practice such things shall not inherit the Kingdom of God."

BUT "THE FRUIT of the Spirit" abounds in Zion.

Without vain glory we can say that "we live by the Spirit and walk by the Spirit" to the uttermost extent of our power.

In Zion City we bear one another's burdens, "and so fulfil the Law of the Christ."

In all things we desire to crucify "the flesh with the passions and the lusts thereof."

In Zion City we work as we have opportunity "that which is good toward all men, and especially toward them that are of the Household of the Faith."

THE FRUIT of the Spirit is Love, Joy, Peace,
Longsuffering, Kindness, Goodness,
Faithfulness, Meekness, Temperance:
Against such there is No Law.

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IT IS FITTING, as we are entering into the second Spring and Summer since the opening of the City and the Organization of its Government, that we should say, as we truly can, that *there is not known to be in this City, at this moment, a single man, woman, youth or maiden, living in known violation of the Laws of God.*

On the contrary, with all our imperfections, we are without exception a community of people who are seeking to glorify God and be a blessing to all men in all conditions and in all lands.

THESE words are written by one who is beyond all question competent to describe the True Conditions of the Population of the City of Zion, which must be now nearly Ten Thousand?

Where in all the wide world can there be found another city of which such words can be calmly and truly written?

TO GOD ALONE BE ALL THE GLORY.

JEHOVAH hath founded Zion,
And in her shall the afflicted of His people take refuge.

THE REMARK is often made by those who live in Zion City, that if God's true people in general only knew the joy of dwelling in an atmosphere so exhilarating and so pure materially, morally, commercially and spiritually, the City would be flooded within this year with hundreds of thousands of intelligent, earnest and consecrated Christians who would bring skill, courage, perseverance and vast wealth into Zion.

IT IS OUR JOY to write these facts and to declare with Thanksgiving that our highest hopes and expectations in founding Zion City have been thus far greatly exceeded.

It was not possible for us to have conceived the thought that in so short a time the City would have become so beautiful in all that constitutes real moral and spiritual beauty, and even in material attraction, as it undoubtedly is today.

Our critics and enemies themselves witness that, considering its age, it is a city without a peer, in any period of the world's history.

TO GOD ALONE BE ALL THE GLORY.

BUT AFTER ALL the city is only "an infant of days," a child of less than two years.

God helping us, and our associates, it shall grow into a glorious youth and maturity, despite every foe of God and Zion, on Earth or in Hell.

AS WE ENTER upon the fourth month of the third year of this Zion Century, we remember that it will not be one year until April 23d since the first Municipal Officers of the City of Zion were elected; that it will not be one year until April 22d since Shiloh Tabernacle was fully opened for continuous work for God, and that now the City Boundaries are nearly doubled in extent, and Shiloh Tabernacle is far too small to accommodate the audiences that now gather there every Lord's Day and in the Chicago Auditorium.

WHAT A WONDERFUL THOUGHT it is that even the New Shiloh Tabernacle, for which we are just beginning to dig the foundations, will probably be too small within a year or two of its opening.

And yet we expect it to have seating accommodation for sixteen thousand (16,000).

WHEN WE LOOK around and behold the many large Public Buildings, which had no existence whatever a year ago, such as the magnificent First Section of our Zion College Building, substantially built of brick and stone; the Three Large Beautiful Schoolhouses; the attractive Elijah Hospice; the Administration Building; the enlarged Zion City General Stores and Fresh Food Supply; the new Railway Depot, and the large number of beautiful little Cottages, worth a few hundred dollars, up to beautiful Houses costing as high as $30,000; when we see the throngs of happy children and young men and women who gather in our Public Schools and College; when we see the many new Manufacturing and Commercial Institutions established within the year, such as Zion Building and Manufacturing Association, which is probably destined to be the greatest of all Zion's Enterprises; and when we remember that from Zion City we have already sent forth Overseers, Elders, Evangelists, Deacons and Deaconesses, and great companies of Zion Restoration Host, who have reached Hundreds of Thousands, and even millions, with the Everlasting Gospel—IT IS SIMPLY OVERWHELMING, AND WOULD BE INCREDIBLE even to us who, with the thousands around us, have been used of God, in doing this work for God, were it not that Every Morning's Sun as it rises up out of the Great Beautiful Lake on the shores of which our City is built, reveals to us the Wonderful Fact that the CITY OF ZION is here, and that it is a STUPENDOUS REALITY.

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WE FEEL, HOWEVER, that all our words are faint and feeble to express what Zion City really is.

When we asked the Australian Party in our Council Room last Wednesday, as to whether there was any sense of disappointment to their expectations in their first impressions of Zion City, the answer came immediately from the lips of Deacon McEwen, "No, General Overseer; we only say that the half has not been told!"

WE FEEL IT RIGHT to pen these words in gratitude to God, and in encouragement to those whose faces are set Zionward.

Thousands and tens of thousands are bringing their lives, and their all, into this City of God, and joining with us in that Everlasting Covenant, which can never be forgotten.

It is fitting that we should say to all who come, after due consideration, prayer, and correspondence with us at Headquarters—"Come with fullest confidence: for the Prophetic Promise is fulfilled, JEHOVAH DWELLETH IN ZION."

AMONG THE WONDERFUL THINGS that we must not forget to mention in connection with Zion City, is the fact that Zion City Postoffice, which had no existence a year ago, having only been opened on April 11, 1902, although it was gazetted in Washington on March 22d, has now attained what we are informed is a position without precedent within the time.

Our one-year-old Postoffice was rated in the humblest class, as a Fourth Class office.

It has now reached the position which enables us to ask from the authorities at Washington a rating as a Second Class Postoffice, with Letter Carrier Delivery throughout the city.

THIS POSITION was attained by the postal business reaching the sum of $10,300, without the aid of Zion Printing and Publishing House, whose postal business has been done in Chicago.

WHAT WILL Zion Postoffice be within a year? is the question being now often asked.

Will it be a First Class Office?

It requires a business of $40,000, and this we venture to say we shall probably attain within one year from this date.

ONE OF THE remarkable characteristics of our people in the City of Zion is their intense desire to interest their friends and neighbors in all parts of this Continent and throughout the World in the work of God in Zion.

Hence the correspondence, registration, money order, and literature business of the office is very great, both incoming and outgoing.

When Zion Printing and Publishing House is removed to this city on May 1st next, the business of Zion City Postoffice will at once double; and, if we only double the entire business during the eleven months following that date, we shall have Zion City Postoffice listed among the First Class Postoffices of the United States in April, 1904.

DEACON GEORGE WIEDMAN has done splendid service as Postmaster, and has been ably supported by his small but excellent staff.

The present office, however, has become altogether too small for the work and they are literally crowded out.

We have directed, therefore, during the past week, the construction of a new Postoffice, in Elijah avenue, in a position that will be central to the business portion of the city, for which plans had been prepared.

WITHIN ANOTHER YEAR, we hope to be able to knock at the door of Congress with a request for an Appropriation of not less than $100,000 for the building of a large and permanent Postoffice building, on a site which we have reserved for that purpose. We ought to get it without delay.

MUCH CAREFUL WORK has been done during the past week in the final completion of the plans for the new Shiloh Tabernacle, and operations have been begun upon the site and will be pushed rapidly forward.

WE HAVE ARRANGED with the Chicago & North-Western Railway to construct a number of long railway switches into Zion City.

One of these, extending in a northwesterly direction on the north side of Caledonia avenue will enter Shiloh Park, not far from Zion College, and, skirting Shiloh Grove to the east of Zion Temple Site, will terminate at the new Shiloh Tabernacle, which is northwest of the present Tabernacle.

This long switch will be used in the delivery of immense quantities of steel, brick, stone, lumber and other material for the erection of the new House of God.

ANOTHER SWITCH is being constructed in a northeasterly direction to the site of the new Zion Printing and Publishing House at Deborah avenue and Shiloh boulevard, so that the immense quantities of machinery and type, and a newly-pur-

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chased electrotyping plant, may be carried there directly from the main line of the railway, without transfer by wagon.

The removal of the plant and stock from 1300 Michigan avenue is an undertaking involving very much labor and care, but the railway facilities which we have, and the excellent disposition of the authorities of the Chicago & North-Western railway, make our task much easier than it otherwise would be.

Yet in the removal of so much complicated and delicate machinery there is considerable risk, and we earnestly ask the prayers of our people everywhere, that the transfer may be accomplished without injury to any one engaged in it, and without damage to the beautiful plant with the type and machinery of which we print these pages.

WHEN WE look at the Plan of the new Zion Printing and Publishing House, a photo-engraving of the perspective of which we present our readers on the front page of this number, it calls forth our heartiest thanksgiving to God in expressions of wonder and love and praise.

Less than nine years ago this immensely powerful arm of Zion's Operations had no existence.

How wonderfully God has blessed us in using this Latter Day power to send forth hundreds of millions of pages of Zion Literature to every Continent of the World and many of the Islands of the Sea.

WE ARE GLAD to be able to announce to the members of Zion Restoration Host that the long fight for the Low Rate for the round trip from Zion City to New York City next October has now ended with very great success on our side.

ON TUESDAY LAST we sent Deacon J. F. Peters, General Superintendent of Zion's Transportation and Railway Affairs, accompanied by Deacon Carl F. Stern, our Personal Confidential Attendant, to New York City to meet with the Commissioner and members of the Joint-Line Passenger Association, which had arranged to consider the unanimous decision of the Central Passenger Association at Chicago, for a *Rate of $14.50 from Chicago and return, and for $15 from Zion City and return.* This rate has now been confirmed as the following telegram shows:

NEW YORK, April 2, 1903.

REV. JOHN ALEX. DOWIE, Zion City, Illinois.

Meeting of Joint Line Association this afternoon. Rate—Chicago and return $14.50; Zion City and return $15.00.

Passed unanimously.

(Signed) J. F. PETERS.

DEACON PETERS will remain in New York to draw up the proper Contracts consequent upon this decision, and to bring them to Zion City for our approval and signature.

Then the transaction will be finally completed.

We are glad that this matter has been at last settled.

The lowest rate that has ever been given on any Line has now been granted to us on all the Lines between Chicago and New York City.

THE EXCURSION will leave Zion City, all trains massing there on the night of Wednesday, October 14th, and will most probably be divided as we indicated last week.

Two of the trains will run *via* Washington, D. C., on the Pennsylvania, and Baltimore and Ohio Lines.

Six, or possibly twelve, other trains will be divided between the Lake Shore and Michigan Southern, Michigan Central, Nickel Plate, Erie, Wabash, and Grand Trunk Lines, all of which will concentrate about the same time at Niagara Falls on Thursday forenoon, October 15th.

After six pleasant hours spent there, all the trains will speed their way to New York City by their different routes, and land the entire Host in New York City, conveying them by Street Railways to Madison Square Garden on the morning of Friday, October 16th, where all will reassemble, and, after breakfast, proceed to their work.

THIS MATTER being now settled, we shall make fuller announcements and give fuller information from time to time.

We shall present the details of the various time schedules on which the various trains will run, and the states, counties and districts through which they will pass, in an early issue of this paper.

WE EXPECT our Special Messengers to New York to return not later than Tuesday next.

We shall then send Elder Abraham F. Lee, the Recorder of Zion Restoration Host, and Deacon F. W. Cotton, Steward of Zion Hospices and Caterer for the Restoration Host, accompanied by several lady Officers to New York, to make final arrangements for hotel accommodation, etc., for the members of the Host.

IT IS NOW of the utmost and most immediate importance that all the members of the Host who intend to obey the command to concentrate at Zion City on October 14th, and accompany us to the New York Mission, shall at once make application for their tickets, etc., on the specially prepared forms which have been sent out. We cannot guarantee tickets, or accommodation in New York, to those who delay.

SHOULD ANY of the members not have received these application forms, they will please to make application for them at once.

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THERE IS MUCH to be done during the coming months in arranging for the details of this great Excursion, which we still think will consist of at least Four Thousand members of Zion Restoration Host.

We are determined that no effort shall be lacking on our part, and that of all our officers, in making the arrangements so complete that all things will work in good order, so that the great purpose for which we are going, the Restoration to God of Multitudes in the Great Imperial City of the American Continent, may be accomplished.

THERE ARE many matters of great importance which have transpired, and which are transpiring, in connection with our work in Zion, upon which we should like to comment—not least of these being the part that we are at this time taking with our people in connection with Municipal Politics in Chicago.

OUR READERS will find in the Prelude to our Message, published in this week's issue, pages 749 to 752, that we spoke last Lord's Day afternoon in the Chicago Auditorium upon "Zion's Choice for Chicago's Mayor."

WE HAVE ONLY to add to the words recorded there, that it is generally believed, that the action which Zion then took will result in the election of Mr. Graeme Stewart to the great office of Mayor of the second largest City on the American Continent.

WE SHALL AT LEAST have done our part in helping to elect the better of the two men, one of whom is sure to be elected, humanly speaking, since there is no question that the choice of the City will be between the Republican and Democratic Candidates.

WE ARE UNDER very much temptation to speak next Lord's Day concerning the Shameful Overtures that were made to us on behalf of the Democratic Candidate to endeavor to make us change our support from Mr. Stewart to Mr. Harrison.

We think it not unlikely that we shall speak somewhat on the subject at the Auditorium Tomorrow Afternoon.

WE HAVE BEEN especially stirred to utter our Protest against the Warlike Utterances last Thursday night in the Chicago Auditorium, of our very able, brave and patriotic President.

We shall speak, in our Prelude, on the following question: "Is it best for the Nation to speak softly and carry a big stick?"

This, of course, has reference to the words of President Roosevelt, who is reported to have said: "There is a homely old adage which runs: 'Speak softly and carry a big stick; you will go far.' If the American Nation will speak softly, and yet build, and keep at a pitch of the highest training a thoroughly efficient Navy, the Monroe Doctrine will go far. I ask you to think over this."

WE HAVE THOUGHT over this, and more, we have prayed over it.

We have a very sincere respect for our President, but we shall feel it to be our duty to remind him and the Nation, so far as we can reach it, that "Wisdom is better than Weapons of War."

IF THE PLEA for the Big Stick, otherwise an overwhelmingly Powerful and Destructive Navy, is right, and, therefore, the enormous taxation of the Nation which its construction and maintenance involves, then the plea for an immense Standing Army will also be right.

Heavy Taxation and the Conscription System of Europe which compels every man to serve two or more years in the Army, and takes him away from father and mother, wife and friends, and from those occupations in the workshop, field, college, or in the countinghouse, which make a Nation happy and wealthy—if all that is right, then let the People of the United States of America remember that they will soon be reduced to the same horrible Military Oppression as the Nations of Europe.

Militarism, which is simply Organized Murder, will rule; and Armies and Navies, with vast numbers of reckless and degenerate officers will control, whilst all that makes a Nation religious, industrious, good and progressive will steadily diminish, and in many things almost disappear.

WE ARE GREATLY DISAPPOINTED that the first great speech of the President to the Nation should be an appeal for money to construct "Weapons of War," or Vessels of War.

The best Navy may become utterly useless in a moment by some discovery such as that which has put Hundreds of Millions of Dollars worth of war vessels into the Naval Harbors of Great Britain, and those of the Naval powers of Europe, where they lie, rusting and rotting until they are worth only the value of scrap-iron.

Battle-ships are the most expensive of all Weapons of War, and last for the least length of time.

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WE TRUST that God will give us grace to speak boldly and wisely, as we ought to speak, against the Demoralization of the Nation, which always follows the aspirations of men who "delight in war."

HE WHO SAID:

Put up again thy sword into its place:
For all they that take the sword shall perish with the sword,

has not altered that Decision, and neither an Apostle nor a President has any right to resort to the Sword, even if it were to defend the Christ of God from cruel murderers.

No Nation has ever become great, or has ever built a solid National Fabric by using Human Blood for a Cement.

In laying politically one stone upon another, Blood is a Weak cement, a Foul cement, a Diabolical cement; and every follower of the Christ knows that it is better to die by the sword than to murder with the sword.

A GREAT NATION calling itself Christian, like the United States of America, should promote the Disarmament of Navies, and the Disbandment of Armies, and not excite the Basest of all Ambitions in the human breast, that of Wading in Human Blood to the Heights of Earthly Glory.

NOW WE CLOSE these Notes and prepare for another week of work for God in the glorious Ministry of the Restoration of All Things.

War is the Defilement and Degradation of All Things.

THE GREAT and Terrible Day of Jehovah will come, and Destructive Forces will work in terrible power all over earth and sea, but those "who name the Name of the Christ," must always be obedient to the Command of our Lord Jesus, the Christ, who would not permit His followers to use the sword in His defense.

Nor would He pray for Avenging Angels to deliver Him, even though all the Hosts of Heaven were ready to do His bidding. He said:

Thinkest thou that I cannot beseech My Father,
And He shall even now send Me more than Twelve Legions of Angels?

CHRIST also suffered for you,
Leaving you an Example,
That ye should Follow His Steps.

It is ours to suffer and, if needs be, to die; but it never can be ours, even in self defense, to take the life of another

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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His Ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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ELIJAH THE RESTORER CALLS FOR THE RECONCILIATION OF THE JEW AND THE GENTILE IN JESUS, THE CHRIST.

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THE Theocratic party is a power in Chicago politics.

In that city it holds no caucuses, no conventions, and no primaries.

It has no ward committees and no central committees.

It puts no candidates in the field for any offices, and has no patronage to distribute.

It buys no votes and pays for no influence.

Yet the Theocratic party has wielded a power which has decided the question as to who should be Mayor of the City of Chicago.

The Theocratic party is stronger today than ever before.

Chicago knows its power and political parties realize that it must be reckoned with as a factor in every election; and often a deciding factor.

A very lively interest was therefore aroused when it was announced, through the Chicago newspapers, last Saturday morning, that the General Overseer of the Christian Catholic Church in Zion, who is the leader, under God, of the Theocratic party, would speak in the Chicago Auditorium on the Lord's Day on the subject, "Zion's Choice for Chicago's Mayor."

It was a topic of discussion in the two opposing political camps on Saturday, and on Lord's Day afternoon, March 29, 1903, every part of the Auditorium that was conveniently accessible was crowded with an audience in which there were many men prominent in Chicago's public affairs.

As a "prelude to his prelude," the General Overseer outlined, briefly but clearly, the position of the Theocratic party.

He declared its policy of throwing its weight on the side of the best candidate of those likely to be elected in all elections where it was not strong enough to elect its own ticket.

He then announced that, after thoroughly canvassing the political situation in Chicago, he had decided to direct all members of the Christian Catholic Church in Zion to throw the full weight of their influence to bring about the election of Graeme Stewart for Mayor of Chicago.

This announcement was received with an outburst of hearty and prolonged applause by the great audience.

As he gave his reasons for this decision, his arguments were received again and again with heartiest approbation, not only of the members of the Church present, but also of the many strangers.

At the close of his prelude, he called for all those who endorsed his position in this matter to rise.

There was a very general response throughout the house.

The Message of the day, the third in the series of calls to Repentance, Faith, Hope, Love and Holy Living, was from that Pearl of Parables the Story of Jesus, the Christ, concerning the prodigal son.

Elijah the Restorer did not deal, however, with the Prodigal Son.

His Message was a wonderful national and individual application of the story of the Elder Brother.

It was an application full of important and significant Restoration truth.

The broad, Christian, Catholic spirit of the Restorer was strikingly manifested in his eloquent, logical and powerful protest against the unreasonable and wicked anti-Jewish prejudice of people who call themselves the followers of Jesus, the Christ, the Jew, which was an important part of the Message.

It was a deeply moved and intensely earnest congregation that stood at the close of the Message, in response to the call of God's Messenger, and solemnly consecrated themselves to God, in true penitence, strong faith and fervent prayer for Divine wisdom and strength.

Chicago Auditorium, Lord's Day Afternoon, March 29, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium singing as they came, the words of the

PROCESSIONAL.

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

REFRAIN—By Thy call of mercy,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are Thine.

Not for weight of glory,
Not for crown and palms,
Enter we the army,
Raise the warrior psalm;

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But for love that claimeth
Lives for whom He died:
He whom Jesus nameth
Must be on the His side.

REFRAIN—By Thy love constraining,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are thine.

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own lifeblood,
For Thy diadem:
With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.

REFRAIN—By thy grand redemption,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are Thine.

Fierce will be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow:
Round His standard ranging,
Vict'ry is secure;
For His truth unchanging
Makes the triumph sure.

REFRAIN—Joyfully enlisting
By Thy Grace Divine,
We are on the Lord's side,
Savior, we are Thine.

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us. and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother that thy days may be long upon the land which Jehovah thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus, the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then 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.

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The General Overseer then read in the Inspired Word of God the 1st Psalm, also from the 15th chapter of the Gospel according to St. Luke, beginning at the 11th verse and reading to the close of the chapter.

Prayer was offered by the General Overseer, followed by the Disciples' Prayer chanted by the Choir and Congregation.

The General Overseer then said:

ZION'S CHOICE FOR CHICAGO'S MAYOR.

Before delivering my Message I desire to say a few words by way of prelude as to Zion's choice for Chicago's Mayor.

Some Conceptions Concerning the Office of a Minister.

I know that it is a common expression among those who consider that their conceptions of Christianity are the only current coin in spiritual realms, that the minister who even speaks concerning municipal, state or national politics has departed from his duty.

I think that it is commonly accepted by large numbers of people, that a minister must be without any political opinions whatever.

In fact he is a kind of spiritual hermaphrodite.

He is to be without sex; but all of them must be sure to take care of the sects to which they belong.

I have no such conception of the duties of my office, as you well know.

The Christian Catholic Church in Zion is a purely Theocratic institution, where Democratic ideas have no place whatever; inasmuch as there never has been a vote taken upon any question.

Nor is it a question with myself as to what the people think, nor with the people as to what I think.

God the Highest Legislator and Executor.

The only question in the Christian Catholic Church in Zion, with both myself and my people, is this—What does God think?

Let us think as He thinks.

If God has given us a Revelation of His Thought, and it is perfectly clear and intelligent, then what we have to do is not to vote about it or even talk about it, but to do it, for it is His Will.

Laws once passed and completely confirmed by the highest executive authority are not open to discussion.

Once the law has been properly passed upon and signed by the highest executive, and its interpretation has been sustained by the Supreme Tribunal of this country, then the only thing remaining is to carry it out.

We are under the very strong conviction that God has made Laws for Man's government, which He had a right to make.

We believe that these laws have been sustained by the Highest Tribunal, which is God Himself, and we have only to carry them out.

The Bible is not a thing to be apologized for, to be analyzed, or to be criticised; nor is it a question of what you think about it.

Its Divine Directions must be obeyed.

Do you hear, you miserable infidels?

Obedience to God and His Laws is not a question for voting.

I say this by way of prelude because Zion belongs neither to the Democratic, the Republican, the Popocratic, nor any other similar political party which makes government depend upon the will of the people.

Zion Has a Very Clearly Defined Political Platform.

Perhaps you are not aware of it.

We do not believe in the Rule of the People.

As Theocrats, we believe that the government of this world should be in the hands of the God who made it.

That is a simple principle, is it not? The Rule of God—Theocracy!

Some people say that they do not believe that God ever made them.

I would sometimes be inclined to think, if I did not know better, that it might be true because they act so foolishly.

If you were to endeavor to find out what they were made for by the way they act, you would really wonder if they had not been made by some supreme fool, they are so unreasonable.

But that is not true.

They have fallen very low, nevertheless God made them.

The God who made this world, who sustains it, has some claims upon it.

The God who gave you the Ten Commandments has the right and power to enforce them.

> In vain you call old notions "Fudge!"
> And bend your conscience to your dealing;
> The Ten Commandments will not budge,
> And stealing will continue stealing.

Lying will continue lying; adultery will be adultery, and murder will be murder.

You cannot alter it.

None of your nonsense can alter it.

You may get a packed jury to say that you were not guilty, but you will be guilty just the same.

You would find that the verdict of a Chicago jury would not stand at the Judgment Seat of God.

The Theocracy Must Be Re-established.

We believe that we have a God, and that there are not only ten commandments but that there is an eleventh, which I read to you today.

We who stand for the Theocracy believe that the Gospel that the Church has had given to it, is the Gospel of the *Kingdom* of God.

That which the Christ came to establish was the Kingdom of God.

The Christ who came as Savior, is coming back as King.

Therefore, the business of the Church is to reëstablish the Theocracy—the Rule of God.

The Results of Real Democratic Government.

Democracy is the rule of the people.

If the people really ruled, then the very worst thing that could happen would happen to this city.

The bad are in the majority.

If the bad really ruled in everything, if there were no law higher than their passing whim or will, then indeed there would be no liberty or protection for life, property or religion.

But in this land, thanks be to God, in the triune form of government that we have—legislative, executive and judicial—the judicial power is supreme.

The supreme power in this land, thanks be to God, is the non-partisan Supreme Court of the United States, and may God ever preserve it non-partisan. (Amen.)

As Far as We Can We Carry Out a Theocratic Policy.

I directed that several thousand copies of this little pamphlet, entitled the "Principles of the Theocratic Party," be placed in the foyer today and you are welcome to them.

It is a very short platform, of which the five words, "Where God rules man prospers," are the very center.

There is one part of the United States where the Theocratic party is supreme.

When we make a ticket there we are perfectly sure that it will be voted upon unanimously.

We have a little city on the shores of Lake Michigan of about ten thousand inhabitants.

We have a Theocratic party which makes up its ticket, and is always elected.

I believe that it always will be, because nearly every one who lives there came to obey the Ten Commandments.

If they openly fight any one of the Ten Commandments we have the power to dump them down in the middle of the road, because they have broken their lease.

However, if any have erred, they do not want to go, so they repent, obey and do right for the most part.

The Theocratic Party Is the Only Party in Which I Have Any Confidence.

I have not a fragment of confidence, and I never did have, in the Democratic party, although I supported for years the Democratic candidate for Mayor.

But I did this because it was necessary to whip the Repub-

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lican party, and to whip it soundly, and because the present Mayor promised to do right toward Zion—that is, to protect us in the exercise of our legal rights, for we ask no more, and will be content with no less.

When George B. Swift, that enemy of Zion, conducted his administration in the way that he did, he had to be whipped.

The party had to be whipped, and we set about whipping it because of his bad conduct to Zion in 1895.

We have supported the Democratic party ever since the election of 1897.

The Democrats have been in power for six years.

Zion cannot carry its ticket in Chicago; because if I were to sketch the god of Chicago I should sketch a big, dirty belly, and say, "Your god is your belly;" for Chicago is not under the Rule of God.

There are a great many good, sensible people in Chicago who have thoughts higher than that.

Nevertheless, as a whole, Chicago is ruled by its belly.

The Scripture says that there are a great many so-called Christians "whose god is the belly, and whose glory is in their shame, who mind earthly things."

If we had a chance, however remote, of carrying a Theocratic ticket in Chicago we would put it on the slate, and ask you to vote; but the time has not come for that.

The Theocratic party is in power in Zion City, and you Democrats or Republicans would not get a ghost of a chance.

So far as we know we are not cursed with either a Democrat or Republican in the city.

Why say cursed?

Because the Republican Has Not Been a True Republican.

I think that next to Theocratic the word Republican is the best word that I know in human government.

I do not think that you Republicans understand its meaning.

Let me give you a little explanation.

The word Republican is really two words in Latin, *res publica*, and means the Public Interest.

It might be translated by a synonym, Commonwealth.

A True Republican Has No Party Spirit.

He stands for the Commonwealth.

He stands, and ought to stand for the Republic every time, and for himself not at all.

You remember the lines of Cataline in which he says that true patriots

> By their deeds will make it known
> Whose dignity they do sustain,
> And life, state, glory, all they gain,
> Count the Republic's, not their own.

A true Republican is a man who would say: "Life, State, Glory, all I gain, is for the Republic, not for myself."

I am afraid that the Republican has become a Democrat, and I am beginning to think that some Democrats are going to make good Republicans.

This cannot be true, however, when one has a black spot on his heart, and thinks that it is a curse for the President of the United States to eat with a black man, forgetting, or perhaps not knowing, that five-sixths of the world's population are colored.

More than five out of every six are colored, and still you think that the "Lily White Party" should rule.

The whitest people that I have ever seen were dead.

When a man dies he becomes lily white.

I have a desire to see a real good Republican, and I think that there are some.

I think President Roosevelt comes very near being a real Republican, in the sense of a man who stands for the nation every time, even although his truest friends may not always be able to approve some of the details of his policy.

May God bless him. (Amen.)

Zion will always cast her vote in this country, where she cannot elect a Theocratic ticket as yet, for the best of the men out of whom one is certain to be elected, regardless of party.

Votes of the Prohibition Party a Sure but Needless Loss.

I am sometimes blamed by Prohibitionists and all kinds of political idealists because I do not vote their tickets.

I have been an abstainer from my birth.

I was born an abstainer, and I have remained absolutely free from alcohol and nicotine.

If I could help elect a Prohibition ticket tomorrow, I would do it.

But what is the use of throwing away good votes upon a sacrificial lamb?

That is what the Prohibition candidate is every time in most of the contests in municipal, state and national politics.

Why do you Prohibitionists not take the Republican party, and by keeping everlastingly at it, transform it into a Prohibition party, and make a plank in it for Prohibition?

These Republicans, if you can show them enough votes anywhere, will become Prohibitionists.

Partisans will in their extremity do almost anything for votes. (Laughter and applause.)

An Apt Illustration of Political Scheming.

They are like a captain of a steamboat on the Mississippi river who was running in competition with a rival steamboat on the river, and always tried to get into port ahead.

He was a great blasphemer and made everything blue around him.

He was pushing his boat ahead and got into a mud-bank while the other fellow went by tooting his horn and laughing at him.

There was old Captain Jerry stuck in the mud just outside the town.

He saw his rival loading up.

All at once an idea struck him.

He turned to his first officer. "Bill, you devil," he said, "you go ashore there and be quick. Take a boat. Tell the people in town to come on board, that I have got religion.

"Tell the Methodists, the Baptists, the Presbyterians, the Episcopalians, and especially the Temperance people, that I have sworn off drinking liquor and have got religion.

"Tell them to come on board and hold a prayer-meeting."

Bill went ashore with the boat and told them that the captain had got religion and was anchored off the town for the purpose of having a prayer-meeting.

Off they came to rejoice with old Captain Jerry who, they were told, had been converted.

As they came on board the captain sniffled and said: "Ah, brethren, I am glad to see you. I have got religion. Go aft; the prayer-meeting is aft."

They came in hundreds and were all sent aft.

Presently he saw that his idea was working, and the steamer was beginning to move.

When he got a big crowd at the stern, the steamer's nose swung out of the mud.

"Full speed astern!" he called to the engineer, and the boat came off.

"Now, then," he said, "this prayer-meeting is over. Get out!" (Laughter.)

They had floated his ship, and that was all there was to the prayer-meeting.

There are a lot of politicians who are very glad to have you on board their ship, especially when they are stuck in the mud; then after you have gone on board and voted for them, they say: "This prayer-meeting is over until the next election."

I Have Had Some Experience in This Matter.

I supported the Democratic ticket time after time, and put the Democratic candidates in.

"How do you know," do you ask?

I will tell you how I know.

In a straight vote between the Democrats and Republicans in this city four thousand votes on either side would turn the scale in their favor.

When we gave these votes, with ten thousand more that we controlled, to the Republican party, McKinley had the majority.

When we gave them to the Democratic party, Carter Harrison had the majority.

It is quite generally conceded that we have "the balance of power."

Who is going to get them this time?

We Still Have Kindly Feelings for Mr. Harrison.

I do not want to say anything about Mr. Harrison unless I am forced.

If the Democratic paper that supports him gets him into

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trouble with me as it did with Harrity, he would better look out.

I do not want to say anything, because up to a certain point, Mr. Harrison and those associated with him kept all their pledges to us.

We asked for nothing that was not legal and right.

However there was a point at which something else took place, and if Mr. Harrison's organs, or he, himself, challenges me to say what it was, I will say it, and he will never *forget* it. He acted the part of the Mississippi captain two years ago.

I will say it, with other things, if I am compelled to do so, next Sunday, and in time for the election, too. (Applause.)

He would better not challenge me, although I have a kindly feeling towards him, even though you see I am going to turn him down. (Laughter.)

I think that it is now time to give the other side an opportunity.

Zion Will Cast Her Vote for Mr. Graeme Stewart.

I think that we have kept the Republicans out long enough.

For years Zion controlled and influenced twenty thousand votes, which is more than enough to put the one man in, or the other man out.

I do not believe that Zion's influence is any less in Chicago than it was, even though a large number of voters have removed to Zion City.

I have been making quite a close investigation, and I think that when we go to the polls, together with those whom we influence, we shall go there ten to fifteen thousand strong.

I believe that we hold the balance of power between the two parties.

Therefore, since you have asked me for direction, I direct you who are with me in Zion to cast your votes and influence for the Republican candidate, Mr. Graeme Stewart. (Applause.)

Chicago Business Affairs Made the Battledore and Shuttlecock of Political Parties.

Zion, in common with all the citizens of this city, has a right to be dissatisfied at the postponement, by the mayor and those associated with him, of the settlement of various questions that have been continually agitated, but never settled, apparently for the purpose of making political capital.

It is a shameful thing when the business affairs of a great city are made the battledore and shuttlecock of political parties just for the purpose of keeping in or keeping out of power.

I am assured by Mr. Graeme Stewart himself that, if elected, he will give us a good, straight and honest business administration, uncontrolled by political prejudices.

If it were not so—if he were a mere spoke in the Lorimer political machine, I would say vote for Harrison, to keep that corrupt machine out.

It is the worst thing of that kind that has ever cursed this city.

It is worse in its way of going about things than Judge Tuley, and he is the worst judge I know. (Laughter.)

How Judge Tuley Stands with His Party.

Judge Tuley will smile, and say that he is strong with his party.

If I were to tell from this platform what was told me three hours ago, I could make Judge Tuley's ears tingle, and I will do it if I get any more of his old impudence. (Applause and laughter.)

I will let him know how he stands with his own party. I will give him a revelation.

His organ would better keep silent—that miserable *American Cesspool!*

Not that the other papers are much better.

They are all unclean—it is simply a question of degree.

This City Must be Rescued from the Hands of Roman Catholics.

One of the reasons why I have asked Zion to vote as one man, and use its influence as one man for Mr. Graeme Stewart, is that we have had an administration in this city that has been becoming more and more a Roman Catholic Administration, and it is time that we had something of another kind. (Applause.)

If they challenge that, I will say something about it next week that will make some one's ears tingle.

Mr. Harrison was not trained in a Jesuit college for nothing.

He has not been under the thumb of a Roman Catholic Bobby Burke and other political associates for nothing.

He has not been for two years under the thumb of a Roman Catholic Chief of Police for nothing.

The Roman Catholics have been getting more and more power; and that means political subordination to the Pope at Rome—the Man of Sin revealed.

The day has come when that power ought to be taken from their hands. (Applause.)

Mr. Graeme Stewart has the reputation of being a good citizen.

He is a Scotchman, I was going to say, but he was a little spoiled in the making. (Laughter.)

Graeme Stewart a Scotchman Born in Chicago.

His father and mother belong to the good old town of Kilmarnock in Ayrshire, Scotland.

An Irishman who was born in Glasgow was told by some one, "You are not an Irishman."

"Sure, what am I?" he said.

"You are a Scotchman," was the reply, "you were born in Glasgow."

"What does that matter," the Irishman answered, "if a man is born in a stable does that make him a horse?" (Laughter.)

If Graeme Stewart was born in the Chicago stable that does not make him any the less a Scotchman.

After all, a man should be born in Chicago to be able to do very much with it, because it takes a lifetime to understand all its uncleanness.

It is a very dirty den, and has been made dirtier and dirtier as the years have gone on.

It is in an indescribable state of filth, morally and materially.

Chicago Needs a Wise, Honest, Determined Mayor.

It is a shameful thing to see how the poor are living in many districts where they have streets full of dirt and muck and disgraceful mud-puddles, while the taxes are being spent upon City Hall tax-eaters. Shame!

Mr. Stewart is a Scotchman and a good business man; and if ever this city needed a Scotchman and a business man it needs it now. (Applause.)

Financially also the city is in a very bad way.

I believe that he is Scotchman enough, business man enough and good citizen enough to see that they are properly managed.

That is something gained.

Then he is no Roman Catholic, and that is something gained.

My impression is that Mr. Stewart will carry out his pledges, and that he will have a police force under him who will clean out all the known gambling hells, and resorts of harlots, murderers and thieves in this city.

God grant it. (Amen. Applause.)

It is time that this were done when Chicago has an average of one murder a day and three or four on the Sunday.

One can find nothing too severe to say when every other business but the saloon has to be closed on Sunday because it is the law; but the Mayor will not enforce the law.

You cannot sell dry-goods, groceries, flour, or other good things; but you can sell liquid fire and distilled damnation in every block in the city.

Is that right?

Audience—"No."

General Overseer—Enforce the law, Mr. Stewart. Do you hear me, you Scotchman? If you do not do it you will catch it the next time. (Laughter and applause.)

We believe that he will win, and will do his best when he assumes power as Mayor.

We will pray about it; and not only will we pray, but we will work in every nook and corner of Chicago.

We Did Not Build Zion City by Merely Praying About It.

We took off our coats and worked in the Name of the Lord.

That is why Zion City is what it is today.

We will work in this campaign; for it is time for Mr. Harrison to get a rest. (Laughter.)

There are other reasons than those I have mentioned.

They are certainly more than I care to say here; because when a man has done fairly well toward Zion for four years,

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and then falls down on the fifth and sixth, you want to keep in mind the good four years.

I have some kindly remembrances of these four years, and I promised one of his great friends today that if I had to let him down, I would let him down as gently as I could.

I Have Examined the Entire Political Situation.

I had thought—because I pinned my faith in that matter to Mr. John M. Harlan, who made some statements that were understood to mean that Mr. Graeme Stewart was a part of the Lorimer political machine—that if he were, I would rather see the blackest Democrat in power than any one representing that machine.

However, I find that I know some things about it that the majority do not know, only I cannot talk of them now.

Graeme Stewart Not in League with Lorimer.

If Mr. Graeme Stewart were merely a nominee of that machine, then every power that we could bring to bear against him would be brought, no matter what his private life might be.

I have it from his own lips, and the lips of political friends whom I know are to be trusted, that it is not so.

If Mr. Lorimer supports him, it is only because he is politically compelled to do so.

If it were once known in this city that what I am saying now was the opposite of the truth, and that he was a mere spoke in that Lorimer machine, there is no doubt about what the people of Chicago would do.

Graeme Stewart would not be Mayor.

However, there is no reason to suppose that he is a Lorimer man.

He is a man of sufficient power in national politics, and of sufficiently high standing in this city, to be believed when he himself says it.

I know also, from other reliable sources, that it is true.

The time has come when the municipal interests of Chicago must be attended to altogether irrespective of party. (Applause.)

Chicago's Augean Stable in Great Need of a Hercules.

The time has come when some one should go into that Augean stable of the Chicago City Hall and turn upon it rivers of water that will cleanse the dirty place.

As you know, one of Hercules' labors was to cleanse the stable of King Augeas.

When I tell you, it was alleged, that stable had three thousand horses in it for thirty years, and had not been cleaned once in that time, you can understand what a task he had.

We have a stable in this city that has had political mules, donkeys and creatures of all kinds in it for thirty years and has not been cleaned.

Let us have a clean-up! (Laughter and applause.)

Zion Fully Endorses Her General Overseer's Choice for Mayor.

You have asked me to give you direction, and I will do it: Vote for Graeme Stewart.

Every man and woman in Zion who is going to support that ticket stand. (Nearly the entire audience rose.)

Let every one in or out of Zion who is in sympathy with the declaration that I have made, and will do his best to support Graeme Stewart for Mayor, stand. (Apparently all rose.)

We have fourteen tabernacles and hundreds of smaller meeting places in and around this city, and I want my people to carry this declaration to all these places; because the time has come to clean out the nominees of Rome and tax-eating office-holders.

May God, in His infinite love and mercy, help Graeme Stewart to do it.

THE PEARL OF PARABLES, AND ITS INTERPRETATION NATIONALLY AND INDIVIDUALLY.

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, in this and every land, in this and all the coming time, Till Jesus Come. Amen.

TEXT.

It was meet to make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

I have called this parable of the prodigal son the Pearl of Parables, as so many have.

So much attention has been concentrated upon the prodigal son that the full meaning of the parable has been lost.

There Were Two Sons.

One of them was not a prodigal; at least he did not think that he was.

He was worse than the prodigal.

The prodigal was wicked and knew it; he was sinful and confessed it; but the elder son was envious and impudent, sulky and hatefully selfish, and that is worse than being a prodigal.

The prodigal son was a fool.

The son that stayed at home was a fool, a hypocrite, a liar, an envious brute, a miserable, wretched creature who could take no joy in the return of his brother, but was sorry he had come back, fearing that the father would divide the inheritance all over again.

It has always been astonishing to me that the parable has been considered as only the parable of the prodigal son.

Its great beauty is emphasized in following the parables of the lost sheep and the lost piece of silver, leading up to the lost son.

The Parable Complete Without the Mother.

Some wonder why the Christ did not introduce the mother into it?

Ah, because there is no mother in it; but there is the great Father who, without a mother, is the Procreator of every spirit.

There is no mother god.

There is no necessity for a mother god.

The parable is a parable of the Eternal Father, and of the two great divisions which in our Lord Jesus, the Christ's, time were represented by these two sons.

The Elder Son Represents the Israel of God.

The Jews to whom He spoke understood what he aimed at perhaps a great deal better than we do today.

The elder son in that parable is the Israel of God as represented by the Jewish people.

They had ever been with Him.

All that He had was theirs.

He had called that people into existence.

He had cared for them in the wilderness and through the terrible drouth.

In the long centuries of slavery their cry had come up to Him from Egyptian bondage, and He delivered them.

He had led them through the deserts; had fed them with manna from heaven, and the water had gushed out of the rock in the arid waterless sands all through the forty years.

He had cared for them.

He had clothed them.

He had fed them.

He had led them. The pillar of cloud by day was the pillar of fire by night.

He had given them victory.

One generation of them had passed away because they were unbelievers.

A Royal Generation Had Risen.

They were born in the desert and had seen the mighty works of God.

They were prepared to obey God: for they were a generation that took great cities by faith: marching around Jericho until its walls fell down, and coming up against old armed cities without fear.

They swept out the filthy Phallic worship, filthy Baal-worship, the accursed abominations of the Phœnicians, and drove the heathen out.

They had turned the filthy land into a clean land, established the worship of God, and made that beautiful land more fertile and beautiful than before.

God had cared for them.

When the Philistine remnant that they left, and the Ishmaelitish and Esau remnant came up against them, when they were the subject of countless attacks by heathen foes, He gave them victory from generation to generation and from age to age.

He raised up amongst them great prophets, great poets, great statesmen, and great kings, even when they had abandoned

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him, after four hundred years of Theocratic rule, and demanded a King.

The Apostasy of God's Chosen People.

He had given them the best possible, but they had gone away from Him and sinned.

They had slain the prophets.

They had followed after false gods.

The wisest king that they ever had became the most debauched of them all.

Miserable Solomon became the wretched, brutish head of herds of heathen women—three hundred concubines and seven hundred wives—who turned his heart from God.

At last, carried into captivity after many repeated warnings had been given, and the ten tribes were swept away, God brought back the Tribe of Levi in part, and a portion of Benjamin, and nearly the entire tribe of Judah, and gave them the land and great wealth and favor, so that kings like Cyrus and his successors, helped the mighty men who loved their land to cleanse away the rubbish, to again build the walls of Jerusalem, and at last to rebuild the Temple.

He had so blessed them that even an Idumean Prince like Herod, who knew that he was not a Jew and had no right upon that throne, and great nobles among the Romans, helped to build what was perhaps the most magnificent temple of all the various temples that had been built on Mount Moriah, the Temple Mountain.

There on that mountain, the Sacred Hill of Zion, and the beautiful hills around, God established His worship.

The Jews Envious of Jesus, the Christ.

When our Lord Jesus, the Christ, came, the elder son, the Israelitish Race represented in the Holy Land only by the two tribes, was in great outward prosperity, but they were miserable grumblers.

At the beginning of the 15th chapter of Luke you will see that they murmured at Jesus, because He received the tax-gatherers, and poor outcasts, and ate with them.

He loved them and He attracted them.

The Greeks came seeking Him and said to Philip: "We would see Jesus."

Jesus received them and taught them, and the Jews were envious.

They did not like to see a Roman Centurion's servant healed, although they had asked him to heal the servant.

They did not like to see the honor which the Christ received.

They were envious when they saw princesses attending him, when Joanna, the wife of Chuza, Herod's steward, ministered to Him of her substance.

It was a princess, the wife of the treasurer of the kingdom, who was laying her rich offerings at the Redeemer's feet when Joanna gave Him of her treasure; and Susanna, Mary of Magdala and others who had been blessed and ministered to Him, were amongst the wealthy and noble women of Galilee.

Our Lord Jesus, the Christ, was received into the houses of the great and ministered to by them.

One of the blunders that people make in thinking of the Christ is that He only attracted the poor.

It is true that they were the most numerous attendants upon His ministry.

The common people hear this Gospel most largely today.

You can always tell the hypocrites and fools, for they are not in any auditorium ten minutes before they are turning up their miserable little noses, and finding fault with something.

Our Lord Jesus, the Christ, Received All People.

The African was just as welcome as the Caucasian.

The Israelite was no more welcome than the poor Syrophenician woman who came weeping at His feet, the Roman Centurion, a heathen probably, or Zacchæus, the tax-gatherer, despised by the Jews in every way.

The Christ called him a son of Abraham, and went to his house to eat meat.

The Pharisees and Sadducees, with that strange and horrible fatality that seems to follow successful ecclesiasticism, were ready to devour and destroy the Prophet who did not put his teachings and practices in harmony with the ecclesiastical organizations of his time.

He was neither a Herodian, a Sadducee, a Pharisee, or an Essenian. He took no part in the party strife.

He loved all men and all races, and He told them that the great Father in heaven loved all men.

He told them that God so loved the world of sinners lost and ruined by the fall that He had at last, after all the prophets had been rejected, sent His Son, saying that they would reverence His Son.

But the Christ told them in plain language that they would say: "This is the heir: let us kill him, that the inheritance may be ours."

In this series of parables, which begins with the 15th chapter of Luke, the Lord is showing the Pharisees and Sadducees, in the figure of the elder son, that they are wicked.

He shows them that they have been blessed by the Father; they have been cared for, and all that the Father had was theirs.

They had had a King and the Holy Prophets.

They had the Holy Promises, and the revelation of the Good and Holy God, and now they had the Messiah.

Still they were grumblers.

Why?

Because the Father in the Christ, was receiving the prodigal nations back to Himself.

He was receiving the outcasts that, in the morning of humanity, had gone away into the far countries of sin, and had spent their substance in riotous living.

But now they had heard; and the Spirit having come, they were seeking the Father, and saying, "I will arise and go to my Father."

Because the Father in the Christ was receiving sinners, the elder son in the field was full of jealousy, and would not come in and share in the joy of the Lord Himself.

He would not share in the Joy of all Heaven over one sinner's repentance, but began to say that he had not even had a kid to make merry with his friends.

The Elder Son Denied the Brotherhood of the Prodigal Son.

He denied the brotherhood of the younger son by saying: "As soon as this thy son was come."

He did not say, as soon as this my brother was come.

The Pharisee did not recognize his full brother in the Ethiopian and in the Chinese.

They might become proselytes of the gate; they might stand afar off, but they could not be received as brethren.

They were not of the stock of Abraham.

They were not of Israel.

So with shameful pride the Jews would talk of these.

They could not deny that the common paternity of all humanity was in God, but why should they be having a feast, and laughing and dancing? Why should they be so happy?

These Pharisees and Sadducees were never happy.

They were always mournful, for their religion was very mournful.

The Pharisees and Sadducees the Worst Kind of Hypocrites.

One of their cardinal principles was: "Thou shalt not laugh."

They never laughed in public, but they were the biggest kind of hypocrites, and possibly often the sport of heathen harlots in private.

They were the kind of debauchees who laughed in private.

They were the people who could bring a woman taken in adultery to the Master, who said in effect: "The one that is among you without this sin, take up a stone and throw it at her, as you say that she should be stoned.

"Let the sinless priest who is here, the man that has never sinned, take up the first stone."

Then He began to write upon the ground.

By the time He had finished writing they had gone, one by one.

That was the kind of men they were.

They were afraid to take up a stone and fling it at the woman taken in adultery for fear that the Christ would say, "Did I not say that it was the man without sin who was to throw the first stone?

"Now, Rabbi, I will tell you the day, the night, the hour and the woman."

They knew that He was perfectly equal to it, so, one by one, they all left.

These Pharisees were envious because sinful, outcast people, who never were allowed to come within the sacred precincts of the Temple, went to seek the "Savior of All Men."

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They were envious that these people should be attracted to the Master—should weep their penitence at His feet and even wash His feet with their tears, emboldened by His love, in the house of a Pharisee.

He was the Friend of Sinners.

Thus envious, hateful and impudent to his father, the elder son refused to partake in the joy, notwithstanding that the father said: "It was meet to make merry and be glad: for this thy brother was dead, and is alive again."

The Father did not say: "My son," but "Thy brother."

He was lost all through these long ages, and has now been found; therefore, it is meet that there should be joy on earth, for there is joy in heaven.

I love the Jew, Because I am an Israelite.

I am not a Jew.

The Jew is an Israelite, but al. Israelites are not Jews

They were ten tribes scattered abroad and carried into captivity.

Judah and the tribe of Levi and a part of Benjamin was kept behind.

They are the people that form the Jewish race.

But there is an Israelitish race that is all over the earth.

God is gathering these in the Anglo-Saxon nation.

The Saxon is Isaac's son.

They used to be called Isaac's son; but the name was contracted into Saxon.

Up in my native highlands in Scotland, we have a language called Gallic, which is full of Hebrew.

Most of its principal expressions are pure Hebrew and the practices are Israelitish.

In the western Isles of Scotland the Sabbath begins on the Saturday night.

The boats are drawn up.

All business occupation ceases.

The good housewife has the house all clean.

Supper is served and then the evening worship that begins the Sabbath is held.

When the Sunday night comes the Sabbath is over; the boats are pushed out for fishing, and business begins again.

We have a very strong conviction and a very strong tradition that the highlanders of Scotland are Israelites.

The traditions are clear.

You never visit the western highlands without seeing it and hearing it.

The Kings of Scotland Were Crowned Upon Jacob's Stone.

It was in the island of Iona.

Then it was taken to Scone.

Today that stone is under the chair in Westminster Abbey, where Edward VII. was crowned.

It is, probably, the stone upon which Jacob laid his head and saw the Vision of the ladder reaching from earth to heaven.

It was preserved throughout all the generations.

If you say that it is not, break the tradition, if you can.

You can trace it away back to St. Columba, who brought the stone from Ireland from the Holy Isle.

You can trace the tender twig of Israel and her marriage, brought over by Jeremiah to that ancient Irish king.

Anglo-Israelism is about the most prophetic traditional history that you can find.

From a purely human standpoint there is no traditional history that can be more clearly defined.

If it were not so, I should still claim to be an Israelite, for this reason: That Paul, who was an Israelite, a Hebrew of the Hebrews, of the tribe and stock of Benjamin, and as touching the law he had been blameless and a Pharisee, declared, in His great Epistle, that "If ye are the Christ's, then are ye Abraham's seed, heirs according to the promise."

The whole world can only be blessed in Abraham.

Salvation Is from the Jews.

Jesus, the Christ, was a Jew, of the tribe of Judah.

He alone is the Savior of mankind.

If you belong to Him, He takes you by adoption into the Family of God, if you were ever so wild, and you are made a part of the Israel of God.

He took the outcast prodigal and brought him into the Family of God.

Today God is gathering again His Israel out of all the lands, from the east, from the west, from the north and from the south.

The first Elijah, the Destroyer, was not a Jew, but a Tishbite, a sojourner of Gilead.

John the Baptist was a Jew, and directly connected with the tribe of Levi, which also was apart from Judah, a tribe by itself.

In these Latter Days, Elijah the Restorer comes as an Israelite.

I am calling the Nations to Israel's God—to the Jew, Jesus, the Christ, the Messiah, for there is no salvation outside of Israel.

This is the glorious Story of this Parable: the bringing of the outcast Nations into the Fellowship of the Israel of God.

The Jews may say: "We are not their brothers."

Jews, ignorant of the whole position may say, "It is nonsense. John Alexander Dowie is not a Jew."

That is true; but I am an Israelite.

That does not require me to be a Jew.

I am thankful for the Jew.

I speak with respect of the Jew.

I speak with admiration of the Jew.

I speak with thanksgiving of the Jew.

I Have No Part in the Prejudice Against the Jew.

I should not like to transgress by calling some of you fools, who are speaking against the Jew, but I might be permitted to call you worse than asses.

Have a care.

Some of you are talking about men whose genius, capacity and power are such that you are poor little pigmies alongside of them.

You miserables are talking with contempt of the Jew, when the Jew is of that tribe from which Jesus, the Christ, came; from which the Virgin Mary came; from which most of the apostles came; and from which Christianity came with all its strength and power.

What do you mean? Have you no gratitude and no sense?

Have you not noticed that with all their faults the Jews still comprise many of the imperial intellects of the world?

You Cannot Keep Down the Jew.

They take no second place anywhere, with few exceptions.

You do not usually find them, especially in Anglo-Saxon countries, among the hewers of wood and drawers of water.

You find them among the great merchants, and the great lawyers of the world.

They would have been higher still, had it not been for your infernal jealousy and wretched laws.

God loves the Jew.

They are His own people.

Jesus, the Christ, the Jew, remembers the Jew and loves him.

Elijah the Restorer loves the Jew.

We have reason to be extremely grateful to the Jew.

I hope that there is not a single man or woman in Zion with anti-Jewish prejudice.

I hope that there are none in Zion with anti-Negro prejudice.

It Is Time for Prejudice to Disappear

and for Wisdom and Love to come and take its p.ace.

It is time for the miserable enmities and envies of the Jew as well as of the Gentiles to disappear.

My brethren, who are Jews, you owe it to God that you are now protected by the flag of the cross.

You are protected by that portion of the human race that has most of the Israelitish blood in it—the Anglo-Saxon race.

You know that you are not well protected by other nations.

You are only tolerated by all the Slavonic powers.

You are very imperfectly tolerated by Russia, and often persecuted.

You are hated by the Teutonic power oftentimes.

Even in France, where they are bowing at the altar of Jesus, the Christ, the Jew, and of Mary, the Jewess, they are cursing the Jew.

With strange and foolish inconsistencies they hate Dreyfus because he is a Jew, not because he was guilty, which he was not.

They know that he was not, but he is a Jew, and that is enough.

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You who are Jews must remember that you have no right to *keep* up an anti-Christian prejudice, any more than the Christians have a right to keep up an anti-Jewish prejudice.

Have We Not All One Father?

Let the sin of the Jew, the elder brother, be taken away.

Come in and rejoice over every sinner that is won to God, whether that sinner is an African with a face as black as my *robe*, whether he is a Mongolian, a Papuan, or a Caucasian.

What matters it?

God has made of one blood all men to dwell upon all the face of the earth.

Jesus, the Christ, the Jew, the Son of God, tasted death and pleads in heaven for every man.

Why not sweep away the prejudice?

I say to you here today: In the Name of Jesus, the Christ, the Messiah of God, seek that Father, and come back from the weary Wilderness of Sin.

I do not need to convict you of sin.

God convicts you.

Your own conscience convicts you.

It does not need me to rub the conviction deeper.

You know that you are a sinner; but come and tell the Father, "I have sinned. I am not worthy. I know that I am Your own offspring and You will never leave me nor forsake me."

The Prodigal Son Always Received With Joy by the Father.

If you ask Him to give you the lowest place as a servant, He will lift you up, and kiss you and say, "My son! My daughter!"

The robe of the Redeemer's Righteousness will be placed upon you, and the signet-ring that gives you power in prayer over all things that God hath promised, will be upon your finger.

Better still, clad in the whole Armor of God, with the Helmet of Salvation, your loins girt about with Truth, with the Breast-plate of God's Righteousness, the Shield of God's Faith, and the Sword of God's Spirit, which is God's Word, you will go forth with your feet shod with the Preparation of the Gospel of Peace.

Mercurius, the messenger of the gods, was so shod, that as he flitted through the sky, they knew when he came, for the bells rang and the heavens became musical.

You, better than the feeble Mercurius, have your feet shod with the Preparation of the Gospel of Peace.

Cleansed and robed by the Christ, you can go out and do His work.

What could not be done by great priests and great philosophers, He did by humble fishermen, who were willing to do His Will.

Let us follow in their train.

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.

All who want to follow the Christ, and to consecrate themselves to God their Father, stand and tell Him so.

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 Holy Spirit that I may trust Thee, serve Thee and be Thy son and Thy daughter. For Jesus' sake keep me from envy. Let me rejoice in the Salvation of All Men. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After the Recessional 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 Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B]:

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days, of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have known it for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus, the Christ, the Eternal Son of God, who is both our Savior and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that be so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse: "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since the Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages, to His Church, "I am Jehovah that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the dehler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus, the Christ, when He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God, for it is written: "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians 12:8-11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5-12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the Elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia, and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious that I do not possess?

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus, the Christ, our Lord and God, your present Savior from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

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THE River of God is full of water.—*Psalm 65:9.*

THE Psalmist had been speaking of the literal water, the rain from heaven with which God waters the earth.

Although the rain does not give life, it is necessary to preserve life, and has a very important part in building up the material structure of plants and animals.

This structure is necessary to hold the life principle within them which comes from God.

The Psalmist goes from the letter to the spirit and speaks of the River of God—the wonderful River of Life which flows from God as its source and fills the earth with life.

All life comes from the Father through the Son, who came that the world might not only have life, but have it more abundantly. (John 10:10; 1:4; 14:6. Acts 17:25. Psalm 36:9.)

He is the Mediator between God the Father and man, through whom life comes to man's spirit, soul and body, to cleanse, heal and renew.

When our Lord was here in the flesh He healed the sick and forgave sins, because the one was as much a part of His redemption plan for man as the other. (Matthew 8:17; 1 Peter 2:24.)

Sickness is the result of sin; if man had not sinned he would never have known sickness or death.

St. John saw the wonderful River of Life proceeding out of the Throne of God and of the Lamb.

He saw growing on both sides of the River the Tree of Life, whose leaves are for the healing of the nations.

The Christ is the Tree of Life and His Words are the Leaves.

He says that His Spirit and His Life are in His Words.

People are often compared in the Bible to trees.

How like leaves falling from a tree are the words that drop from our lips!

The life of the tree goes into the leaves as our life goes into our words.

We are told that a world of iniquity may drop from the tongue when it is set on fire of hell;

Then why not a world of good if we obey the command of our Lord to be filled with the Holy Spirit? (James 3:6; Proverbs 15:4.)

Multitudes lose the blessing which God's written Word contains because they endeavor to separate the spirit and the letter.

Since the letter holds the spirit, if we throw away the letter we lose the spirit also, as when we throw away a pitcher we lose the water which it contains.

Some of the church organizations hold the letter without the Spirit, which is form without life.

The letter alone kills, if persons are content to rest in it.

Other organizations reject the letter and attempt to retain the Spirit, and as a result have neither.

Holding to the letter will bring the Holy Spirit if the individual will seek for and expect to receive His Presence.

How often the Adversary tries to dissuade the Christian from observing his usual hour of prayer because it seems like an empty form.

How many when thus tempted, having observed the form, have found themselves refreshed by the Water of Life?

The thirsty soul will take his empty pitcher of form and look to the hills whence the River of Life flows and expect to have it filled with the Water of Life for his spirit, soul and body.

From the earliest history of the human race there have always been some who have gone to this River of God, which is full of water, and found salvation for their spirits and healing for their bodies.

But for centuries this River has been hidden from the eyes of the masses of the people by the fogs of false teaching and prejudice.

The teachers have taught the people to spiritualize the Word of God and to reject the letter until there is not much substance left for practical life.

But God has sent to the world in these Latter Days, Elijah, the Messenger of the Covenant, to teach His Covenant to the world and to lead the people back into the old paths, the Way of Life. (Psalm 16:11.)

In Jeremiah 6:16, God commands the people saying:

Ask for the old paths, where is the good way, and walk therein.

This wonderful Covenant takes the people to the River of Life which comes to the world through Jesus, the Christ, that they may be saved and healed and kept.

Zion Literature is going over the world to point the nations to this River of God which is full of Salvation and Healing.

God needs many helpers in this great work of sending forth the Literature from Zion.

He is calling all to take part in this work who love God's Kingdom and the Coming of the King.

The King's business requires haste.

Let every one obey His call to work while the day lasts, for the night is coming soon.

Miss Olla Smith's testimony in LEAVES OF HEALING was read by a native in India, who writes her a letter to know if it is true.

He says:

You can never fully realize the joy I felt when I read lately in one of the July numbers of LEAVES OF HEALING, the first one of its kind that I have ever read, God's miraculous cure and favor in your case.

For a time I was doubting if your testimony could be true.

But now I am fully convinced of its reality, because with God nothing is impossible, for Jesus, the Christ, is the same yesterday today and forever.

He, Himself, hath said: "I am Jehovah that healeth thee."

In James 5:15 we are told that the prayer of faith shall save the sick; and if he have committed sins they shall be forgiven him.

What is it then that prevents us from accepting and believing these miraculous cures when we are given so many proofs and assurances of God's grace and power.

It is a pity that I had not the benefit of seeing a copy of LEAVES OF HEALING before this, either in South India or in Ceylon.

I am a South Indian—my race, Tamil.

My seeing one of these is more a God-gift than anything else.

I am anxious to know more about Zion and to come in close contact with it.

I am sure that you would prove a great help to me by sending me any book connected with Zion that seems most suited for this purpose.

I am praying for Zion, Mr. and Mrs. Dowie and Zion schools.

May God bless Zion in turning the hearts of the fathers to the children and the disobedient to the wisdom of the just and in making ready a people prepared for the Lord.

The following extract is from a letter written by a worker in a mission in India:

I thought that I would write and tell you how much I love and appreciate the Little White Dove and all literature from Zion.

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I have found good, solid food for my soul in precious LEAVES OF HEALING.

God has blessed me wonderfully in spirit, soul and body.

Oh, that we could have more men like John Alex. Dowie, who will not be afraid to tell the people about their sins.

We would then have much better professing Christians in India.

God bless all who are connected with this noble work in Zion.

God bless dear Dr. Dowie and Mrs. Dowie abundantly.

DEAR FRIEND:—A day or two ago I picked up part of an old copy of LEAVES OF HEALING and found some interesting reading in it; I also believe in God's Way of Healing, and that disease is of the Devil and the result of sin.

I am a poor paralyzed man, unable to subscribe for LEAVES OF HEALING, but I wish that you would send me a sample copy.

If you have a free list I wish that you would be kind enough to send it to me, for the good it may do by being distributed in this section of the country.

I am poor, but willing to do anything that will benefit my fellow men.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending March 28, 1903.

9125 Rolls to....the Hotels of the United States
5400 Rolls to..the Hotels of Europe, Asia, Africa
5202 Rolls to.....Business Men in England
1470 Rolls to.....Government Officials
1038 Rolls..... Miscellaneous
Number of rolls for the week.....22,235
Number of rolls reported to Mch. 28, 1903, 2,692,472

Report of Free Literature distributed by Zion Restoration Host since March 1, 1902:
Number of Messages.....4,790,000
Number of LEAVES OF HEALING..... 42,855
Total Number of Pieces.....4,832,855

These figures we believe to be considerable below the actual amount distributed, but it is all that we have a record of up to the present time.

A. F. LEE,
Recorder of Zion Restoration Host.

Notes of Thanksgiving from the Whole World

(Continued from page 762)

Healed Through Obedience.

They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.—*Mark 16:18.*

TIBURON, CALIFORNIA, February 28, 1903.

DEAR GENERAL OVERSEER:—I rejoice to add my testimony to the other testimonies that are published from week to week in LEAVES OF HEALING, in praises to God our Heavenly Father, who is able to save, keep and heal us, through His Son, our Lord and Savior, and by the power of His Spirit.

On December 27, 1902, when I ate my dinner at the hotel where I stay, I ate some canned string beans.

The beans were poisoned from the tin of the can, but I did not detect the poison in them.

That evening when I went to bed, about 9 o'clock, I felt as well as usual.

The next morning about 4 o'clock I awoke, and my limbs were almost as stiff as bars of iron.

My entire body was stiff and I felt cold.

I could not think for a few minutes what had happened to me, and so tried to turn over on my side.

With great difficulty I managed to turn over.

Then the thought came to me that I was poisoned and must do something immediately, because I could not live much longer in this condition.

Something seemed to say to me, "Get up and take it to the Lord. He has healed you before and He will heal you again."

So I twisted and struggled and managed to get up.

I prayed and got relief after a little.

After getting warm I went back to bed and fell asleep.

I awoke about 6 o'clock and I felt relieved of all the pain and could move my limbs freely.

But there seemed to be poison in my blood which made it feel hot as it passed through my body.

I arose and prayed again and felt better.

Shortly after I was up my head began to ache.

That afternoon I went over to San Francisco to Zion Tabernacle, where Elder Taylor was holding a meeting.

I was determined to have the Elder lay hands on me and pray for me, because I knew that I would be healed.

I sent in a request for prayer and thought that I would have the Elder lay hands on me and pray after the service.

But after the service I felt a great deal better, and instead of going near the Elder, I went home.

When I got home the headache increased a little.

I went to bed about 9 o'clock and fell asleep, but soon awoke with a high fever.

My blood seemed to boil in the veins, and burn the flesh around them.

I rolled and tossed all night.

I would fall asleep for a few minutes, and wake and toss and roll awhile; fall asleep again and then the same thing over.

The night seemed a week long.

I prayed several times, but got no relief as there was something in the way.

The next morning I got up at the usual hour and went to work.

I felt miserable, and about 10 o'clock had to go home.

I determined to find out why I was not healed, or did not get answers to my prayers.

I prayed earnestly and asked the Lord to show me what it was, and He did.

The trouble was that I did not get Elder Taylor to lay hands on me and pray.

I saw where I had sinned, and repented and asked the Lord to forgive me.

I got relieved immediately and lay down and slept about two hours.

When I awoke I was perfectly healed and did not feel sick in the least.

That night I rested well, and the next day did a hard day's work.

On Wednesday, or New Year's Eve, I attended the all-night meeting and gave my testimony and received a great blessing.

I have been kept well ever since.

I thank and praise God for Zion and the General Overseer and for Zion's teachings of the Full Gospel of salvation, healing and holy living, in these last days.

I praise the Lord for the blessings that I have received since I have been bringing my tithes into the Lord's Storehouse, and since I have been baptized by Triune Immersion.

I praise God for several previous healings in answer to prayer.

My prayer is that God may bless you and your family, and keep you, Till He Come.

Your brother in the Christ,

JOHN P. ECKMAN.

No Christ In the Masonic Lodge.

And have no fellowship with the unfruitful works of darkness, but rather even reprove them—*Ephesians 5:11.*

AUSTRALIA, February 16, 1903.

DEAR DOCTOR DOWIE:—You will doubtless be rather surprised to receive a letter from one so far away; but I have been led to be deeply interested in Zion teaching through reading LEAVES OF HEALING and through personal correspondence with Rev. M——, of S——.

I am being brought to see God's Way of Healing, and also the glorious truth that all diseases come from Satan, and cannot possibly come from God.

My great object in writing to you is to ask you to pray for me, that I may be delivered body, soul and spirit from the power of Satan.

Dear Doctor, I have been led into that accursed Masonic Lodge, but after reading your exposures of it, I must leave.

Everything you say is perfectly true.

There is no Christ there.

I have been in the lodge over two years and have never heard the Name of the Christ mentioned.

O Doctor, do pray that the merciful God may give me strength to put away the accursed thing, and that I may be delivered from Satan's bondage.

I have never before found any teaching so true and beautiful as Zion's.

I trust that before long I shall be able to write and tell you that I am one of Zion's faithful band.

Please excuse my taking the liberty of writing you, but I know that you will not mind, as your mission is to help all who wish to belong to the Christ.

Commending myself to your earnest prayers and trusting God to bless, believe me, dear Doctor, to be

Yours affectionately, W—— ——.

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.

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NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Stanningley, Yorkshire, England.

Zion Tabernacle, Town street.
Deacon-in-charge, R. McKell, 18 Sherwood place, Undercliffe, Bradford, Yorkshire, England.
Services—Sunday, 6:30 p. m.; Wednesday, 7:30 p. m.

Zion is like a mustard seed, which, although very small at first, takes root firmly and grows to become the greatest among herbs.

The truth of Zion takes root and springs up, and, although bitterly opposed, the opposition only makes it send its roots down deeper into the earth, and correspondingly extend its branches towards heaven.

The meetings, which began in Leeds, England, were blessed of God.

The truth was received into good and honest hearts.

The work grew.

The meetings were first held in private homes, but it soon became necessary to open up Zion Tabernacles.

What God has done in Leeds, He will do wherever the truth is faithfully proclaimed.

Let our people, therefore, throughout the world write us at Headquarters in regard to the organization of these Zion Gatherings, that the work may develop and the Gatherings soon become Branches of the Christian Catholic Church in Zion.

Deacon McKell, who is in charge of the work in Stanningley, also conducts meetings in Doncaster, East Ardsley, Morley, and Morecambe, Lancashire. His report follows:

18 SHERWOOD PLACE, UNDERCLIFFE, BRADFORD, YORK, ENGLAND.

DEAR ELDER:—Peace to thee be multiplied.

In compliance with your request, I send you a report of what the Lord has wrought in Zion in this district of which Leeds is the center.

Four years ago we met in a cottage in Stanningley, near Leeds, in the home of Mr. and Mrs. Fowler, Mr. Clough, now of Zion City, being the Conductor.

We then numbered only six members; but we can never forget the happy meetings we had there.

Our numbers soon increased so that the cottage was too small for us and we moved into our present Zion Tabernacle, Town street, Stanningley.

Cottage-meetings were also started at Leeds and East Ardsley.

In both of these places it has been necessary to open Zion Tabernacles.

We also have cottage-meetings in Bradford, Thornton, Huddersfield, Morley and Doncaster with an aggregate membership of one hundred.

Sixty-four of these have signed the Restoration Vow, and much good is being done by the Message of the Prophet being taken from door to door and to the saloons by these consecrated workers.

As we recognize that God has fully justified His servant, Elijah the Restorer, by the many and wonderful works He has wrought through him, so He has abundantly blessed his Message of Repentance, Faith, Restitution, Obedience and Consecration by giving in all our Gatherings to those who own Him, signs and wonders as promised in His Word.

The following are a few out of the many which might be given to show that Jesus is just the same today.

With Christian greetings, I am

Yours in Zion's bonds, ROBERT MCKELL,
Deacon in the Christian Catholic Church in Zion.

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7 WESTY ROAD, STANNINGLEY, WEST LEEDS, ENGLAND, February 24, 1903.

DEAR GENERAL OVERSEER:—I have great pleasure in sending you an account of my healing.

I am fifteen years old.

My mother and elder sister are members of Zion.

I began to be very sick on the 20th of October, 1902, with vomiting, diarrhea and extreme pain.

Being afraid, I asked for a doctor.

My father went for one who was formerly our family doctor.

I took his medicine but grew worse until the following Sunday, the 26th.

On that day the doctor and his son examined me carefully, and pronounced my disease to be appendicitis, telling my parents that there was no hope for me only by an operation, urging them to send me to a hospital for that purpose.

The same day, about 5 p. m., Deacon McKell came to see me.

He asked me if I had repented and intended to do right.

I said, "Yes, sir."

I had taken no medicine since morning and did not take any more.

Then Deacon and Deaconess Wood prayed and laid hands on me in the Name of Jesus, in the Power of the Spirit and in accordance with the Will of God our Heavenly Father.

The Lord immediately took away all my pain and gave me a good night's rest.

The next day the doctor came to see me and said that I was much better.

The day following he came again and declared the swelling was all gone, claiming that his medicine had wrought the wonderful cure.

My appetite returned and my health and strength was soon restored.

I have since been kept in good health for which I praise God and thank all Zion friends.

MARY W. GILL.

---

34 WOOD TERRACE, PRIMROSE HILL, HUDDERSFIELD, ENGLAND.

DEAR GENERAL OVERSEER:—It is with gratitude to God and thankfulness to you that I send you my testimony.

In August, 1901, I first received a copy of LEAVES OF HEALING.

Brother Whitehead brought the LEAVES to the mill where we work.

He also conducted the meetings there at meal times.

He invited me to meetings held in his house, and I went.

Being somewhat deaf I requested prayer on my behalf.

When Deacon McKell laid hands on me he smelled tobacco, and said: "You must give up smoking tobacco and drinking beer."

By the grace of God I resolved to give up both.

The Lord took away the desire for both.

I also gave up eating pork.

I had been ruptured and wearing a truss over thirty years, which often gave me pain.

The Lord took the pain away.

When I was prayed for in April, 1902, I threw off my truss and walked fourteen miles to be baptized.

I have not worn it since, have been free from pain and have not lost a day's work on that account since.

I was also delivered from severe bowel trouble, piles and colds in my head, and have been kept in good health since

I walk many miles doing Restoration work and attending cottage-meetings.

I thank God for splendid health at sixty-two years of age.

I pray God's blessing upon you and all Zion everywhere. JOHN WILLIAM TAYLOR.

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47 TURNVALL ROAD, BALBY, DONCASTER, ENGLAND, March 4, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of praise and thanksgiving to God and to you that I write this testimony, thanking you for sending the Full Gospel and LEAVES OF HEALING to England.

They have been the means of enlightening our darkness and showing us the way to the Great Physician.

I do praise God for the many healings in our home since I first read the LEAVES.

I wish to thank God for healing my daughter, Laura.

She fell down-stairs and broke her wrist.

We prayed for her.

Two days after Deacon McKell came from Bradford to conduct a meeting in our home.

He prayed and laid hands on her and she was able to go to school in a week and use her wrist perfectly in two weeks.

We have had many instances of healing of children's complaints.

Yours in the Master's service,

EMILY WINTER.

LANGLEY, LOFTHOUSE, WEST WAKEFIELD, March 1, 1903.

MY DEAR GENERAL OVERSEER:—Peace to thee. I thank God that He healed me of blood poison.

I had the misfortune on Thursday three weeks ago to scratch the end of my finger, which resulted in blood poison.

It ran up and under my arm with a painful red mark about three-quarters of an inch broad.

Monday and Tuesday nights the pain was so intense that I could scarcely sleep.

At the close of the Wednesday night meeting I asked Deacon McKell to pray for me.

God wonderfully heard and answered.

The pain ceased immediately.

In two days the mark had disappeared, for which I praise God.

Your brother in the Christ, T. H. FIELDING.

Springfield, Ohio.

We know that the readers of LEAVES OF HEALING will take great pleasure in reading the following letter sent by

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Mother Stewart to the General Overseer. Mother Stewart is known not only in the United States, but throughout the world, as a leader in the Temperance Movement.

She was connected with that great Temperance Movement which afterwards led to the organization of the Woman's Christian Temperance Union.

She has had the privilege of speaking to thousands of persons throughout this country and England.

God has greatly used her in leading people to turn from the accursed drink habit.

Although for years connected with the Methodist Episcopal Church, she came to see that that denomination was apostate, and that God has raised up the Christian Catholic Church in Zion to fulfil His will.

She was baptized by the General Overseer, and made application for fellowship.

She has since been ordained an Elder in the Christian Catholic Church in Zion.

She writes as follows:

SPRINGFIELD, OHIO, March 6, 1903.

MY BELOVED PASTOR:—I desire to write a few lines to tell you what a blessed occasion we had last Lord's Day.

Brother and Sister Van Ausdall of Dayton came on Friday and we had a precious service.

Then Sister Van Ausdall remained with us and she and Mattie did some good Restoration service Saturday night.

They were treated very kindly.

They sold LEAVES OF HEALING and gave tracts.

They sowed some precious seed and found hungry souls.

On Sabbath afternoon we had a lovely meeting.

The room was almost full of most deeply interested people earnestly inquiring the way.

The truth is permeating the community

Praise the Lord!

A friend told me the other day that a young woman who is receiving the attention of a bartender, said that he told her that every saloonkeeper in Springfield respects Mother Stewart, and they would all fight for her.

He added, "They know that she fights their business, but she is not an enemy to them personally. She desires their welfare."

In the bonds of our blessed Christ, your

MOTHER STEWART,

Till He Come.

SATURDAY MORNING—I find that I have forgotten to mention Mrs. C——'s case, for which you have already prayed.

She suffers greatly from neuralgia.

Her last report was, "Much better."

The pain in the right side of her face had ceased.

I feel sure that she is growing in knowledge and grace. Thy loving MOTHER STEWART.

Bay City, Michigan.

Tabernacle, 411 Ingraham avenue.
Deaconess-in-charge, Miss Christine Johnson, 1515 McKinley avenue.
Services—Sunday, 10 a. m. and 3 p. m.; Tuesday, 7:30 p. m.; Thursday, 7:30 p. m.

The joy of Jehovah is your strength.
I delight to do Thy will, O, my God;
Yea, Thy law is within my heart.

The delight of the Christ, was doing the Will of His heavenly Father. The Will of the Father is that men should be saved from their sins, healed of their diseases and cleansed from all unrighteousness, that they may be fit temples for the indwelling of the Holy Spirit.

Deaconess Johnson, who is in charge of the work at Bay City, speaks of the joy which she has in being able to send in three applications for fellowship in the Christian Catholic Church in Zion.

Oh, that every member of Zion had in his heart the joy of seeing people born into the Kingdom of seeing them turn from sin to righteousness, from sickness and disease to health, from death to life, and from the service of Satan to the service of God.

We rejoice in the blessing which attended the visit of Deacon Steffler to Bay City.

She writes as follows:

MY DEAR ELDER:—It gives me great joy to be able to enclose three applications for membership in the Christian Catholic Church in Zion.

Some more will soon follow, I firmly believe.

Deacon Steffler, of East Tawas, has just returned home after spending a most glorious week with us.

He did some splendid Restoration work and held a number of very good meetings, none of which have been in vain, for trophies have been won from the enemy, and, best of all, souls have been born into the Kingdom.

Many have made a complete surrender—spirit, soul and body.

He did a noble week's work, and we have learned much from him.

We have been strengthened to go on with the work with greater zeal and enthusiasm than ever.

Pray that we may be given wisdom in dealing with sinners.

I am glad to be able to say that we are working together in the greatest harmony.

The enemy is not able to sow discord among us.

Praying God's blessings upon you, I am,

Yours for the Master,

(MISS) CHRISTINE JOHNSON.

Fresno, California.

Conductor, Draper Fowler.
Services, Sunday 2 p. m.; Wednesday 7 p. m.

Zion is like a fruitful tree planted by the rivers of waters, that springs up and extends its branches in all directions.

Although the Headquarters of the Christian Catholic Church in Zion are in Zion City, we have Branches and Gatherings throughout the continent.

In places where we do not have ordained officers, Conductors are placed in charge, and these Gatherings are visited from time to time by ordained officers.

The following report is from one of our Conductors.

RURAL ROUTE, 2 EAST AVENUE,
FRESNO, CALIFORNIA, February 25, 1903.

DEAR ELDER:—Enclosed please find my report for February.

During the past month God has again granted us many blessings, as was witnessed to in our little Gathering last Lord's Day by our several members, all of whom, I believe, are seeking to know more of the Christ and realize the power of His Resurrection.

I was rejoiced to hear our young brother, John McCraig, testify to God's healing power.

He was badly scalded on the leg a short time ago and was suffering intense pain.

A telegram was sent by his mother to the General Overseer, asking prayer in his behalf.

About the time the telegram reached the General Overseer all pain left the leg and he has not suffered any pain since.

I believe that the Lord is about to give us yet larger blessings.

The ministers and members of the apostate churches are getting considerably worked up.

I thank God that He has made known to me this Full Gospel through His servant, the General Overseer, the Elijah that now is, and that we have the assurance of an interest in his prayers.

May God, our dear Heavenly Father, continue to abundantly bless, strengthen and keep him Till He Comes.

Yours in the Christ Jesus, DRAPER FOWLER.

Cambridge, Massachusetts.

DEAR ELDER:—"Peace to thee."

As obedience to God and our leader is the secret of Zion's power, I send, at your request, a condensed report of my work since April, 1902.

During the month of August I had charge of the Boston Branch.

The rest of the time my work has been mostly outside of Boston.

I have held meetings in the cities of Fitchburg, Stoughton and Lawrence, Massachusetts, and other cities and towns near Boston.

In Lawrence I organized the Gathering in September, 1901, where we have a Zion Tabernacle on one of the leading streets.

In the two large windows Zion Literature attracts the attention of hundreds each week.

Services are held on Lord's Day and Wednesday evening.

The members of Zion Restoration Host are scattering Zion Literature all over the city.

The following testimony has been sent to me this week from a member of the Lawrence Gathering.

Methuen, Massachusetts.

DEAR EVANGELIST SMITH:—I thank God for our General Overseer and Overseer Jane Dowie.

From my birth I was a sickly child, always subject to severe headaches and epileptic fits.

Sometimes it seemed as if I would lose my reason.

Seven years ago I underwent a critical operation, hoping for relief, but failed to find it, for my headaches and fits were more severe than before the operation.

I then tried other physicians but found no permanent help.

I thought that God punished me in this way and I longed to die.

Now I want to live and work for God.

In May, 1902, Evangelist Helen A. Smith came to my home and told me of the teaching of Zion.

I was glad to hear the truth and give up medical treatment and trust God for my healing.

I was glad to obey God in Baptism and join the Christian Catholic Church in Zion.

I have not had a fit since Evangelist Smith prayed for me.

After my healing I was thrown from the carriage and hurt.

My right arm and left wrist were badly sprained, so that I could not use them.

I was not able to get my clothes off at night and seemed to be hurt inwardly.

Members of Zion remained with me all night and thought that I would die.

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They prayed and God answered.

In the morning they telegraphed for Evangelist Helen A. Smith.

When she came I was still with my outside garments on as it had been impossible to remove them.

When she laid hands upon me and 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, the power of God went through my body, and I was healed.

I could move my arm and wrist and remove my clothes.

Great spiritual blessings followed my healings.

I am thankful to God for His mercy to me.

I want to be a faithful member of Zion Restoration Host Till He Come.

Your sister in the Christ, IDA M. PEASE.

I spent nearly a week in Providence, Rhode Island, in the month of May.

I organized the Gathering with Mrs. Maude Hersey, Conductor.

She was ordained as Deaconess in July, at the Feast of Tabernacles.

Overseer Piper and Elder Bryant have been holding interesting meetings there and with the Worcester Gathering this week.

Twice I have been in Vermont and New Hampshire.

In New Hampshire I held meetings in the city of Laconia and also Franklin Falls, and the towns of Guilford, Stewartstown and Colebrook.

A testimony from New Hampshire was in LEAVES OF HEALING, Volume XII, Number 11.

In North Springfield, Vermont, I spent several weeks holding meetings in Zion Tabernacle and visiting the adjoining towns, distributing Zion Literature.

At one town we tried to hire a hall, but could not when they found out we were in Zion.

People came from this and other towns to attend meetings at North Springfield.

We had a good attendance and many seemed interested, but only five were willing to pay the price and unite with the Christian Catholic Church in Zion.

Another promising young man came from the Adventist church into the Christian Catholic Church in Zion and desires to attend Zion College.

The following testimonies were received by me this week from Vermont:

DEAR EVANGELIST SMITH:—With gratitude to God I send you an account of my husband's healing of pneumonia.

April 6th, my husband was suddenly taken very ill with chills followed by a high fever.

He grew worse for several days.

He had severe pain in the left lung, breathed with great effort and coughed almost constantly for thirty-six hours.

The mucus he raised was streaked with blood.

He could not sleep, and as a result had no control over his nerves.

When his eyes were closed he would see all kinds of hideous things.

As we did not get permanent victory, I telegraphed for you to come to us.

You reached our home April 10th, in the afternoon.

After you had repeated many passages of Scripture, you laid hands upon him and prayed, and new life came into him.

At the evening meeting, held in our home, he gave his testimony to God's healing power, and sang with a strong voice "Praise God from whom all blessings flow."

He commenced to eat, slept well that night, soon began to work, and has been able to continue at work ever since.

I praise God for the victory which He gave me when you were here last.

I had an attack of pleurisy in my left side and was unable to lie down.

After you had given me helpful teaching, showing me how to care for myself and to trust God, you laid hands upon me and prayed the prayer of faith.

I was at once relieved, and lay down and rested about an hour.

Then I rose and went to the Zion Tabernacle and played the organ for the praise service.

When, in the past, I have had similar attacks, I have had to remain in bed from exhaustion.

This time I was instantly relieved and able to do all my hard work.

Thanking you for your helpful teaching and giving God all the glory, I am,

Your sister in the Christ,

(MRS.) JENNIE F. HALL.

NORTH SPRINGFIELD, VERMONT.

DEAR EVANGELIST:—That which wife has written regarding ourselves is correct.

We are thankful to God and you for all our blessings, also for the good impression made in the minds of those present at the meetings while you were here.

We have had five additions to our membership.

Your brother in the Christ,

FRANK A. HALL,
Conductor of Zion Gathering.

NORTH SPRINGFIELD, VERMONT,
January 26, 1903.

DEAR EVANGELIST:—I thank God for sending you to North Springfield to teach us the Full Gospel.

I praise God for the victory I had over a severe attack of dysentery, which caused great pain and vomiting so I could not remain to the meeting.

You laid hands on me and prayed, as Jesus told His disciples to do, and I was healed at once.

The suffering did not return.

I hope this testimony may be used to help some one else to trust God as their Healer.

Your sister in the Christ,

(MRS.) POLLY E. DICKINSON.

DEAR EVANGELIST:—I am so glad to give my testimony to God's Healing Power.

In October, 1902, I was taken with an old, serious trouble from which I had suffered much.

I kept growing worse, suffering intense pain, until I was not able to sit up, not even to rise up in bed to take food.

The 2d of November you came to North Springfield.

I at once sent a request for you to pray for me.

I rested that night and in the morning you came five miles in the rain to pray with me.

After you had given me the teaching on God's willingness to heal, you laid hands on me and prayed.

I soon fell asleep and slept an hour.

I rose, ate my dinner and went to work.

I split wood all the afternoon, helped to do the chores on the farm and then rode five miles to meeting and back again.

Next day I rode sixteen miles on a lumber wagon with a board for a seat.

I praise God for my wonderful deliverance from the enemy's power.

To God be the glory.

Your brother in the Christ,

A. C. DICKINSON.

I find great joy in my work and praise God for the privilege of doing His Will.

I trust that I may work Till He Come.

Your sister in the Christ,

HELEN AUGUSTA SMITH,
Evangelist in Christian Catholic Church in Zion.

Sault Ste. Marie, Michigan.

Tabernacle, 707 Bingham avenue.
Evangelist in charge, Miss Clara J. Lake, 705 Bingham avenue.
Services—Sunday, 3 and 7:30 p. m.; Wednesday, 7:30 p. m.

Zion believes that God has called both men and women to the work of the ministry.

This is not a mere theory, but a demonstrated fact.

The following report is from one whom God has greatly blessed in proclaiming the truths of Zion.

She was first appointed Conductor of the Gathering.

God manifested His approval of this appointment by greatly strengthening our work in Sault Ste. Marie.

People were led to repentance, the sick were healed and the poor had the Gospel preached unto them.

The result was that it was clearly evinced that God had called this young woman to the work of the ministry.

She was accordingly ordained an Evangelist in the Christian Catholic Church in Zion.

We take pleasure in publishing the following report:

DEAR ELDER:—I have been trying for some time to send you a report of our work, and this is the first opportunity that I have had.

During the latter part of January, my brother, Deacon John Lake, and my sister, Mrs. Moffat, both of Zion City, made us a visit.

We planned for a series of Gospel services during their stay.

We began with a Praise service Sunday morning, only our own members being present, in which we renewed our consecration to God, and prayed for an out-pouring of the Holy Spirit upon the work.

For three weeks Deacon Lake conducted a Divine Healing service each afternoon, except Saturday.

We held a Gospel service in the Tabernacle every evening.

The services brought great blessing to ourselves and many others.

Several gave their hearts to God, a number received healing and many had aroused in them a desire to know more of Zion and Zion teaching.

It is wonderful to see how people's attitude toward Zion has changed within the last two years.

Many who would not deign to read Zion Literature left in their homes by the Seventies, are now seeking earnestly to know God's way of Salvation, Healing and Holiness.

Two successive Sunday evenings we held services in the opera house.

The first evening Deacon Lake spoke on the subject "Doctors, Drugs and Devils."

The house was crowded, over a thousand people being present, while many had to turn away.

Nearly every doctor in the city attended.

The audience was very attentive and the Spirit of God wonderfully manifest.

The next Sunday evening Deacon Lake spoke concerning Elijah the Restorer.

Again the opera house was crowded; but the doctors were conspicuous by their absence.

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Truly, the harvest is plenteous, but the laborers are few.

We have but seven members of Zion Restoration Host here.

One of these is an old lady over seventy, who is a cripple and unable to do active work.

One dear sister has a house full of little children who claim her attention.

But we are praying that God will send us more workers, who will help carry His Message.

Two of our members go out every Sunday morning, from house to house, with the LEAVES.

Two others do saloon work every Saturday evening.

We have been able to sell enough LEAVES OF HEALING each week to pay for at least one hundred copies.

What we do not sell we use in house to house work.

During the past year we have canvassed the city almost three times with Zion literature.

The population of the city is about twelve thousand.

Sault Ste. Marie has much to thank Zion and Zion's God for.

There are many transformed homes, many men and women made "new creatures in Christ Jesus" since the Full Gospel of Salvation, Healing and Holiness has been preached here.

We pray for strength and courage to go on and lovingly labor Till He Come.

Your sister in the Christ, CLARA J. LAKE.

Report of an Itinerary in Ohio and Pennsylvania.

Jesus plainly told His disciples that His ministry was not to be confined to one place, but that it was necessary that He should preach the Gospel in other villages also.

Following His example, Zion from time to time sends out faithful laborors to go from place to place and preach the Everlasting Gospel of the Kingdom of God.

God always blesses these itineraries by saving, healing and cleansing those who receive the Truth in good and honest hearts.

We had partially arranged for Deacon Keller to conduct meetings in many other places on this trip, but owing to his appointment as Deacon-in-charge of the North Side Parish, he was unable to carry out the original plan. He writes as follows:

533 SEMINARY AVENUE,
CHICAGO, ILLINOIS.

MY DEAR ELDER:—After a long delay, the result of being busy in the beginning of my work here in Chicago, I now give a brief report of my work in Ohio and Pennsylvania.

I left Zion City November 25th and reached Bluffton, Ohio, November 26th.

There I met Elder Basinger, who has charge of the work at Bluffton.

On Thanksgiving Day we opened a series of meetings, holding three services during the day.

Zion in Bluffton has a large, well-lighted and well-arranged Tabernacle, with a large side-room.

Here we held twenty-five services—Bible readings in the afternoon and preaching service at night except Sunday, when we held three services.

These meetings were fairly well attended and good interest manifested.

At the close of this series, seven who were not members remained in an after-meeting and were deeply interested in Zion's teaching.

On Thanksgiving Day, a number came over from Fostoria, Deaconess Lehr from Ada, Mary Harbaugh from Bowling Green, and others from Findlay.

Deaconess Lehr and Mary Harbaugh gave their testimonies in the afternoon to wonderful healings which they had received.

David Basinger and his two daughters are "true blue" workers.

They were very kind to us, as we made our home with them while in Bluffton.

A number of the members from Bluffton will move to Zion City in the spring.

Elder Basinger and I visited the Gathering in Ada and held one service in the home of Mrs. Harrison.

We visited Findlay and held one service in the home of Mrs. Hastings.

From here we went to Fostoria and opened a series of meetings in a church rented from the Methodist Protestant people.

The members there had well advertised the meetings.

Here, as well as elsewhere, our subjects were announced for the entire series on cards and were freely scattered over the city.

The meetings here commenced to grow in interest from the beginning.

After one week's work with good results, we arranged for another week's meetings, when a Methodist minister came over from Tiffin, Ohio, and locked us out.

Elder Basinger and I met him in the church, when he demanded the keys.

We asked him to let us have the house for another week.

He began to lie, saying that the house was rented to another organization.

Elder Basinger asked whom we might see to get the house another week, and he answered: "Not best to tell."

Then, after being pressed to the wall, he said: "We think of starting a mission here ourselves."

I then realized that he was determined not to let us have the house, as he had remarked: "You know our attitude toward Dowie."

I said to the Elder: "The decree has gone forth, let us move."

I then turned to this man whom the Devil was using and said: "No man can fight Zion with impunity. 'No weapon that is formed against thee shall prosper.'"

The man who fought me the hardest from the pulpit when I came into the city, is now sick in bed.

We then rented the only place we could get, an up-stairs hall over an undertaking establishment, very uninviting among the coffins and burial robes.

Here we received six applications for membership, one of them being an old lady seventy-two years of age, who had been poisoned by the old school Presbyterian teaching.

She had been taught that she was born to be damned, and that her babies who died in infancy unbaptized, were in hell because she had not done her duty.

She was the most miserable creature that I ever met, grieving continuously.

I met with her in her home, and prayed with her and pointed her to the Christ who died to save all who would come to Him by faith.

She gave her heart to God, received the truth and was blessed.

There were seven applicants for baptism.

Elder Basinger was with us three weeks and rendered us helpful assistance.

From here we went to Marion, Ohio, and transacted some business for Zion.

Then we went to Mansfield, where we made a business call, and from there to Pittsburg, Pennsylvania.

There we met Deacon Wright, who has charge of the Gathering, and held three services there on Sunday, December 31st.

We opened a series of meetings in our home town, but to our surprise we were not permitted to preach in the church of which we had been the last pastor (having just resigned three months previously), and whose corner-stone, when it was erected, contained our photograph and name as pastor.

Here we had an interesting series of meetings in one of the other churches.

We held two services each day, and the people were much impressed with the teaching.

We had good audiences, which increased each evening.

We left a number who are coming toward Zion.

We then came back to Pittsburg and held two weeks' meetings, having two services each day and three on Sunday.

These meetings were well advertised by Deacon Wright and wife.

They were well attended, and a good interest manifested.

Three prominent members of the Episcopalian church gave up the use of pork in their homes after the first day's service, and were among the seven applicants for baptism.

We found many friends of Zion wherever we held meetings.

These services caused many to do as did the Bereans,—"Examine the Scriptures daily, whether these things were so."

May the Holy Spirit lead many of these into the Kingdom.

From Pittsburg we returned home and arranged to move into our new field of labor, North Side Parish, Chicago, where we are now busy in our work.

We are well pleased with our work, and quite an interest is being manifested.

We are having good audiences.

May God bring good results. J. R. KELLER.

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 Restoration 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.

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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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

THE ransomed of Jehovah shall return, and come with singing into 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.*

WHAT a glorious day that will be, when the Redeemed shall come to Zion, singing glad praises to Him, who has loved them and washed them from their sins in His own blood.

They will cast their crowns at His feet and rejoice in the Everlasting Salvation which He has purchased.

What a glad day it will be, when sorrow and sighing shall forevermore flee away; when there shall be no more sorrow, or sadness, or sighing; no more sickness, pain or death, but when the Redeemed shall be forever with the Lord, for

In His presence is fulness of joy;
In His right hand there are pleasures for evermore.

How sad have been the years since man first sinned!

The long, dark night of sin will finally pass away, and the dawn of Eternal Day will break.

The above Scripture will have its complete fulfilment in that day.

But we rejoice in the fact that the promises of God are fulfilled to the believer at the present time.

We need not wait until sin shall have all passed away; but we may have a part now in this glorious song of rejoicing.

Those who have been washed from their sins, and have departed from unrighteousness, and turned unto God, find that He has put a new song in their mouths, even praises to the Most High.

This wonderful deliverance from sin, sickness and disease is proclaimed by the Christian Catholic Church in Zion.

Those who accept the teachings find indeed that their sorrow is turned into joy.

God gives them "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," for they are "trees of righteousness, the planting of Jehovah, that He might be glorified."

We give below a few notes of the glorious song which continually ascends to the Most High—the song of praise for the blessings which He has given through Zion.

Foreign Substance in Ear Removed Through Prayer.

The ears of the deaf shall be unstopped.—*Isaiah 35:5.*

CRYSTAL, NORTH DAKOTA, March 8, 1903.

DEAR GENERAL OVERSEER:—About January 20th, we sent a request for prayer asking you to pray for our little girl, who had a very thick rash on her hands and also a grain of wheat in her ear that had been there for a year and four months.

The prayer was instantly answered.

Before we received an answer saying that you prayed, her hands were almost well and the grain of wheat had come out.

Thanking you for prayers, we give God the glory.

Praying God's blessing upon Zion everywhere, I am,

Your sister in the Christ,

(MRS.) ALEXANDER ROBERTSON.

A Schoolboy Healed.

So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.—*John 4:53.*

PITTSBURG, PENNSYLVANIA, March 14, 1903.

DEAR GENERAL OVERSEER:—Mamma sent a telegram Wednesday morning, asking you to pray for me.

At 10 o'clock I felt better, and got up and went to school in the afternoon.

My trouble was all in my head.

I thank you for praying.

Inclosed find $— as a freewill offering.

ALBERT ZUMPFT, Jr.

Daughter Healed When Nigh Unto Death.

My little daughter is at the point of death; I pray Thee, that Thou come and lay Thy hands on her, that she may be made whole, and live.—*Mark 5:23.*

LEDYARD, IOWA, March 15, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to write my daughter's testimony, hoping that it may do some good in teaching others to trust God for healing.

She was taken sick in November, 1902.

I prayed for her, and sent to other Gatherings to have them pray, but it did not seem to do any good.

She had pains in her stomach, and did not have a passage from the bowels for three weeks.

She gave up all hope and thought that she was going to die.

She was so near death that she could not see me

It was a solemn hour for us.

I thought that if she were spared until morning I would telegraph to you for prayers, which we did, and praise the Lord, the pain all left her body.

Her urine was like blood; but she had no pain, and I felt sure that she would get well.

A week after we telegraphed you, I wrote you a letter stating that she had not had a passage from the bowels.

When I was writing she said to me: "Tomorrow I will be up and dressed."

Sure enough, that night she had a passage, and the next day was up and dressed.

She has been well ever since.

We give God the glory, and thank you for your prayers.

May God's blessing rest upon you and your family.

Your sister in the Christ, (MRS.) C. C. HALL.

Husband and Four Children Healed.

Jesus said unto him: I am the Way, and the Truth, and the Life.—*John 14:6.*

COVE, OREGON, March 15, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I should send in our testimony to God's great goodness and His healing power. In December my four children and my husband had measles.

We trusted God for healing, and all got over it in a short time.

In January we were exposed to smallpox, and all of our family had symptoms of the disease.

We thank God for the Little White Dove and its teachings.

We wish that we could go to Zion City to live, where we could get more of the true teaching.

May God continue to bless you and Overseer Jane Dowie, and may your lives be spared Till Jesus Comes.

Yours in the Christ, (MRS.) ANNIE WEST.

Obedience Essential to Healing.

If ye be willing and obedient, ye shall eat the good of the land.—*Isaiah 1:19.*

RAINBOW COTTAGE,
WEST MERSEA, ESSEX, ENGLAND.

BELOVED GENERAL OVERSEER:—Peace to thee.

I am glad to write and tell you of the healing I have received, for which I desire to thank God, and to testify to His readiness to answer prayer when we have submitted to Him in all things.

I was taken ill in October last, and received help in answer to prayer offered by Evangelist Cantel and others, but was not fully delivered because I was not prepared to give up my will to God in everything.

We wrote to you for prayer, and God showed me the hindrance.

When I obeyed, God healed me.

I thank you for your kind letter and prayers on my behalf.

We have been blessed in spirit, soul and body, through Zion teaching.

Our children have had several healings, for which we thank God.

We have had a hard fight with the Devil, but God has given us the victory.

We started cottage-meetings on November 2d, as directed by Evangelist Cantel.

With Christian love to you and Overseer Jane Dowie, I am,

Yours in the Christ,

CHARLOTTE LAURA MOLE.

RAINBOW COTTAGE,
WEST MERSEA, ESSEX, ENGLAND.

DEAR GENERAL OVERSEER;—It is with a heart full of joy and thanksgiving that I write to confirm my wife's testimony.

I am thankful to say that she is quite well.

We thank God for Zion teaching.

Will you pray that I may be kept faithful and that I may be prospered in business.

May God bless and preserve you and Overseer Jane Dowie Till Jesus Comes.

Your brother in the Christ, THOMAS MOLE.

Thanksgiving to the Great Physician.

But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.—*Matthew 9:8.*

ZION CITY, ILLINOIS, March 14, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I feel it my duty to thank you and all of your officers who have prayed for our family, and give praise to God for hearing and answering prayer.

While in Virginia I wrote to headquarters for prayers for myself.

God heard and answered.

I wrote to Overseer Jane Dowie for prayers during confinement, and God answered.

I had always had a doctor before, but this time I got on better than I ever had.

My little girl has been healed of spasms, in answer to prayer.

We are so thankful that we are in Zion

We have so much to thank God for.

Thanking you and Overseer Jane Dowie and all who have prayed for our family, I am,

Very gratefully, C. GERTRUDE CROWDER.

(Notes continued on page 757.)

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, APRIL 22d or 23d.

God's Perfection.

1. *His Word is perfect.*—Revelation 22:16-21.
   Men must not change His commands.
   Men cannot alter His decrees.
   God speaks so that a babe understands.
2. *His Works are perfect.*—Deuteronomy 32:1-6.
   Every leaf is of Divine design.
   The body is comely in all its parts.
   The variety of flowers shows God's wisdom.
3. *His Gifts are perfect.*—James 1:9-19.
   God gives gifts to men.
   He sends glad tidings to announce them.
   God never sends sickness, disease or death.
4. *His Salvation is perfect.*—Philippians 1:2-12.
   God works within us a wonderful salvation.
   It reaches from spirit to soul and body.
   He will also redeem the body.
5. *His Peace is perfect.*—Isaiah 26:1-9.
   The world cannot know it.
   The world cannot take it.
   But Christ gives it freely.
6. *His Way is perfect.*—Psalms 18:20-36.
   He makes all things come to a good end.
   Even the wrath of man must praise Him.
   He never fails in one of His plans.
7. *His Will is perfect.*—Romans 12:1-8.
   His will is that we should not live for self.
   His will is that we should not live for the world.
   His will is that we should not live for the Devil.

The Lord our God is an Incomparable God.

SUNDAY BIBLE CLASS LESSON, APRIL 26th.

The Perfection of Saints.

1. *In conversation.*—James 3:2-6.
   The tongue must be bridled.
   We must speak evil of no one.
   Love never is a whisperer or backbiter.
2. *In disposition.*—Matthew 5:43-48.
   So that we never want to harm one.
   So that we never want to retaliate.
   So that we always will do good even to the unthankful.
3. *In usefulness.*—2 Timothy 3:12-17.
   So that the fruit will be good.
   So that the increase will be abundant.
   So that the effort will be constant.
4. *In patience.*—James 1:1-10.
   Always when misjudged.
   Ever when maligned.
   And whenever called on to suffer.
5. *It is wrought through the gifts of the Spirit.*—Ephesians 4:7-12.
   The Prophet must warn us.
   The Evangelist must cheer us.
   The Pastor must feed us.
6. *It is wrought through the teaching of the Spirit.*—Ephesians 4:13-16.
   So that we know the mind of God.
   So that we know the wiles of the Devil.
   So that we become like the Christ.
7. *It is wrought through the fruits of the Spirit.*—Galatians 5:22-26.
   Not one thing of all those mentioned.
   If He gives one He gives all.
   The manifestation will vary, however.

God's Holy People are an Attaining 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.

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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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fourteen Thousand Nine Hundred Fifty-two Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Nine Hundred Fifty-two 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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3250		
Total Baptized at Headquarters			8624
Baptized in places outside of Headquarters by the General Overseer	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5624		
Total Baptized outside of Headquarters			6265
Total Baptized in six years			14,889

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	16		
Baptized in Chicago by Elder Farr	19	43	
Baptized in Missouri by Deacon Robinson	7		
Baptized in Ohio by Elder Bouck	1		
Baptized in Ohio by Elder Bryant	5		
Baptized in Ontario, Canada by Elder Brooks	6		
Baptized in Pennsylvania by Elder Hammond	1	20	63
Total Baptized since March 14, 1903			14,952

The following-named five believers were baptized at Cincinnati, Ohio, Lord's Day, March 22, 1903, by Elder Daniel Bryant:

Davis, Andrew Kemper ..... 617 York street, Newport, Kentucky
Parsons, Mrs. Laura Jenett ..... 631½ North Fourth street, Cincinnati, Ohio
Reimuller, Mrs. Dagman H ..... 434 Richmond street, Cincinnati, Ohio
Schumaker, Theo ..... 315 West Sixth street, Cincinnati, Ohio
Schumaker, Mrs. Maggie ..... 315 West Sixth street, Cincinnati, Ohio

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Shiloh Tabernacle, March 29, 1903, by Overseer Jane Dowie:

Anderson, Esther Parry ..... 1563 Bernice avenue, Chicago, Illinois
Bennett, Harold Frederick ..... 1715 Hebron avenue, Zion City, Illinois
Brown, Warren Fisher ..... 2917 Elisha avenue, Zion City, Illinois
Bryson, Gertrude Margret ..... 3111 Gabriel avenue, Zion City, Illinois
Bryson, Josephine Frances ..... 3111 Gabriel avenue, Zion City, Illinois
Clark, George ..... Zion City, Illinois
Dolan, Clifford Lee ..... 1712 Gilgal avenue, Zion City, Illinois
Greisheimer, Catherine ..... 2914 Elisha avenue, Zion City, Illinois
Griffith, Gladys Irene ..... 2803 Ezra avenue, Zion City, Illinois
Grove, Bliss ..... 2807 Emmaus avenue, Zion City, Illinois
Grove, Gladys ..... 2807 Emmaus avenue, Zion City, Illinois
Grove, Guy ..... 3025 Gabriel avenue, Zion City, Illinois
Hill, Elsie ..... 3023 Gabriel avenue, Zion City, Illinois
Hill, Thomas Orvin ..... 3023 Gabriel avenue, Zion City, Illinois
Jones, Rachel Edna ..... 2804 Elizabeth avenue, Zion City, Illinois
Lake, Irene Margret ..... 2616 Gilead avenue, Zion City, Illinois
Love, Ruth Hotchkiss ..... 2600 Elim avenue, Zion City, Illinois
Miller, Elta Zela ..... 3108 Enoch avenue, Zion City, Illinois
Mitchell, Morgan Morris ..... 2310 Gideon avenue, Zion City, Illinois
Nehring, Albert Rudolph ..... Esmond, Illinois
Randell, Wilbur ..... 1800 Gilgal avenue, Zion City, Illinois
Sears, Ottis Gladstone ..... 2109 Gabriel avenue, Zion City, Illinois
Teeple, Iva Irene ..... 3025 Gabriel avenue, Zion City, Illinois
Teeple, Henrietta Lilly ..... 3025 Gabriel avenue, Zion City, Illinois
Teeple, Eva May ..... 3025 Gabriel avenue, Zion City, Illinois
Webster, Elizabeth Gertrude ..... 3208 Gilead avenue, Zion City, Illinois
Williams, Armitta Will ..... 2913 Emmaus avenue, Zion City, Illinois

CONSECRATED MARCH 22, 1903

Strasser, Helen Hortense ..... 127 Root street, Cleveland, Ohio

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 Securities for 1903

Zion City Bank
Zion Lace Industries } **SHARES**

These reach during 1903 a 9 per cent earning period.
Are now sold at $110 (a premium of $10 a Share).
The Land Shares will not be sold at a premium owing to the fact that most of these will be exchanged for Zion City lots upon which residences will be erected, or perhaps sold because of the rapid increase in value.
The earnings on all Zion Securities are based and paid on the par value of Shares.

Zion Sugar and Confection Shares

Are offered at par value of $100.
These begin on the same basis as Zion Lace Shares begun.
They will, however, soon pay a 10 per cent income.
Zion Candy, as well as Zion Lace products, being widely sold, will make friends for Zion wherever they go.

Zion Building and Manufacturing Shares

Are offered at $20 each.
These pay 7 per cent interest, and 20 per cent of the surplus earnings.
And a contingent interest after the first year of 1 per cent a year until reaching 10 per cent.
This is the Investment for all with surplus money to employ,
At good profits, or
For those expecting to help build up Zion City; also
It is adapted to those wishing to invest small sums at frequent intervals.

Have you Farm Lands you want to sell?
Have you Residence Property to dispose of?
Have you Business Interests to convert into money?
Write us for forms listing these for sale.
Write us for suggestive plans that effect sales.
Write us if you need a Zion representative to close a sale.

We seek to coöperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City.
For further particulars, address or call on

DEACON DANIEL SLOAN, Manager
ZION SECURITIES AND INVESTMENTS
Zion Administration Building *ZION CITY, 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
April 5, 1903
at the
CHICAGO AUDITORIUM
Doors open at 2:30 p. m.
Services at 3 p. m.
Prelude:
Is it Best for the Nation to "Speak Softly and Carry a Big Stick"?
Subject:
Wisdom Is Better than Weapons of War

All Welcome Seats Free Free-will Offering
CHRIST IS ALL AND IN ALL

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STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts supplied on receipt of price by

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1300-1302 MICHIGAN AVENUE, CHICAGO, ILLINOIS, U. S. A.

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Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in the Wilderness	4	4	.05
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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address.....

Date.....
PLEASE BE SURE TO FILL IN

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?.....

Where is your residence?.....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday?.....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced?.....

How many children have you living?.....

What is your occupation, profession, or trade?.....

What nationality are you?..... *Where were you born?*.....

What language or languages do you speak?.....

How long have you lived in America (or the country where you are now living)?.....

When and where were you converted to God?.....

.....

Are you conscious that you are saved through faith in Jesus?.....

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Recommended by.....

Signature of Applicant.....
WRITE VERY PLAINLY

REMARKS

.....

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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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 XII. NUMBER 25. CHICAGO, APRIL 11, 1903. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF TUMOR OF THE EYE WHEN NEARLY BLIND—HEALED OF OTHER DISEASES.

WHEREAS I WAS BLIND, NOW I SEE.

This Witness testifies to a simple fact.

The man born blind, whom Jesus healed, testified to a similar fact when he said, "whereas I was blind, now I see."

Against that simple fact, the theological teaching, scientific theories, and assumed authority of the leading ecclesiastics of the greatest religious system of that day, availed nothing. Jesus was an untitled Rabbi, the so-called son of a carpenter of Nazareth, whose disciples were a few fishermen and a tax-gatherer. The man who had been healed was only a blind beggar. Arrayed against them were the high priests and rulers in a most magnificent Temple and thousands of costly synagogues.

But opinions, no matter how strongly entrenched and generally held, cannot stand before the simplest fact.

Hence the fact of that man's healing, and the truth which it proved, stands to this day, while the ancient and elaborate system of the enemies of Jesus perished with them.

In like manner, the fact to which this Witness testifies, stands and will stand. Against it those who assume theological, ecclesiastical, scholastic, scientific and Scriptural wisdom, knowledge and authority, may hurl their shafts of argument and ridicule. They will fall harmless, shattered against the solid Rock of Truth. Moreover, this simple fact and its great underlying truths are the destruction of a false theology which has entrenched itself in tens of thousands of beautiful churches, and in hundreds of great colleges, universities and seminaries.



HANNAH R. BISHOP.

They are the destruction of a so-called science, practiced by thousands of learned men, holding sway over millions of God's children, and taught in hundreds of great, wealthy and powerful institutions.

This woman says, "'whereas I was blind, now I see.' I was healed and my eyes opened by the Power of God, in answer to prayer."

The theologian says, "It is impossible! The day of miracles is past. God afflicts His children for their good and His glory. You are a deluded fanatic and your testimony dangerous to our church."

The physician and surgeon say, "It is impossible. Nature works by inexorable laws. Diseases can be cured, if at all, only by the use of drugs and knives. We will make it a crime for you to seek healing in any other way."

The Witness knows that she did not imagine the tumor in

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her eye. She knows that it is now gone. She demolishes their most plausible arguments with her simple statement, "whereas I was blind, now I see."

Her testimony is not and cannot be questioned.

It is confirmed not only by an intimate friend, but also by an oculist, who examined her eye before her healing, and pronounced it incurable, and again after her healing, and pronounced it well.

Other oculists had examined her eye, and had declared that she was suffering from a terrible tumor of the eyeball, which would eventually make it necessary to remove the eye.

Already, the eye had become almost totally blind.

But the Witness had received the Wonderful Message of God's Covenant from His Divinely-commissioned Messenger.

That Message was a Message, not only of Salvation, but of Healing and of Holy Living.

She believed God's Word, "I am Jehovah that healeth thee."

To her, the Word concerning Jesus, the Christ, "Surely He hath borne our sicknesses, and carried our sorrows," was a joyous reality.

She gladly believed the promise of Jesus, "Lo, I am with you All the Days, even unto the Consummation of the Age."

She realized His presence with her, by the Power of His Holy Spirit.

She knew that He was the same loving, compassionate, powerful Jesus, who opened the eyes of the blind man nineteen hundred years before.

In faith she obeyed the Divine command "Is any among you sick? let him call for the Elders of the Church; and let them pray over him."

In faith she claimed the promise given by our Lord to his disciples, "these signs shall follow them that believe: in My Name . . . they shall lay hands on the sick, and they shall recover."

An Elder in the Christian Catholic Church in Zion, laid hands upon her, and prayed for her healing in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father.

God heard and answered that prayer.

Instantly the eye which had been almost blind, and which the oculists had said would have to be removed, was healed.

It was restored to perfect sight and strength.

She began to use it at once for reading and sewing.

It has remained strong and well to this day.

The testimony of this Witness goes forth to weary, diseased, discouraged and despairing ones everywhere. May they be led, by God's Spirit, through this simple testimony, to receive the wonderful Truth.

Then shall the words of Jesus be fulfilled: "Ye shall know the Truth, and the Truth shall make you free."

A. W. N.

WRITTEN TESTIMONY OF HANNAH R. BISHOP.

STEWARTSTOWN, NEW HAMPSHIRE,
March 14, 1903.

DEAR GENERAL OVERSEER:—With a thankful heart to my Father in heaven, I desire to add my testimony to the many thousands of like precious faith.

In April, 1895, I was taken sick with various diseases.

Doctors did not help me.

I had been in bed eleven weeks when a dear friend in Rhode Island sent me LEAVES OF HEALING.

This was the first I had heard of Zion.

She sent me Volume 1, Number 35, which contains the testimony of John Thomas Dillon, who had his arm broken at the elbow.

Overseer Jane Dowie prayed for him and God healed him.

I read the paper a great many times and then I dismissed my doctor.

In a few days I was up doing my work.

I told my neighbors about the paper, and one Christian brother sent for four and we had those to read.

We liked them and believed them to be the truth.

I then subscribed for the paper and have taken it ever since.

Previously to this sickness I had a lame arm and shoulder.

It was caused by overwork and had troubled me for eight years.

I could not use it very much.

In the spring of 1897 I sent a request for prayer to the General Overseer and my arm was healed.

It has been well ever since.

Evangelist Smith, of Boston, was in Colebrook, New Hampshire, in the winter of 1902.

I had been troubled with my stomach for a long time.

She laid hands on me and prayed in the Name of Jesus and I was healed in a moment.

I have not had that trouble since.

About seven years ago my left eye began to fail.

I thought that it was failing on account of my age, as I was nearly fifty years old.

But the left eye failed faster than the right eye.

When I was sewing my eye would pain me so that I would have to wear a cloth over it.

My husband wanted me to see a doctor to ascertain the nature of the disease.

There was an oculist in Colebrook, Dr. Sailor, from Philadelphia, who examined my eye very carefully, then said: "Mrs. Bishop, I cannot do anything for your eye."

"It has an inward tumor.

"The eye will be closed in a short time and it will have to be removed to save the remaining one."

He called Dr. Jones who said that he had never seen an eye like that in all his practice.

I came out of the darkened room into the office where my daughter was waiting for me, and tried to tell her what the doctors had said, but I felt so badly I could not speak.

When Elder Bryant came to Colebrook the next day to hold Divine services, I told him about my eye and asked him to pray for me.

He laid hands on me 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 my eye was healed.

I had not been able to discern any one's features, as my vision was obstructed directly in front.

I had not been able to see to read or sew without very strong glasses.

Now it has been five months, and I can see to read and thread a fine needle with glasses.

I sew all day.

I can truly say that the Lord has wonderfully blessed me in spirit, soul and body, since I was willing to obey Him in Baptism by Triune Immersion.

He has healed me many times of various diseases, and my family have also been healed through faith in Jesus.

God has blessed us abundantly when we have been obedient to Him.

I am going about my work with eyes that can see, praising my Heavenly Father, who has condescended to make known unto us the riches of His glory in Jesus, the Christ, our Lord.

If these lines reach any discouraged ones, I would say, Have courage and trust God fully and He will never fail to help you.

May He bless this testimony wherever it goes, and spare the lives of His faithful servants in Zion to accomplish the work He has for them to do.

Yours faithfully in the Christ,

HANNAH R. BISHOP.

CONFIRMATION BY OCULIST FRANK WILLEY.

STEWARTSTOWN, NEW HAMPSHIRE,
March 14, 1903.

DEAR DOCTOR DOWIE:—It is with a heart full of gratitude to God that I add my testimony to the healing of Hannah R. Bishop's eye.

In the spring of 1901 I was a traveling optician and came to her home at that time.

After testing her eye, I found that she had almost entirely lost the sight of it.

I tried to find a glass that would help it, but failed to do so.

Other oculists tried to fit that eye, but without success.

I was away over one year and returned February 19th.

Mrs. Bishop told of her wonderful healing through the prayers of Elder Bryant and Zion's people.

I cannot doubt it, because she took her Bible and read an entire chapter without her glasses.

Then she covered up her right eye and read a number of verses.

Although I am not a member of Zion, I praise God for Zion and for her General Overseer, and for the light and truth that is shining out from Zion.

FRANK WILLEY.

CONFIRMATION BY MRS. S. B. W. MULLIKEN.

COLEBROOK, NEW HAMPSHIRE,
March 14, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I gladly add my testimony in confirmation of Mrs. H. R. Bishop's healing.

Elder Bryant and his wife, Evangelist Bryant, with Mr. and Mrs. Bishop, were at my house when Elder Bryant prayed for the healing of Mrs. Bishop's eye.

With heartfelt thanks to our God, I can say, "It is truth."

In the Name of Jesus, the Christ,

(MRS.) SHUAH B. W. MULLIKEN.

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THEN shall the righteous shine forth as the sun in the Kingdom of their Father.—*Matthew 13:43.*

THIS is a wonderful truth, that God's people may become, through obedience to Him, so filled with His Spirit that they shall shine as the sun.

The shining of the sun is a literal, visible brightness.

So shall it be with God's people when the Christ shall reign fully within them.

It is difficult for poor, weak humanity, so prone to sin and so far from the image of God, to realize what we are capable of becoming when the Christ shall reign within us.

Man was made to be the Temple of God. (2 Corinthians 6:16; John 14:20.)

When, on Mount Sinai, God talked with Moses about the establishment of His Kingdom upon the earth, Moses became so filled with the Spirit of God that his face shone and the children of Israel feared to look upon him. (Exodus 34:29, 30.)

We have also the narrative of that wonderful scene upon the Mount of Transfiguration.

Our Lord promised some of His followers that they should not taste of death until they had seen the Son of Man coming to His Kingdom. (Matthew 16:28.)

Six days later He took Peter and James and John up into a high mountain, apart, and He was transfigured before them.

His face did shine as the sun, and His garments became white as the light.

Here they caught a glimpse of the Son of Man coming into His Kingdom. (Matthew 17:1, 2.)

In the Holy City, the New Jerusalem, there shall be no need of the light of the sun, for the Lord God shall be the Light thereof.

Elijah and Moses were in the Transfiguration scene.

These two Prophets have been given a very important part in preparing the Way for the coming of our Lord into His Kingdom.

To Moses, God first gave His Covenant of Salvation, Healing and Holy Living formulated into a law.

Elijah has been sent in these Latter Days to bring the Covenant again before the world and to teach the people how to keep it.

Jesus said to the people, "The Kingdom of God is within you." (Luke 17:21.)

St. Paul tells us that the Kingdom of God is Righteousness, Peace and Joy in the Holy Spirit. (Romans 14:17.)

First come right ways in living.

This brings Peace to the heart.

Peace brings Joy in the Holy Spirit.

The righteous must be overcomers. They must overcome evil through the power of the Indwelling Christ.

We must either overcome evil or be overcome by evil and have the kingdom of the Devil established within us.

His kingdom is the kingdom of darkness and doubt and unbelief.

After victory over evil, Peace and Joy in the Holy Spirit always light up the countenance of the overcomer, while doubt and unbelief, discouragement and sin, are like darkness driving away the light from the countenance of him who loves darkness rather than light because his deeds are evil.

The Kingdom of God must first be established within man before it can be established upon the earth.

The fall from God began in man, and the Restoration must also begin there. God has raised up Zion in these Latter Days to do this work.

He has placed a great Leader over His people, Elijah, the Prophet of the Times of the Restoration. (Matthew 17:11.)

The Apostle Peter tells us that every soul that will not harken to this Prophet shall be utterly destroyed. (Acts 3:19-24.)

The great work of the Times is to get God's Message into the hands of the world that men may be led from the kingdom of darkness into the Kingdom of Light.

We must do with our might what our hands find to do, to send forth out of Zion God's Message to the world. For the world's night is approaching when no man can work.

Power of Zion Literature in Germany.

Miss Walz writes from Rohrdorf, Württemberg, Germany:

DEAR SISTER IN THE LORD:—I have received your letter and the tracts, and thank you heartily for them.

We are well provided with literature now, as I have also received seventy-two copies of BLÄTTER DER HEILUNG from Zürich.

Sister Spitzenberger and I go out together on Restoration work.

It is our earnest prayer that God's blessing may rest upon our work, and that the seed which we sow may bring forth much fruit.

I think it will interest you to hear something about Evangelist Hertrich's visit to this place.

The meeting was held at our house and all the Zion friends received much blessing. Men and women who had been blessed through Zion Literature came from the neighboring villages to attend this meeting.

We were sorry to part, and to think that it might be a long time before we should receive another visit from Zion's messenger.

May we ask how long it will be before more Zion messengers will be sent by the General Overseer to Europe?

Could not a few of them be sent to help us?

Is there any hope of the General Overseer coming to Europe soon?

We have a great desire to see him; for we feel that we would be so much stronger in faith after having heard him personally.

Evangelist Hertrich also held a meeting in Gültlingen, a town not very far from here, at the home of Miss Aichele, who was saved and wonderfully healed in Zion Home, "Liebburg."

Her brother and a friend of his have also given themselves to God, and are now obeying Him in all things.

My aunt, seventy-six years of age, who is one of our family, had been a great sufferer with pain in the back of her head and neck.

We told her of the Christ, the Healer, and I rejoice to tell you that she received perfect healing shortly after Evangelist Hertrich left here.

She is very happy in the Lord, praising Him for His wonderful healing power.

How the Light of the Gospel is Carried From Zion.

A lady, who went from Zion City to Ohio and Pennsylvania, and scattered Zion Literature along the journey, says:

On Sunday afternoon I went to the Zion Gathering in Pittsburg, where I found very nice people, a good meeting, and a nice little hall.

Today I was at the jail and police station.

A gang of gamblers were in jail.

I talked to them a little and gave them the Message, "Fathers and Children."

One man said he never heard anything so good.

I am grateful to God that I could give the Messages to those men.

Many of them are smart, intelligent men, brought to this misery by strong drink.

I was obliged to go where there was tobacco smoke in homes and on the street.

You should have seen those fellows open their eyes and come up close to the bars when I told them there was no tobacco smoke in Zion City.

Deaconess Schlup, our German correspondent, says:

A young man in Germany, who has just lately been brought into the light of the Full Gospel through reading a few copies of BLÄTTER DER HEILUNG, which he picked up in a hotel, is asking for some Literature for free distribution.

He is unspeakably happy over his new-found treasure, and his great desire is to tell others of the wonderful Gospel proclaimed through Zion.

It is probable that he will take his sister, who is afflicted, to Zion Home, Castle Liebburg.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending April 4, 1903.

3159	Rolls to....the Hotels of the United States
316	Rolls to.....Business Men in New York
700	Rolls to.....Alabama
5000	Rolls to.....Various States
Number of rolls for the week	9,175
Number of rolls reported to April 4, 1903,	2,701,647

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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.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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CHICAGO, ILLINOIS, SATURDAY, APRIL 11, 1903.

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EDITORIAL NOTES.

"THE LITTLE ONE SHALL BECOME A THOUSAND,
AND THE SMALL ONE A STRONG NATION:
I JEHOVAH WILL HASTEN IT IN ITS TIME."

THE GROWTH of Zion justifies the Declaration that the Little One has become a Thousand.

From all the Nations Zion is gathering, and we are all realizing that God is forming the Beginnings and the Central Organization of a Strong Nation.

ALTHOUGH THE LEAVES have not appeared upon the trees, and only the faintest hue of green is to be seen upon the land, yet the inflow of population into Zion City during the past week has been large and steadily increases from day to day.

We are hearing on every side of the coming of the people from far and near.

THE WEEK has been one of very hard toil but, until the last few hours, it has been a week of brilliant sunshine, during which splendid progress has been made in building operations, street construction, etc.

ZION BUILDING AND MANUFACTURING ASSOCIATION is getting into existence in a very business-like manner.

In addition to the orders which have been placed with the Association for the construction of Public Buildings to the value of more than Six Hundred Thousand Dollars ($600,000), scores of Private Buildings are rising on every side.

The work of preparing Plans for a great Building Season is pressing forward.

THERE IS NO Loan Institution in Zion answering to the Building and Loan Associations of the World.

Therefore we feel it right to warn persons who have been wrongly informed, that they cannot borrow money from Zion to build upon their lots in Zion.

We have not entered into such money-lending business.

WE COULD NOT, even if our resources were much greater, embarrass the Spiritual Work of God in Zion by the methods of the world in this respect.

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IT WILL BE seen upon very brief consideration, that we could not adopt the World's Methods of Lending, Mortgaging, Forfeiting and Selling-out our people by Foreclosure Proceedings, etc., such as is done continually by the Building and Loan Associations, upon the failure of people to meet their Obligations.

WE HAVE ENCOURAGED our poorer people in every Lawful and Right way, by Industry and Wise Investment, to acquire Resources, which, by Prudent Forethought and considerate Arrangement on the part of Zion Land and Investment Association, will enable them to acquire lots and build Temporary Residences at the rear of their lots, until they are able to save enough money to build their Permanent Homes in front.

This was done in hundreds of cases last year by people who are this year either living in their own new Homes or preparing these Homes.

WE, THEREFORE, earnestly warn our friends at a distance, that they cannot borrow money from any Loan Association in Zion to build upon their lots; and we wish them not to embarrass themselves by such borrowing.

It is better to do with humble homes, which can be made warm and comfortable, than to be burdened with Time Payments, which are Weights upon Progress.

WE FIND THAT GOD abundantly blesses His People who are among the poor of our Citizens, and who refuse to go into heavy debt for the building of their homes.

ZION IS A City of Christian Homes.

Probably more than Nine out of Ten leaseholders are actual controllers of both House and Lot.

In a very large number of cases the Lot, and every dollar of the cost of the Construction of their Homes whether big or little, is fully paid for.

THERE ARE, HOWEVER, those in Zion City, and those desiring to come, who earnestly and very properly long to get Homes of their own.

Since the very beginning large numbers have been living in Kenosha, Waukegan and surrounding places, who could not secure accommodations in Zion City: this condition still continues.

WE, THEREFORE, once more make the Appeal to our Brethren, who desire a field for the Investment of Capital, by stating that *a most Profitable Investment may be made by purchasing Land and building Houses for Workmen connected with the various Factories, etc.*

We have no doubt but that *more than a hundred* such Houses could be rented at once.

Those who own them could also make good arrangements with our workmen to sell them at a good profit, on Deferred Payments, arranged in such a manner as not to be Oppressive.

WE SHOULD BE GLAD, were the Resources of Zion available, to build Hundreds of such houses, knowing well that they could be profitably rented to Responsible and Good Christian Tenants.

THE ZION LAND AND INVESTMENT ASSOCIATION will be glad to give further Information to Investors who read these words, and who may desire to make such Building Investments in Zion City.

We see plainly, however, that we could not agree to any Persons outside of Zion making such Building Investments on Deferred Payments, unless special provisions were made to protect our People from oppression, such as is deliberately planned and executed by Heartless Bands of Wealthy Thieves all over this Land.

AGAIN, HOWEVER, we say *there is a Splendid Field for the Employment of Capital, and sure and certain returns to Honest and Conscientious Investors, who will be content with Legitimate Methods and Profits.*

THAT WHICH has not a little surprised us has been the fact that in the initial stages of our City, so very large a proportion of our City Builders, in all ranks of life, have become the Owners both of their Lots and Houses.

USUALLY IN THE First Period of the Construction of a New City, large numbers of exceedingly poor and even rough persons are among the first laborers and builders; but it has not been so in Zion.

EVEN THE POOREST AND FEEBLEST of our People have, with few exceptions, rapidly acquired sufficient means to buy Lots and build their first Homes.

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WE DO NOT WISH to discourage any from coming to the City who can find employment.

We shall have employment for hundreds and even thousands of persons belonging to all departments of Constructive Trades this Spring and Summer.

But the workmen must be of a still better grade than we had last year; for the houses that are now being contracted for by the Zion Building and Manufacturing Association are largely of a superior quality, requiring greater skill, both in building and finishing.

WE ALSO DESIRE to encourage those whose means are comparatively small, but who are willing either to rent houses that may be prepared for them by persons of means, or to purchase lots upon favorable terms, and reserve sufficient money to build a humble but comfortable temporary home.

ALL WE MEAN by these Notes is to say, in short, that Zion will not pursue the Course so often pursued by City Builders, and bring the Buyers, through improvident Loans, into a position of embarrassment and loss.

We cannot and will not, and we believe we dare not, in the sight of God, enter upon a course that would lead to our having to take proceedings against our People because of debt to Zion, and drive them out of their Homes.

We praise God that there has been no such thing done in Zion City, and, God helping us, there shall not be.

SPLENDID PROGRESS has been made during the week in laying the Foundations for the First Section of Zion Printing and Publishing House at Shiloh boulevard and Deborah avenue.

A beautiful picture of the Plan of the Completed Building appeared on the front page of our last issue, and has doubtless created wide-spread interest; for all our people know that LEAVES OF HEALING (the Twelfth Volume of which is now almost completed), has been the Power of God to the Salvation, Healing, Cleansing and Quickening of many Hundreds of Thousands throughout the Whole World.

EXCELLENT WORK has also been done by the Street Construction Department upon the Public Roads in Zion City, and a good beginning has been made in the preparation of Edina Park and the Terracing of the Hill in front of Edina Boulevard.

THIS VERY ATTRACTIVE little Park is, as our readers generally know, on the West Side of the Railway Depot, and will be a Pleasant Resting Place for the many thousands of Visitors who come to Zion City.

A Beautiful Artesian Well, which is flowing at the rate of Thousands of Gallons a day, will keep an Artificial Lake in the Park constantly fully supplied, and provide an excellent Drinking Water for the People, from a depth of over fifteen hundred feet.

NAOMI AVENUE has just been opened from Thirty-third Street north to Mount Carmel Observation Tower, from which a splendid view of the entire City Site can be obtained.

On a clear day the magnificent view of the slope, for more than three miles to the Blue Waters of Lake Michigan, is an Inspiration to every one.

WE TRUST THAT during this Spring and Summer many will avail themselves of the Beautiful Drive down Elijah Avenue to Thirty-third Street, and thence to Naomi Avenue to the Crown of the Hill of Zion City, whence the land slopes to the East and West.

THE INDUSTRIES of Zion are making excellent progress.

The Six New Machines that we have sent into Zion Lace Industries' Factory are being rapidly set up, and some of them will soon be ready for use; but we shall be glad when the day comes that we can have this machinery made upon American soil, as it is often damaged in transit, and the delicate parts of the immense machines must all be in perfect condition to enable us to work them.

THE MACHINERY in other Industries has been increased, and is being increased.

The astonishing growth in Zion Sugar and Confection Association, leads us to see that when we are able to erect the New Building for that Enterprise, it will at once enter upon an immensely profitable business.

The demand for Zion's Candies is simply "prodigious," especially since the finer and more expensive preparations have been made by the new machinery and expert help.

Deacon Rodda and Deacon Cook, and their Excellent Staff, are justifiably elated over the prosperity attending this business.

Every confection proceeding from Zion is pure and wholesome. When eaten in moderation, like all things that are good, Zion Candies are helpful and not injurious.

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OUR FRIENDS will remember that we first thought of this enterprise because of the injury being done to our Zion City children by candies that were full of Impurities dangerous to life.

WE HAVE BEEN interested and amused to note the Enthusiastic Admiration of "Candy Connoisseurs" in all classes of Society, who, even in distant cities, are demanding to be supplied with Zion's Product.

When we think that from one city we received Orders for no less than Seventy-five Tons of Zion Candies, it will be seen that this Enterprise is by no means an inconsiderable one.

WHILST WRITING these lines, we have turned to our Files and taken up a Report from Deacon W. Hurd Clendinen, General Manager of Zion City General Stores, which is as follows:

The Christian Catholic Church — Where God Rules, Man Prospers

Office
Zion City General Stores
(John Alex. Dowie)
W. Hurd Clendinen, General Manager

ZION CITY, ILLINOIS, April 8, 1903.

REV. JOHN ALEX. DOWIE, Zion City, Illinois.

Dear General Overseer:—As we are entering upon the fourth month of this year, we have many things to thank God for.

We need only to take a glance backward to see the Remarkable Growth of Zion City General Stores, as well as of Zion throughout the World.

Our Records show that our Store was opened about March 1, 1901.

During that month—March, 1901—we sold Four Hundred Ten Dollars ($410) worth of Goods.

During March 1903 we sold Goods to the value of Thirty-four Thousand Nine Hundred Eighty Dollars ($34,080).

At this rate of course it is astonishing to think what it will be in two years more.

We are also very grateful to God for enabling us to discount our bills again.

The Cash Discount for March Purchases of Dry-goods alone was very large.

On March 31st we had one hundred thirty employees.

We find it difficult to get a room suitable for holding our Morning Prayer-meeting, there being so many of us.

Pray for the General Stores.

Yours in the Master's service,

(Signed) W. HURD CLENDINEN.

WE ASK OUR READERS to join in the prayer which we have offered, and do offer for our excellent General Manager, Deacon Clendinen, and his Splendid Staff in Zion City General Stores.

IT WILL BE REMEMBERED, too, that Zion Fresh Food Supply, which started in the General Stores, is now a separate Institution.

It is doing a very large business, of which we may give some brief account in our next Issue.

WE ARE GRATEFUL for the Financial Prosperity which enables us to make purchases upon a cash basis, thus securing a very large Discount, not only in this Department, but in others.

BUT WE DARE NOT, at the late hour at which we write, yield to the temptation of telling the Story of the wonderful Business Progress in Zion.

BETTER THAN ALL that, however, is the continued prosperity of Zion in Spiritual Things.

FROM ALL PARTS of the World, where the Flag of Zion is floating, continued good tidings are coming, and it would take Volumes each week to tell half the Story.

WE SHALL HOPE to be able in the coming Story of Zion to present a General View of the Work throughout the Whole World, which no fragmentary Editorial Notes can ever properly express.

DURING THE WEEK now passed, the attendance at Public Services both in Chicago and Zion City has been very large. Puting all the Gatherings together, they have probably aggregated Fourteen Thousand (14,000) attendances.

THE RALLY of Zion Restoration Host on Monday night last, and the weekly Assembly on Wednesday night, both held in Shiloh Tabernacle, were Seasons of much blessing.

DEACON JAMES F. PETERS, General Superintendent of Zion Transportation and Railway Affairs, and Deacon Stern, our Private and Personal Attendant, returned on Tuesday from New York, having very successfully fulfilled their mission.

THE RATE, as we have already stated, of Fifteen Dollars, has now been finally fixed for the Round trip between Zion City and New York, for the Great Mission in Madison Square Garden from October 18th to November 2d. The distance run is fully two thousand miles, at a cost of three-fourths of one cent per mile.

REGISTRATION AND the payment of the Deposit of Two Dollars is now proceeding very rapidly.

We hope to be able to report in our next issue that the first Two Thousand have made application for their Train Transportation.

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THERE IS NOW every appearance that at least Four Thousand Members of Zion Restoration Host will accompany us from Zion City on the Evening of Wednesday, October 14th.

THIS GREAT HOST will be divided into Eight Divisions.

Six of these Divisions will travel on the Lines of the Lake Shore and Michigan Southern, Michigan Central, Nickel Plate, Erie, Wabash, and Grand Trunk Railways.

THESE TRAINS will all meet again at Niagara Falls, not later than 12 o'clock on the following day, and will remain there while the Host spend Six Pleasant Hours at that Beautiful Spot.

ALL THESE SIX TRAINS will then proceed along their various routes during the night, and arrive in New York about 8 o'clock on the following morning, Friday, October 16th.

TWO OTHER DIVISIONS of the Host will proceed by way of Washington, D. C., on the Pennsylvania and Baltimore & Ohio Railways.

These will meet the next day at the Capital City of the Nation, and Six Pleasant Hours will be spent there.

They will then proceed in the evening to New York in time to arrive with the other trains.

ALL THE DIVISIONS of this Legion of Zion Restoration Host will then concentrate at Madison Square Garden, where we shall hope to meet in time to lunch together.

Then the Host will go forth to their first work in New York in preparation for the Mission which begins on the following Lord's Day.

SATURDAY, OCTOBER 17th, will be given up to a day of rest and recreation.

WE ARE ARRANGING a contract for two large steamers which will carry more than four thousand persons, and which will go from the Battery, up the Hudson River as far as Grant's Tomb, then up the East River to Blackwell's Island, and then out past Long Island, Governor's Island and Bedloe's Island, where the famous Statue of Liberty is, through the Narrows, to the Atlantic Ocean, if the weather is favorable, and return early in the evening.

The cost of this trip will not exceed Twenty-five cents for each member of the Host, and it will extend over at least Six Hours.

SATURDAY EXCURSIONS of the Host will continue during the Mission, and will be the means, no doubt, of much pure pleasure and real benefit.

WE HAVE NOW DIRECTED the Rev. Abraham F. Lee, the Recorder of Zion Restoration Host, and his wife, Deaconess Lee, with the Rev. Sarah E. Hill, and Deaconess Peters, to proceed to New York on Monday next, April 13th.

We hope they will be able to make arrangements for the Rooming of the Members of the Host.

Elder Lee will attend to the carrying out of certain special directions, and to the "districting" of the work of the Seventies, which can only be done after personal Observation in various parts of the city.

ZION HAS TAKEN a very lively interest in the Municipal Affairs of Chicago, as is known to our readers, and we supported the Candidacy of Mr. Graeme Stewart for the Mayoralty as against the present occupant, who, to the disgrace of the City, has been reëlected, although by a comparatively slender majority.

FRAUDULENT PRACTICES at the Polls are openly alleged, and there can be no doubt whatever that the Election was most unfairly conducted in many parts of the City.

Votes were openly purchased by the Democratic Party, and it is declared that most shameful "Trades" were carried on in order to secure votes.

WE HAVE ALREADY publicly said that such a "Trade" was offered to us.

In our Prelude in the Auditorium tomorrow afternoon on "Chicago's Mayoralty Disgrace," we shall give further details concerning that Shameful Proposal and speak with the utmost plainness concerning the disgracefully conducted Election, which resulted in the temporary triumph of Everything that is Evil in Chicago.

We do not feel that Mr. Graeme Stewart has been fairly beaten, but, on the contrary, that he was cheated out of a Fairly Won Victory.

IT WOULD TAKE many pages of this paper to tell the Modes in which the Criminally Guilty Political Traffickers successfully maneuvered last Tuesday to effect their Evil Purposes.

DEMOCRACY IS TRULY a Failure in Chicago, and especially in its Municipal Government.

The best interests of that city have received a severe blow, and many thousands of business men and good citizens will now feel that the Outside is the best side of Chicago, for Residential Purposes.

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THIS WILL AFFECT the Revenues of the City, and seriously damage its personal and real estate valuations.

Worst of all, the Horrible Octopus of Ungodliness, Intemperance, Immorality, Infidelity, Gambling, Wastefulness, Uncleanness and Blasphemy has wound its Murderous Tentacles around the City in all its Departments, and is strangling it to death.

THE SURVIVAL of a City under such a Government, which has now openly shown itself to be the Friend of all Evil and the Foe of all Good, will be nothing short of a Political Miracle of Divine Forbearance.

Chicago's hope lies in the Nomination of a Candidate at the next Election, in two years or less, who will command the confidence of every Self-respecting and Honest-minded Citizen.

NOTHING CAN be expected of the Present Municipal Administration except a still further development of the Two Bad Years, through which Chicago has just passed.

Even the Socialist and Union Labor Parties are crying out against the Democratic Office Holders.

They declare that they have not only been cheated at the polls, but that the Credentials of their Watchers were stolen from them in some cases.

STUFFING BALLOT-BOXES, Voting for the Dead and the Absent, whose names are still kept by designing tricksters on the Electoral Rolls, are all easy under such Circumstances.

THE SEVEN THOUSAND VOTES by which Mr. Harrison is alleged to have been elected, could easily have been manufactured for him by his friends, or purchased in the way that they attempted to purchase Zion's support two days before Election.

WE BELIEVE that the Hope of Chicago, the Hope of America, yea, the Hope of the Whole World for Good Government is in the application of the Theocratic Principle—the Rule of God in All Things, at All Times, and in All Places.

WE SHALL NOT FAIL, God helping us, to do our duty fearlessly, so long as He enables us to deliver His Message in Chicago, on the Platform of the Chicago Auditorium.

Whatever the consequences may be, we shall continue to destroy the works of the Devil, wherever they are to be found, in the Church or State, the School or Business, for we must follow in the steps of the Son of God, who was "manifested, that He might destroy the works of the Devil."

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* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His Ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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President Roosevelt came to us with an old adage for a text . . . It was this: "Speak softly and carry a big stick, and you will go far." . . . Theodore Roosevelt . . . do you not know that a nation is greater when it can pass over a wrong than when it revenges one? Do you not know that he that taketh the sword must be slain with the sword? . . . America, do not take Theodore Roosevelt's advice. Do not carry around a big stick, and a chip on your shoulder. Do not tax yourselves, and curse your children to all generations, to build and maintain a big navy. Do not have a big army. Send out educators to the nations. Send out Messengers of Peace. The Christ sent them out. Send out your wheat and your grain from the plains. Send out your manufactures. Send out your sons and daughters as Messengers of Peace—Peace, a thousand times nobler than war. America, be wise. Give yourselves to God.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, April 5, 1903.



ELIJAH THE RESTORER REBUKES THE PRESIDENT OF THE UNITED STATES FOR HIS ADVOCACY OF A LARGE NAVY.

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"NATIONS shall come to thy Light," sings the prophet Isaiah in the triumphant strains of that wonderful song descriptive of the glory, beauty and power of the Zion of the Latter Days, in the 60th chapter of his prophetic book.

God has sent His Messenger, Elijah the Restorer, to fulfil that glorious prophecy.

He comes with a Message from God to men and women, not only as individuals, but in their relation to family, school, business, church and nation.

This Message is the Elijah-call, "Return ye unto God."

It is ringing today in the hearts of the lowliest toilers in the ranks of labor, and of the greatest captains of industry.

It is heard in the cottage of the humblest citizen and in the palaces of kings and emperors, and mansions of presidents and dictators.

This Strong Messenger comes with Divine Authority to rebuke the nations for national sins, and to warn them of the terrible national penalties, which will destroy them unless they repent and turn to God.

God has given to him Words of Wisdom for the rulers of the nations, and the nations must obey.

Their very existence depends upon their attitude towards Elijah the Restorer; for God said, unto Zion, "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

With this responsibility laid upon him, Elijah the Restorer cannot but utter his warning from God, when nations or their rulers transgress the laws of God, or depart from the dictates of Divine Wisdom.

When Theodore Roosevelt, the President of the United States, speaking from the platform of the Chicago Auditorium on Thursday evening, April 2, 1903, and later, through the columns of the daily press, built a very plausible, but fallacious argument for a great navy upon an old adage, "Speak softly and carry a big stick; you will go far," Elijah the Restorer replied on the following Lord's Day, April 5th, with a Message from the Word of God.

Under the mighty blows of logic, historical truth, and sound national economics, based upon God's Word, "Wisdom is better than weapons of war," the argument of the Chief Executive fell to pieces like a house of cards.

Fearlessly, boldly and destructively as the man of God attacked the position of the President concerning a great navy, he nevertheless accorded him high honor for his courage, patriotism, integrity and sincerity.

Over six thousand people representing all classes of society and every walk of life, heard that Message with respect, attention, deep emotion and conviction.

In making the announcements before his Message, the General Overseer referred briefly to the matter of the mayoral election of the city of Chicago, giving reasons why all lovers of good government should vote for Graeme Stewart, and exposing some of the political degeneracy of the opposition.

The regular April observation of the Ordinance of the Communion of the Lord's Supper, followed the Message.

Words cannot describe that service, for its mightiest forces worked not where eye could see or ear hear, but deep down in the spirits of the Three Thousand Communicants gathered there in Divine presence.

Its record will be written in their lives.

Chicago Auditorium, Lord's Day Afternoon, April 5, 1903.

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;
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.

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Blest inhabitants of Zion,
Wash'd in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God.
'T is 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. 318:

I am a soldier of the cross—
A follower of the Lamb.
I shall 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 may 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, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus, the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then sang Mark's

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
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 read in the Inspired Word of God the first nine verses of the 4th chapter of Proverbs; in the 9th chapter of Ecclesiastes, beginning with the 13th verse and reading to the close of the chapter; in the 26th chapter of the Gospel according to St. Matthew, from the 47th through the 56th verse, and also from the Book of Revelation the first ten verses of the 13th chapter, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

After the announcements had been made the General Overseer delivered his Message.

WISDOM BETTER THAN WEAPONS OF WAR.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto those who are now present to hear, and unto all to whom these words shall come, in this and every land, in this and all coming time, Till Jesus Come. (Amen)

TEXT.

The words of the wise spoken in quiet are heard more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war: but one sinner destroyeth much good.—*Ecclesiastes 9:17, 18.*

. . . . . .

Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?—*Matthew 26: 52, 53.*

I desire to speak this afternoon in Opposition to War and to the utterances from this platform, three evenings ago—Thursday, April 2d—by President Roosevelt, in connection with the organization of a great navy for this country.

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I do not complain of the distinguished gentleman who stood here and spoke out his mind.

Admirable Character of President Roosevelt.

None have met Theodore Roosevelt without admiring his manly and outspoken character and his overflowing friendliness.

Having been privileged to speak with him at his own request in his office, in Washington, I desire to say that my impression of the President was that he is a thorough gentleman, and doubtless an exceedingly able man.

If he has not the right to speak boldly, freely and plainly, who has?

I concede it fully.

I am glad that he has spoken with a frankness that enables me to speak with a corresponding frankness.

In all that I have to say there is no word of personal reproach other than is contained in the fact that I feel that he has committed a serious error of judgment.

He has not given good counsel to the Nation at this time.

He came to Chicago to deliver the first of a great series of speeches to the Nation, which he will deliver as he traverses the continent from the Atlantic to the Pacific.

The Nation heard an utterance of a very forceful character upon that which is of great interest to many of the people—the Monroe Doctrine.

I wonder, if I were to put the greater part of this audience through a brief political catechism, how much they would know about the Monroe Doctrine, and the questions of International Law which are involved in its general recognition by the Great Powers of Europe and Asia.

I wonder how much they know about it.

Would they know whether there really is a well defined Monroe Doctrine?

Monroe Doctrine Not an International Law.

He tells us plainly that it is not yet International Law, but he hopes it will become so, and that meanwhile this country is going to keep it before the Nations until it becomes a recognized principle of International Law.

I say to Mr. Roosevelt that the moment he makes the Monroe Doctrine International Law, at that moment America will have to scuttle out of the Philippine Islands.

If the dominant power in the American continent, as he defines it, has a right to say, "You shall not come here and acquire a single inch of territory upon American soil, because we are the dominant power," then that doctrine applied to Asia will give the Chinese the right to say: "We are the dominant power in Asia, and we have a doctrine which says that Asia is for the Asiatics; now, scuttle out, you Americans!"

That would be tit for tat.

Right Not a Question of Might.

The dominant power in Asia has just as much right as the dominant power in America, if right is only the question of might.

Then the strongest nation has a right to say to all other nations, "You keep away."

That is the politics of the Boxer.

That is the politics of the Queen Dowager of China.

That is the politics of Prince Tuan, who is training an army with arms of precision; and when the day comes that the Chinese millions are well drilled, and know how to use the small arms and the artillery of Europe, they have a sufficient number of men desperate enough to overwhelm this country.

They can lose twenty millions of men in doing it, and scarcely realize that they have lost them out of their population of four hundred millions.

When you begin to make that the doctrine of the nations, you are going back to barbarism.

You are going back to—as expressed in another "old adage"—

> The good old rule, the simple plan
> That he shall take who has the power,
> And he shall keep who can.

That is the old bad rule of the Highland clans of Scotland, and of lawless, thieving and half civilized, or wholly savage, peoples all over the world.

President Roosevelt Came to Us with an Old Adage for a Text.

It is an addled old adage and in exceedingly bad shape.

It is a poor, miserable kind of adage, for a statesman of his rank and caliber, to give us as a text for a great political address.

It was this: "Speak softly and carry a big stick, and you will go far."

He applied it in this way:

> If the American nation will speak softy, and yet build and keep at a pitch of the highest training, a thoroughly efficient navy, the Monroe Doctrine will go far.
>
> I ask you to think over this. If you do, you will come to the conclusion that it is mere plain common sense, so obviously sound that only the blind can fail to see its truth, and only the weakest and most irresolute can fail to desire to put it into force.

I challenge the adage.

I challenge the reasoning and say that it is false at every point.

I have "thought over this;" I have prayed over it; and I decline to be classed as blind, devoid of common sense, weak or irresolute, because I reject the "adage."

In fact it is silly and unworthy of the gentleman who called our attention to it.

When Pat Speaks Softly and Carries a Big Stick.

It is an adage which is peculiarly applicable to the Irishman at Donnybrook Fair, when he is out for a holiday, according to the satirists of Ireland.

He dresses himself up in his pea-green coat and his big hat.

When he has everything in fine trim for Donnybrook, he takes his shilallah and away he goes smiling.

The good wife says: "Now, Pat, take care ye don't get into any trouble with that shillalah."

"No, Bridget," he says, and kisses her, "I am going to shpake shoftly, but I have got to carry a big stick, because these spalpeens may want to hit an innocent bhoy like me. Never fear, mavourneen, I'll go far with this shillalah."

So away he goes to Donnybrook with his pea-green coat, and speaks softly to every one.

Pat is the nicest man going.

He buys a horse, and he goes on with his various amusements.

In the meantime he still carries his shillalah, but he has been treating his resolution to a "few sups of the crathur"—whisky.

He promised Bridget that he would not get drunk, and he is not going to get drunk.

Hasn't he done all his business, and has he hit any one?

He has been speaking softly; but the whisky that he has taken to "trate the resolution" begins to get into his head.

Now he begins to march, and he looks around for a spalpeen.

Where is that spalpeen who insulted him at the last Donnybrook Fair?

Where is he?

Did you see that spalpeen of a fellow who was at the last Donnybrook Fair?

He has a big stick, but he cannot find that spalpeen.

He wants a fight anyhow, so he takes off his pea-green coat and drags it along after him.

"Is there any gintleman that will do me the favor to thread upon me coat?" he says. (Laughter.)

At last he gets some one on the tail and then he goes at it. (Applause. Laughter.)

Is President Roosevelt Going to Donnybrook Fair?

So you are going to Donnybrook Fair, speaking softly and carrying a big stick, President Roosevelt? (Laughter.)

Are you going to say to the nations of Europe: "Who will do me the favor to tread upon my coat?"

"Oh, No! Oh, No, No!" Mr. Roosevelt will tell you.

Did he not tell you that it would not do to insult people?

Did not Pat tell Bridget that he was not going to have a row with any one; but he was just going to "shpake shoftly and carry a big stick," and he would go far.

Don't you know that if you go about with that kind of talk and wear chips on your shoulder, which undoubtedly Theodore Roosevelt has started to wear, you are going to have a first class row in a very short time with a number of great European powers, which, at the present day, would be no small thing for America?

America's Power Not Attained by Means of War.

I desire to ask, before I go further, did the United States of America arrive at its present splendid position amongst the Nations of the world by means of war?

Voices—"No"

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General Overseer—Was it by large navies?

Voices—"No."

General Overseer—America is what it is today because she has had no standing armies to speak of; she has had no great navy to speak of until lately, and even now no one knows better than President Roosevelt that the United States Navy would be blown out of the water if two or three great European Powers were to combine.

It is not possible for the United States Navy in its weak condition today to stand against all the naval powers of Europe.

Mr. Roosevelt knows very well that America must have more than a navy corresponding to that of Great Britain, in order to do this great work of keeping every European Power from the so-called South American Republics. It must be superior to that of any three of the greatest European Naval Powers.

South American Republics a Farce.

Mr. Roosevelt, did you not have your tongue in your cheek when you said that the United States must protect her "sister" South American Republics?

Do you not know far better than I do, that they are not Republics at all?

These so-called South American Republics, where half-breed, infidel, or superstitious Roman Catholic, Spaniards and Portuguese are the military dictators and rulers, are not Republics.

You know better than to call them Republics.

They are only Republics in name.

A Republic is, according to the definition of this country, a nation where all the people are politically enfranchised and free and take part in the ruling of that land.

You talk about Diaz being the President of a Republic, when the vast majority of the people in Mexico can neither read nor write, and are not asked about voting at all.

It is a mere military dictatorship.

What a farce to call Brazil a Republic under President Campos Salles; or Paraguay under Hector Carvallo; or Uruguay under Cuestas; or Venezuela under Castro!

What a farce to call these mixed Spanish and Portuguese and Indian countries in South America, *Republics!*

They are not Republics!

You know better.

It is no use saying that you are defending the Republican principle in South America, for there are no Republics there.

That is plain talk, and it is true talk.

It is talk that every statesman in Washington knows the truth of.

For political purposes you can call them republics, but they are not republics any more than the United States of America south of Mason and Dixon's line are republican states.

There is no Republic South of Mason and Dixon's Line.

There are people there who come to the polls with shotguns, to keep the African back from the polls, and to stuff the ballot-boxes exactly as they like.

It is a farce to call Alabama a republican state.

It is a farce to call North Carolina a republican state.

It is a farce to call South Carolina and Mississippi republican states.

No one knows it better than you, Mr. Roosevelt.

There is no Republic there; but there are political thieves and destroyers who steal the ballots of the African, and shoot him if he dares to come to the polls.

That is plain, perpendicular English, without any qualification.

Let us have honest talk.

When you talk about the Republic, talk about a country that is a Republic.

It is not south of Panama.

It is not south of the Gulf of Mexico.

It is not south of Mason and Dixon's line; and sometimes I wonder whether it is north of it or not.

I sometimes wonder whether the Republic called the United States of America has not been carried in Hanna's breeches' pocket for a number of years past. If so—is it a republic?

How Much Open, Honest Voting Is There?

You know very well what the primaries are.

We see how devoted a Republican Mr. Lorimer is; for he is so afraid of the votes in his Congressional District being recounted that he would rather have the state militia out to prevent it than have it done.

If he were sure that he had been honestly elected, he would not care how often the votes were counted.

When a man is afraid to have them recounted, it raises the question as to whether there are not two thousand pink ballots there that were simply sample ballots pushed in and counted, as if they were genuine ballots.

That is the assertion that is made.

Why does not Mr. Lorimer, if he is a real patriot, say: "Let the ballots be recounted. Let them be counted over and over again; and if I am not elected, let the man who is, take the seat."

He seems to be afraid to do it.

That is the thing that will hurt Mr. Graeme Stewart as a Republican candidate for Mayor next Tuesday, and it is the thing that makes me pause a little sometimes.

I am not speaking about the various candidates, but the two parties, when I say that I do not know which is the blacker, Cæsar or Pompey.

I think that they are both about as black as they can be.

Where Are the Sister Republics That Need Protection?

Mr. Roosevelt, when you talk about the United States of America guarding the liberties of the sister Republics, talk sense.

You know that they are not Republics.

When you are dealing with President Diaz, you are not dealing with a Republic; you are dealing with a military oligarchy.

When you are dealing with the president of Brazil, you are not dealing with a Republic, you are dealing with a military oligarchy.

When you are dealing with Castro, you are not dealing with a Republic.

It is a farce.

When you are dealing with Colombia under a Marroguin, you know you are not dealing with a Republic.

No one knows that better than you, because you have been dealing with Colombia, lately, over the Panama question.

When you are dealing with things in the Southern states, you cannot say that you are dealing with a Republic.

When you deal with Senator Tillman, you are dealing with a human monster, who ought to be expelled from the United States Senate for saying that he will put the negro's face in the ground and keep it there. (Applause.)

He was talking of American citizens who have their rights under the constitution, and he says "They shall not have their rights. We will put their faces in the sand and keep them there if we have to shoot them in thousands."

That man ought to have been expelled by the Senate.

The Senate ought to purge itself of a lawless Senator of that description.

What is the use of bringing up the Monroe Doctrine here in Chicago as if it were in any danger.

The President closes his speech by using these words:

"If we have such a navy, if we keep on building it up, we may rest assured that there is not the smallest chance that trouble will ever come to this nation, and we may likewise rest assured that no foreign power will ever quarrel with us about the Monroe Doctrine."

Foreign Powers Had no Thought of Seizing Land in South America.

Mr. Roosevelt, you know before the late Venezuelan trouble, both England and Germany assured you that in coming to the coasts of South America to set the dishonest Venezuelans right, and to compel them to pay their just debts, they had no thought of annexing any land. They gave you the guarantee before they came.

You know it.

You have said that Kaiser Wilhelm himself gave that assurance through the German ambassador; and that the Marquis of Lansdowne, the British secretary for foreign affairs, gave the same assurance.

You were assured of that on all sides.

What is the use of endeavoring to raise a scare as if the Monroe Doctrine were in any danger?

No one wanted to land down there and take a part of the Orinoco or something of that kind.

It is a farce, and you know it is a farce.

You know that there is not a single power in Europe that has the slightest desire or wish to take any part of South America.

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What use could they make of it?

What special interests have they there?

It is only so much talk to scare the people into the thought that they have to maintain a doctrine that is in danger.

You yourself know very well that Europe has been quite content to recognize the United States of America as the predominant power on this continent.

Other Nations Have Some Rights Upon the American Continent.

Great Britain was on this continent before the United States of America was brought into existence.

Spain was on this continent centuries before Great Britain; and the Dutch and French have some rights in Guiana.

There are other powers that have some rights.

If you measure land for land, you may find that there is a little larger area north of your boundary under the British flag than there is south of the boundary of the Canadian Dominion, under the Stars and Stripes. In fact, the figures stand thus:

Canada—3,653,946 square miles.

United States—3,507,640 square miles.

I want to know whether there is not such a thing as "right" as well as "might;" and whether other nations that were here before the United States of America was brought into existence have not their honest rights as well as we?

Do you not think so?

Voices—"Yes."

General Overseer—Who will be unfair enough to say no?

Let us be honest.

What About This Big Stick?

What about Weapons of War?

Did we not hear the talk at the time of the formation of the great armies and navies of Europe as they now exist that these and the enormous preparations of the nations for war would prevent war?

Were we not told in Great Britain that the creation of a great navy would make every nation respect Great Britain so that there never would be any war?

I ask, have these prophecies been fulfilled?

No! They have not been fulfilled.

What has happened?

There have been more wars and more disastrous wars than ever.

Today, the rulers, as well as the people of these great powers, are trembling at the thought of more than ten millions of armed men coming into collision with each other at any moment.

What Does War Mean?

What do these great armies mean?

What do these great navies mean?

In the first place they mean terrible taxation, grinding oppression, and wholesale murder.

The poor of all these lands have to labor and toil for the creation of these vast armies and navies, and for the paying of large sums of money to aristocratic officers who walk about in gold lace, and red and blue uniforms, and who are counted heroes because they know how to cut other men's throats.

Is that the kind of thing you want in America?

Voices—"No."

General Overseer—If a large navy is necessary, Mr. Roosevelt, you cannot stop there.

America Can Never be Strong With a Navy at Sea.

She has too large a seaboard to protect.

If you had a fleet ten times larger than that of Great Britain, you could not protect all your seaports.

That means that from Vancouver down to San Diego, and from the most northern port of Maine to the Mexican Gulf and along it, you will have to construct fortifications of a modern up-to-date nature, with great guns upon them, and an artillery force of not less than 500,000 men to guard, and to be always ready, for fear a foreign fleet would come when the American fleet was away elsewhere.

Besides that, you have the possibility of vast hordes of European and Asian soldiers being thrown upon the American shores and

You Will Have to Get a Corresponding Army.

There will be nothing for it, by-and-by, Mr. Roosevelt, but the Conscription, which will require every young man to enter the army whether he will or not, and serve under the colors for from two to three years.

It will take the young man away from his home, his father, his mother, and his work, at the time when he may become a clever mechanic or tradesman, or a clever man in whatever profession he adopts.

You put him into the army and enforce celibacy upon him, and you make every city where that army is, have a troop of harlots nearly as large as the army itself.

Widespread Immorality in Army and Navy.

Do you know that every garrison town in Great Britain or on the Continent has an army of harlots probably as numerous as the soldiers that are there and avowedly for their use?

Immorality is so widespread, that when the young men come back to their homes they are rotten in tens of thousands of cases with syphilitic disease and unfit for anything.

Let us talk sense, now, Mr. Roosevelt.

The boys from the plains of the West went out to the Philippines.

Several cars full of them passed through Chicago the other day, manacled.

What was the matter?

They were insane, and they were sent to various lunatic asylums.

They have died in thousands, not under the Filipino's bullets, but from their own horrible debaucheries.

They have gone away and debauched themselves with women who are rotten with leprosy and syphilis, and the men who have come back in hundreds have come back diseased and dying.

Let us have plain talk about it.

Has that been for the good of America, tell me?

Audience—"No."

General Overseer—What have you gained?

You Went Beyond Your Monroe Doctrine.

You went into Asia.

It might be pardoned that you smasned the Spanish fleet, because you were at war with Spain; but what business had you to pay twenty million dollars to Spain for all the muck of the Friars' property—the married and unmarried Friars' property, the property of a low, lying and filthy priesthood of which even Rome itself is ashamed.

You took a semi-savage people in the tropics under your rule, and what a mess you have made of it. The war continues.

Do you not think that you would better have stayed at home, and that the boys would have been better off had they remained on the farms and gone to their occupations, and saved the thousands of broken hearts?

I Have Seen the Results of War.

I saw, when I was a boy in Edinburgh, the Forty-second Regiment of Highlanders come back from the Crimean war.

It had been recruited three times, and how did they come home?

The Black Watch came up the Lawn Market and High street of Edinburgh and oh, what a desolate sight!

There were only a few hundred able-bodied men, and more than three thousand had gone out strong, healthy and vigorous.

There were scores brought back upon stretchers and carried by their comrades.

Others who staggered up High street to the castle could not carry their own guns.

And what for? Nothing was gained.

Sebastopol is in the Russian hands today, and the Black Sea is still in their power.

Everything was practically lost, for the very allies who fought with them sold them.

The Turk smiled at them all.

He pocketed the results, and he pockets them today.

What Are You Going to Do With This Large Navy?

You do not need it in America.

What are you going to do with it?

Will you send it around Europe, and show them what a big stick you have?

Yes, and perhaps the men belonging to the navy will get drunk as the men of a certain United States war-ship did, when they got into an Italian port.

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They boasted that they could "lick the whole Dago crew," and they soon found themselves in prison.

There was considerable trouble in getting them out.

They who form the armies and the navies of nations are usually the most shiftless, reckless, Godless, filthy and lazy. Of course, there are many exceptions.

Are you going to make this condition universal?

Has England gained by it?

The Debauched Condition of the Navy.

Do you want me to tell you in perpendicular English what the fact is regarding the naval operations of the British fleet in times of peace?

Must I tell you that it is a perfect horror to the mayor of a city when he knows that the ships of a squadron are going to visit it.

People know that when "Jackie" comes ashore he will get drunk, sure.

The next thing he will do will be to fight.

Then he will spend all his money in riotous living with the harlots of the port, until by-and-by the men-of-war's men become a diseased mass so horrible that they have to be sent to sea.

Sometimes as much as forty per cent. of the entire crew of a fleet have been sick at one time with many filthy and contagious diseases.

Do you want that?

Voices—"No."

General Overseer—That is what a navy means.

That is the glory of it.

It is wicked.

A Need of More Christianity.

I am a Christian.

Mr. Roosevelt goes to church on Sunday—I think that he is Dutch Reformed.

There is too much Dutch and too little Reform in him, I fear.

He needs to be reformed still more.

Mr. Roosevelt, if this Nation is not a Christian Nation, you should not have taken such pains to emphasize it.

You have taken abundant pains, as it seems to me, to emphasize the fact that the Name of God does not appear in the Constitution of the United States.

How?

Because the Name of God never appeared in your speech from the first word to the last.

It seems to me, Mr. President, that God was not in your thoughts.

Ah, you would better look back and remember that

God Was Very Prominent in the Thought of George Washington.

He recognized God and gave God the glory of freeing this country.

In his last words to America he recognized the Guiding Hand of God, and he prayed in his plain, blunt, soldier way that God would protect America.

We sing it in the last lines of our American Anthem:

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King!

The Adamses, who have been given so little credit, were the best of presidents and most pronounced Christians—like many of their successors.

John Quincy Adams especially; why do not the American Press give him credit for his wonderful devotion to his country?

I will tell you why.

He was against Freemasonry, and he was against Slavery.

The Best Presidents of the United States Have Recognized God.

O, Theodore, your name is a good one—Theos, θεός, God and doron,—δῶρον, a Gift.

You are a gift of God.

Why do you not recognize God everywhere?

You are an American all the time.

Be a Christian all the time.

You said that you would carry on the policy of William McKinley. He recognized God.

He spoke of God in his great speeches and public messages, and he died with the Name of God upon his lips, singing: "Nearer my God to Thee."

You have forgotten that Abraham Lincoln, the martyred president who brought this Nation through the great war had a Bible at his side all the time.

You have forgotten that when he pleaded for the Union and for the freedom of the slave, that he took the Bible in his hand and said: "It is written: 'A house divided against itself cannot stand.' This Nation cannot continue to stand one-half free and one-half slave, for the Eternal God has said it."

Have you forgotten what Abraham Lincoln said in the darkest hour that this Nation has seen, when the flower of the Confederate army was pressing through the narrow defiles into Pennsylvania, and it was a question as to whether Lee would not overrun the United States, or at least seize Washington, and be aided by some European powers?

Do you not know that in that dark hour Abraham Lincoln was found in the White House on his knees with an open Bible, praying to God?

When some one said, "What are you doing?" he answered: "On my knees, I have vowed to God that if He will give the Nation victory at Antietam I will free the slave if I die for it." And he died for it.

It was God Who Made Abraham Lincoln the Liberator of the Slave.

Abraham Lincoln was not ashamed in all his public utterances to invoke the help of the most high God.

President Roosevelt, there was no city in the United States last Thursday night that needed the Name of God more than Chicago, and you came with "an old adage," and went away without a word from God or for God.

I am sorry.

My heart is sore, because you know better and did worse.

But Theodore Roosevelt, all you saw was a big stick—poor business that. Seek to see God.

No nation has ever been strong or great that left God out.

Can we do without God?

Audience—"No."

General Overseer—Can we do without the Christ?

Audience—"No."

General Overseer—Can we do without God's guiding hand?

Audience—"No."

It is Better to be Killed by the Sword Than to Kill.

General Overseer—Has He not told us to put up the sword?

If ever there was a man upon God's earth for whom I would have wanted to draw the sword, surely it was the Sinless Christ, who had done nothing but good; but did He want the sword? Would He allow them to slay?

No, although He could have had Twelve Legions of Avenging Angels, to do His bidding, He asked for no such help.

Theodore Roosevelt, do you not know that the man who can suffer a wrong is greater than he who revenges a wrong?

Do you not know that a nation is greater when it can pass over a wrong than when it revenges one?

Do you not know that he that taketh the sword must be slain by the sword?

Empires Founded by the Shedding of Blood Cannot Abide.

The worst cement for laying one political stone upon another to build up a great nation is a cement of human blood.

It rots.

It stinks.

It will not hold together.

Kaiser Wilhelm, you are a brave man.

At any rate you talk like one, and I think you are.

Nevertheless, I say that your Germanic Empire will have to be built all over again, on a better foundation, and with a better cement.

Your grandfather, with Bismarck and Moltke, built it up with blood at Versailles.

When in the palace of Versailles, you hailed the Prussian King as Emperor, you raised up blood-stained hands to God.

But you did not make him a real emperor.

Hanover has never recognized him; and the Hanoverian King would rather cut his hand off than acknowledge him.

Although the southern German states have acknowledged him, they hold, practically, to their independence.

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At the first moment that Prussia is in real trouble Bavaria, Württemberg, Baden and other states will go like a flash.

They care nothing for your empire.

You cannot build up an Empire with blood.

It must be something stronger than that.

Napoleon found that out.

He spoke to Bertrand, at St. Helena, somewhat as follows: "My Empire has gone to pieces because it was built upon blood.

"Charlemagne's Empire went to pieces because it was built upon blood."

The Empire of the Christ the Only Empire that Will Remain.

"Oh, Bertrand, the only empire that stands today is the Empire of Love, the Empire of the Christ.

"All humanity hates my name, and hates the names of the great conquerors who waded to human glory through seas of blood; but the Christ, who would slay no one nor permit any to be slain; the Christ, who gave His own blood for humanity nineteen centuries ago, oh, how men love Him, and how today they will die for Him in millions.

"The greatest empire is the empire that is founded, not in shedding the blood of others, but in shedding your own blood that others might live.

"That is the Empire of the Christ; and it is the only Empire that will remain."

America, do not take Theodore Roosevelt's advice.

Do not carry around a big stick, and a chip on your shoulder.

Do not tax yourselves and curse your children to all generations, to build and maintain a big navy.

Do not have a big army.

Send out educators to the nations.

Send out messengers of peace.

The Christ sent them out.

Send out your wheat and your grain from the plains.

Send out your manufactures.

Send out your sons and daughters as Messengers of Peace—Peace, a thousand times nobler than War.

America, be wise.

Give yourselves to God.

Sing your anthem to the "Great God, our King," and mean it.

I pray God that this may be so.

I have no harsh words to say, but I do say this:

The President Has Made a Tremendous Blunder.

He has lost a splendid opportunity.

Nevertheless, I pray God to bless him; for he is a brave, conscientious man who, when he sees a blunder, will remedy it, I believe.

May God make him worthy of being the President of a great country, and take the love of physical fighting and killing out of him.

May he fight for the right with a sword sharper than steel.

I have gone about this world a great deal.

I am a little older than the President.

I did not speak softly, and I did not carry a big club.

But I came to you and spoke strongly, and hurt you a great deal, and made you better because my words were true.

President Roosevelt, if you have God in you, speak out that which you know is true.

Do not be afraid of the politician.

Do the right, and just leave the big stick alone.

How America has grown by the arts of peace and not the arts of war!

We do not want our sons to go into foreign fields and come back wrecks, insane and unclean.

We do not want great armies.

We do not want ships of war.

The taxation will be enormous; the result nothing but shame, sorrow and loss.

Let the nation go forward under Divine Protection.

Obey God.

Wisdom Is Better Than Weapons of War.

I pray that Theodore Roosevelt will not be a "sinner" who will "destroy much good."

I pray that he will not "rule among fools," but that he will speak the "quiet words of wisdom," stand by them, and lay aside the big stick.

May God help him.

I do not say that there is not a place for an armed police. There is.

I do not think that life would be possible in Chicago without a strong police force, and without power to enforce law.

Yet Love Is a More Efficient Protection Than a Big Stick.

I have lived in Chicago and its neighborhood since 1890—thirteen years.

I have much property that is lying loosely about, and yet I never lost a dollar's worth, so far as I know, by the action of any of the criminal class.

They never stole a cent from me.

They never robbed my house.

When a notorious burglar and murderer was in prison a little while ago and some one said to him: "Why is it that Dowie's house has not been broken into?" the man turned and said: "I would like to see the man that would break into Dowie's house."

"Why?" the burglar was asked.

"Because," he replied, "he has been kind to the poor; he has been kind to the sick. There are people in every street of the city whom he and his people have been kind to.

"There is not a thief in Chicago who wants to take a dollar from his pocket, or his house."

I will tell you more, my people have not often been robbed.

Zion's Only Weapon a Message of Peace.

We did not carry a big stick, and we do not go around with a revolver.

Mrs. Dowie with her six hundred Dorcas women clothed thousands of poor families last year.

We do not want to boast of it, but we have been working for the poor, the criminal, the harlot and the oppressed.

When you do that, you are safe even in the midst of murderers and thieves.

You have touched their hearts.

There is not a thief or a murderer in Chicago who does not know that John Alexander Dowie would help him to the utmost extent of his power.

We hate his crimes.

We hate his sins, but we love the sinner.

Although we may say stern words, we do not go about with a big stick.

Not one of my homes has been guarded with revolvers.

We are trusting God and doing right.

We are not afraid.

If any man steals my purse he steals only trash.

But we have had worse thieves to deal with: those who have tried to rob us of our good name which would not enrich them, and would leave us poor indeed.

God takes care of our names, and our lives.

No, Theodore Roosevelt, generations and generations have lived on in America without the big stick—a large navy and a large army; and we do not need to fight for islands in the China Sea or in the Caribbean Sea.

Theodore Roosevelt, go back to God's Book.

Lay aside that "old adage" book, and for the remainder of your trip throughout America read the Bible every day. (Applause.)

All who want to give themselves wholly to God and who are in sympathy with what I have said, stand. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, and in body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit. Help me to cleanse my hands, and to help to cleanse the Nation. O Father in Heaven, bless the President, and make him to know that wisdom is better than all the weapons and vessels of war. Show him that he must obey the Christ, put up the sword in its place and go on doing the work that God has given him to do. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Are you going to live it?

Audience—"Yes."

General Overseer—God knows about that. That is the most important thing of all.

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 Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper to about three thousand Christian people.

The General Overseer then addressed to his people the regular Post-Communion Family Talk, in which he said:

May God give to us, in these last two months of our work in this Chicago Auditorium, a great blessing.

I did not want this little fight today.

I was unprepared for it, but I had to do it.

As the week went on I felt: "Theodore Roosevelt, you got upon my ground; you talked high treason against God to Chicago from my platform, and I cannot stand that, so I shall have to go for you next Lord's Day."

I pray God to bless the President.

He is a man who can learn.

I do not think that he is above learning.

If he is, then he is a fool and of no account at all.

When a Man Has Nothing More to Learn it is Time for Him to Leave this World.

He is of no more use here.

I hope the day will never come when I cannot learn something more.

I am learning every day, every hour.

I think that I see a number of things more clearly today than I did yesterday.

Even as I was talking I saw how, perhaps, the Devil had led the President astray in this matter.

It is rather hard to be surrounded by certain classes of politicians all the time, and not get some of their bad ways.

I remember how touched I was to look upon a grave once which had only these words:

"My Brother. He Loved Me and Gave Himself Instead of Me."

I turned to a person and said: "Tell me the story of that grave."

He told me that it was erected by a man in memory of his brother who was killed in war.

The man was drawn as a conscript; but when this younger brother, who had no wife or family, heard of it, he went to him and said: "John, you have a dear wife and a nice family, and I have none. Let me take your name and go for you."

So he went under the name of his brother, John, and was killed in battle.

John went down to the battlefield and brought the body home and buried it.

He erected a tombstone on which were only these words: "My brother. He loved me and gave himself instead of me."

These are the words that Paul used concerning the Christ: "He loved me, and gave Himself up for me."

That is the thought in our hearts as we take this bread in memorial of the Christ's body.

He loved us, and gave Himself instead of us. He died for us, when we were not like that man's brother.

We were not good.

The whole race was wicked.

When we were yet ungodly, the Son of God became the Son of Man and died for us.

So let us love Him, and all mankind for whom He died.

Let us follow Him, and if need be die with Him.

Let us maintain the Supreme Wisdom of His teaching, and do away with "old adages."

Let us unfurl His flag, and raise it above all other flags, and proclaim Him King of all kings, Teacher of all teachers, Lord of all lords, and obey Him in all things fully.

May the Holy Spirit lead us.

May God Make You Very Pure.

May He keep you from the contamination of evil association. Young men, be pure.

Let neither your thoughts nor your hands ever defile.

Young women, be pure.

Help the young men to be pure.

Resent familiarities, which can only be pure when they are the loving attentions of a pure husband.

Let no man have privileges other than those compatible with perfect purity and maidenhood.

If you do otherwise you not only are not Christians, but you are not ladies.

You are unclean and filthy women.

Be pure in thought, word and deed.

Let no word be whispered into your ear that is improper.

Read nothing unclean.

Do not unite your lives with others until you are sure that their lives are linked with God, lest you find yourself amongst harlots and whoremongers.

You cannot unite Christ and Belial.

You must not attempt it.

Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge.

Be pure.

We are going down, God helping us, four thousand strong to New York in a few months.

You must not be good only when we go, but be good all the time, before and after.

Be pure.

Purity is power.

Be pure in thought, in word, in deed.

God help us, and make every one of us perfectly pure.

He can.

He will.

We have passed through the first three months of the third year of what I call the Zion Century.

Zion the Most Remarkable Movement of the Century.

When God set the doors of this Century wide open I was in England; but I ventured to say that there would be a wonderful year of Open Doors and that many wonderful things would appear.

What I have said in this matter has not only been re-echoed by you, but today the keen observers in all parts of the world, not in sport, but with a strange intensity of earnestness, whether friend or foe, have said that Zion is the most remarkable movement of the century, and that no man can tell whither this movement is going and whereunto it will grow.

If I were a man capable of being made vain by much attention, I should be exceedingly flattered by the attentions that I have received for so many years at the hands of the Devil.

He has counted it worth while to do his utmost to blacken my name, cover it with obloquy of every kind, and to make the Zion movement to appear as the crazy work of a hot-brained fanatic, or the cunning device of a deceiver, a false apostle, an angel of light in appearance, and a devil in reality.

These things were not said merely by the world.

They were said, and written, and printed by the apostate churches.

Today the world and church alike are almost silent.

Enemies are silent.

Critics are silent.

It is left for a few of the unclean dogs of the so-called holiness movement, in obscure places, in pitiful rags of papers, and in poor, pitiful little meetings, to continue these vile things.

But apart from religion, the most thoughtful writers of this time in Europe, America, Australia, Asia, and in Africa are taking heed of Zion and the Message which God has given to Zion.

They see the handwriting on the wall of the apostate church.

The Truths of Zion Penetrating All Parts of the Earth.

They hear the voice that rings over the earth, and they are amazed to see that where they thought themselves safe, with oceans between us and the people in their churches in remote islands, even there the truth of Zion is penetrating.

Take, for example, a certain island on the Australian coast. Zion has scores and scores in that island, although there is a very small population, and practically all the best people in it belong to the Christian Catholic Church in Zion.

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From remote Africa, only last night, I had handed to me by the Recorder of Zion Restoration Host, the record of a wonderful work in Durban, Natal, South Africa.

It amazed me to read what that little band has done, and to see the leading men of the Wesleyan church there, which is the principal form of Methodism in Great Britain, leaving a church of six hundred members and coming into Zion.

They boldly declared to their minister and brethren that they had long feared that the Methodist church was apostate, that they knew it now, and to save their own spirits and those of others, they had to come out and stand with Zion.

All over the earth it is the same.

In Australia, when we left, some thought, and some may have said, "Now we have got rid of him."

Last week twenty-six Australians met me in my council-room, eleven of whom have just come, and fifteen of whom had come a little before.

Fifteen more are on the ocean between Sydney and Vancouver; thirty more are about to follow, which will make over seventy in all.

They are beginning to wonder whereunto it will grow, because they find Zion here, there, and everywhere.

"Leaves of Healing" a Mighty Power.

They say, "It is that paper that does it. If we could only stop that paper."

But they cannot stop that paper.

If you will only look at the front of the last issue of LEAVES OF HEALING, you will see what a fine home we are going to make for the Printing and Publishing House of that paper in Zion City.

It is six hundred feet long, two hundred feet deep, and part of it two stories high.

You would better put your hand into your pocket and help me to build it.

What a beautiful home for that beautiful paper!

How God blesses it!

I love it, and oftentimes I sit down, oh, so tired, to take up my work on it.

I could not get at that paper until Friday night and I toiled and produced all my part of it from that time.

It was nearly 2 o'clock on Saturday morning when I started to dictate the Editorial Notes, and I laid down my pen at 9:30 on Saturday morning.

I have been burning the candle at both ends this week, rising many mornings at 5 o'clock, staying up all day, and once all night, and yet, I am strong.

I do not realize except in the natural weariness, and not very much of that, that I have done anything to speak of.

Yet I went to bed at 9:30 o'clock yesterday morning, got up in the afternoon, did a few things, went to bed in the evening again, rose at 5 o'clock this morning, and had a glorious morning meeting with thousands at Shiloh Tabernacle, and now here I am.

As we labor for God the weariness goes, and life and power come to concentrate thought, and to tell a little of the Story, a thousandth part of which has not been told.

The Story of Zion Cannot Be Told in Printer's Ink.

But the Story, thank God, is being written in living epistles, and is being wonderfully written in Zion City.

What an object lesson that is.

The vilest infidel sees it.

I thank God for letters from the Freethinkers.

One man, the editor of a Freethinking paper, wrote to me somewhat like this: "I know that you do not think with us, for you are no infidel.

"But we watch your fight with the apostate church and with public wrongs, and we admire you, and love you.

"Although we are Freethinkers, we feel that we owe you much, and we want to get your photograph. I desire to write an article in my paper telling the people what I think about you. Won't you send me a picture, Doctor?"

I sent him a photograph.

Now the next of the many magazine articles will be in a Freethinking monthly.

World-wide Interest in the New York Mission.

All over the world, saint and sinner alike are becoming greatly in earnest about this mission in New York.

I have not seen a single paper that has cast the slightest disrespect upon it.

Every one of the papers says that the Madison Square Garden will be crowded; and some jocularly say that the show that I am bringing to New York is so wonderful that Barnum and Bailey and the greatest shows on earth are mere Quaker meetings compared to it. (Applause and laughter.)

That shows you what they expect of you.

They have it in their minds that we are going to do something.

One man sat down and figured out what a wasteful, extravagant man I am.

He says: "It will cost sixty thousand dollars for railroad fares.

"It will cost sixty thousand dollars to feed them.

"Then the loss of their wages will be eighty thousand.

"In all it is going to cost Dowie and his people two hundred thousand dollars.

"What fools they are!"

Another fellow went after him. He said:

"Not so fast. You do not know what you are talking about. Dowie will invest two hundred thousand dollars in New York, but he will eventually get millions back." (Applause and Laughter.)

That last fellow was right.

Do you think I am going to throw away that two hundred thousand?

Not I.

God gave me talents to invest, and every one of the five talents must gain another one.

They are quite right.

We will get back all we invest in New York.

We will get back spirits for God.

We will get back sinners saved.

I am beginning to pray for Morgan and Wall Street financiers generally.

I am beginning to pray for many others there.

America is talking about this contemplated mission; make no mistake about it.

The Labor Question Solved in Zion.

The leaders of labor are thinking and saying:

"That is cutting into our theories. Dr. Dowie has no trouble with his labor; not a bit."

If there were any trouble my working people in Zion City would only be striking their own noses, bumping their own heads, and knocking out their own eyes, because everything there is in their favor.

They could not have it better.

In our last commercial organization, for instance, the Zion Building and Manufacturing Association, after interest is paid on capital, and provision made for wear and tear, ninety per cent. of the surplus of profits goes to the working men who gained the profit.

I am so thankful for the success in Australia, in Africa and in Europe.

There are floods of blessing pouring down from Zürich all over the German countries.

May God bless Austro-Hungary.

Budapest is waking up.

They are very eager everywhere to know more of Zion.

Pray that my bow may abide in its strength, that I may be able to use it as of yore.

Do your work properly, and help along.

Let us ask God to send in all that is needful.

Zion never was stronger or more prosperous than at this hour.

May God continue to strengthen Zion.

The congregation then sang the first stanza and the General Overseer the last of the parting hymn, "God be with you till we meet again," after which the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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ZION'S VISION OF THE BLESSED HOPE AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR JESUS, THE CHRIST.

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Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

REPORTED BY I. M. S. AND A. W. N.

EVERY Lord's Day afternoon, when the great throngs gather at the Auditorium in the city of Chicago to hear the Message of Elijah the Restorer, there is another, and often larger audience, gathered in Shiloh Tabernacle, at Zion City, to praise and worship God and to hear the truths of the Everlasting Gospel, taught by Overseer Jane Dowie. Her deep insight into the Word of God; her many years of experience as the companion and co-laborer of the General Overseer, in the teaching and preaching of the Gospel, and the ministry of Divine Healing, in many lands; and her great love for the people; give to Overseer Jane Dowie a power in speaking and in prayer, which has been, and is of untold blessing to many thousands in Zion.

The sweetness and beauty of her character, her many years of self-sacrificing toil among the poor, the sinful, the sick, the sorrowful and the dying, her words of wise and loving counsel to perplexed and troubled women, who lay their woes and problems before her, have made her deeply beloved by the people, and her voice is gladly heard.

In these Lord's Day afternoon services in Shiloh Tabernacle, Overseer Dowie is assisted by her only son, Deacon A. J. Gladstone Dowie, who leads in the Recitation of the Apostles' Creed, reads God's Commandments and the Scripture Lesson, and also makes the announcements.

These exercises are always conducted with dignity and impressiveness, and God gives blessing to the people as they join in them.



OVERSEER JANE DOWIE

Shiloh Tabernacle Lord's Day Afternoon, March 8, 1903.

The service was opened with the usual Processional Hymn, recitation of the Apostles' Creed, reading of the Commandments and singing of the *Te Deum*.

Deacon A. J. Gladstone Dowie read from the Inspired Word of God from the 5th chapter of the Gospel according to St. Luke, beginning at the 16th verse and reading to the close of the chapter.

The tithes and offerings were then received and the announcements made, after which Overseer Jane Dowie said:

I take my text from the 23d, 24th and 25th verses of the 5th chapter of Luke:

TEXT.

Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?

But that ye may know that the Son of Man hath power on earth to forgive sins (He said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.

This scene is recorded by Matthew, Mark and Luke, each of whom gives us a few separate touches, which, put together, complete the story.

Jesus was teaching in a house where there was a great company of people gathered together from every village of Galilee and Judea and Jerusalem, and the power of God was present to heal.

So large was the company that there was no longer room for them, not even about the door.

Success the Reward of Perseverance.

A palsied man, carried on a couch borne by four of his friends, reached the place, expecting to be able to see Jesus, but found that there was no room, and that the house was already crowded to its doors.

There were probably many other sick people with their friends, eagerly listening to Him, as He gave them the Words of Life, who were too deeply interested in themselves to make room.

But his friends were determined that they would not take him away without seeing Jesus.

If people are determined to see the Christ, they will find some way to get to Him.

So they found a way by which he was able to see Jesus.

As all the people were eagerly listening to His words the roof was suddenly uncovered and the man, sick of the palsy upon his bed, was let down before Jesus.

Then there was room made for him.

It was a very spectacular scene.

What Precedes Divine Healing.

All eyes were upon Jesus as He spoke to the sick man, saying, "Son, be of good cheer; thy sins are forgiven." As Jesus looked at him He saw what he needed, and said: "Man, thy sins are forgiven thee."

It is very probable that the man had the palsy in consequence of some sin of his own.

Today, when people are brought into the Divine Healing meetings suffering from the palsy, the first thing that we think of is, Has he become paralyzed through taking nicotine poison?

Is he what the General Overseer calls a "stinkpot?"

Sin the Direct Cause of Sickness.

In these days a great proportion of men who are paralyzed are brought into that condition through nicotine poison or through other sins of the flesh.

There are sins of the flesh that produce palsy.

He was not told that he would be made whole without the forgiveness of his sins.

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If this had been done it is very probable that he would have gone back to the same sins.

Jesus saw that the first thing necessary was the forgiveness of this man's sins.

So He told him first, "Thy sins are forgiven thee;" then He said, "Arise and walk."

In the meantime, the Pharisees and doctors of the law who were sitting by listening, thought, Now we can have something against Him; He claims that He has the power to forgive sins, and who can forgive sins but God only?

This man is claiming to be God; He is committing blasphemy.

They showed the thoughts of their hearts by the expressions on their faces as they looked at one another.

A Manifestation of the Son of Man's Power.

They did not say it aloud, but Jesus knew their thoughts.

He answered their thought by asking the question: "Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?"

Then, that they might know that the Son of Man hath power to forgive sins, He at once showed that He had the power by giving the word of command to the man.

He said to him, "Arise, and take up thy couch, and go unto thy house."

The man arose, took up his bed and went out before them glorifying God who hath given such power to men.

Such is the Story as it is related in the Wonderful Book of books.

We See These Things Done Today.

We have seen meetings crowded to the doors with the sick.

When they could not get in because of the press, they were not discouraged.

They were brought in, and God healed in answer to the prayers of his servant.

Jesus did not only teach and demonstrate, when He was here in person on earth, that He had power to forgive sins, and to heal the sick, but He also directed His disciples, whom He sent out to preach the Gospel, to heal the sick.

He said:

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 alway, even unto the end of the world.

One of the things that He taught them to observe was that they should be baptized into the Name of the Father and of the Son and of the Holy Spirit, and that in His Name they should lay hands on the sick and they should recover.

In our day, when these words are spoken with power, the signs follow just as they followed after the Christ's death and resurrection when His Apostles and those who followed Him preached the Word.

God confirmed the Word by the signs following.

Unbelief in the Churches of Today.

We have been told often that we are speaking blasphemous words because we teach that Jesus, the Christ, is the same yesterday, today, yea, and forever, and that the great God of Heaven and earth cares for the bodies of His people, and that those who come in faith for healing, can receive it through faith in Jesus.

It is most remarkable, that we have been told this by those who profess to believe that God can, in Jesus' Name, forgive sins.

They think that God in these days forgives sins and saves the immortal spirit, but that it is different from the saving of the body.

They have actually made the statement that it is blasphemous to say that God heals today through the prayer of faith.

The Story of a Remarkable Healing of Total Blindness.

I remember that once in a large meeting I related the story of the healing of a girl who had been blind for about seven years.

She came to one of the meetings in our house and listened to the General Overseer's teaching.

At the close of the address he told the people that if they would bow their heads and pray, God was able and willing to heal them at that moment.

He made the statement personal to each one as he led in prayer.

While he was praying, this poor girl of about eighteen years of age prayed with him.

As she prayed, she opened her eyes and she could see.

She called out: "Oh, I see! Oh, I see!"

She had large, wide-open eyes.

The General Overseer asked: "Have you been blind?"

"Yes, I have been blind for many years," she answered.

The little woman by her side, whose maid she had been, said: "Yes, my maid, Christine, has been blind. Oh, it is wonderful that she can see."

The General Overseer said to her: "Tell me what you can see, Christine."

The girl said: "I see all the people, and it is beautiful," and she looked around and spoke to the people.

The General Overseer then said: "Count them, and tell me how many people there are here around the table."

She began counting, and she counted one more than were there.

He said: "No, you are wrong, count them again."

She then looked around and counted, "One, two, three, four," and so on, pointing to each one as she spoke; then she saw herself in a mirror, and counted herself.

That was where she had made her mistake.

She did not know herself; but thought that her reflection was another person in the room.

Doctors Infuriated When Their Craft Is in Danger.

As I was telling this story to the audience, a doctor was sitting well in front, whose patient was in the audience, and had sent up a thanksgiving testimony that she had been healed in answer to prayer.

He was giving his services now without charge, after she and her husband, a working man, had spent all they could get, on his treatment.

This was looked upon as a very kind deed, but in reality he was only experimenting on her.

She had tumors and a complication of diseases and humanly speaking she could not recover, not being able to rise from her bed for seven years.

The doctor became very angry, and jumped up as if he had been sitting on pins and needles, and shouted out to me, "That is blasphemy, I do not believe it."

The General Overseer told the man to sit down, and he would give him some more information.

He said, "this man has challenged my wife's statement, and I happen to have a letter here that was handed to me this afternoon from the German lady who is Christine's mistress, and was present when the girl received her sight.

"She asks me to pray for some one else who is sick.

"In that letter she also tells me that Christine can see perfectly, and is able to do housework."

The General Overseer took up this letter, and said, "If this gentleman wants to know the truth about this case, I will give him the letter.

"The address is on it and he can look her up.

"I shall be here two weeks longer with my wife. Let him expose us and show that it is not true if he calls it blasphemy."

He then passed the letter to the irate doctor in the presence of the assembly.

It was returned two weeks after with the Doctor's compliments and no other answer.

It seems such a strange thing that Christian people who believe that Jesus is the Savior from sin should think it such an extraordinary thing to believe that in these days He also heals the sick.

A Theory that Cannot Satisfy the Human Heart.

The theory has been that He simply healed the sick when He was here on earth to prove that He was the Christ, and then after He had proved that He was the Christ it was not necessary to have any more miracles of healing.

Has it been proved?

If it was proved in those days, does it prove it in our day to say that He used to heal, but that He does not do it now?

Is it satisfactory?

Would it satisfy us to know that He forgave sins then, but that He does not do it now?

Would it be enough to know that people could be born

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again, by the power of the Holy Spirit and by obedience to God and through faith in the Living Savior, in those days but not now?

That would not satisfy the human heart today.

We know that it was prophesied that when the Christ came He should open the eyes of the blind, bind up the broken-hearted, give deliverance to the captive, and set at liberty them that are bruised, and that it is part of His redemptive work.

No Limit to God's Power.

Were we to be asked the question, Whether it is easier for Jesus to say, "Thy sins are forgiven thee, or to say, Arise and walk?" we would say that with God one is just as easy as the other, but the forgiveness of sins must come before the healing of disease; because the blessing is first spiritual and then physical.

We are so glad to be able to teach the people this Gospel, and not only to teach it but to demonstrate by witnesses who are with us all the time.

Most of the people who are here in Zion City can witness that at some time God has healed them.

We know when we do not receive blessing it is not because of any unwillingness or inability on God's part, but because we have not repented of all our sins, perhaps, nor have been committing sins of ignorance or disobedience.

How many there are of us who have received and are receiving blessing all the time, and are being kept by the power of God.

What a joy it is to know that the man with the palsy went away that day whole, carrying his own bed, and glorifying and praising God, who had given such power unto men, and that we are continuously sending up a stream of Praise and Glory to God for His wonderful works.

Zion City is an Object Lesson to the Whole World.

They look and wonder and see that there is a prophet in Israel.

They know that Elijah has come again.

We know that our leader has come in the spirit and power of Elijah, and that he is teaching us.

We are looking forward to the Restoration of All Things that God spake by the mouth of His holy prophets since the world began.

We are in the beginning of these times, and we do rejoice that it is so.

We want each person in Zion City to help in this.

Every one can do something.

If we work together in unity and purity and peace He will give power because

In Union There Is Strength.

If a large company of people such as we have here in Zion City are filled with the Holy Spirit, what can we not do for God?

Those who have gone in to Chicago today to carry the Message of Peace, what can they not do for God in bringing that City to the Christ?

Above all, power is going forth, in the Little White Dove, LEAVES OF HEALING, carrying the Message which is delivered every Lord's Day in Chicago by the General Overseer, and the knowledge of what is being wrought.

It passes out through the mails to the people, and reaches to the uttermost parts of the earth and all eyes are being turned hitherward.

In Australia the people remember how, when the General Overseer was there, he fearlessly preached the Gospel.

The wicked people remember how they tried to lie about him there, and yet how much they respected him, and how the good people that knew him loved him.

They remember how those who were suffering from all kinds of diseases were healed through the Prayer of Faith and the laying on of hands; and how we worked there year after year to carry the Full Gospel to the people.

Now they see how it is being brought back by the messengers who are taking the Little White Dove from house to house in every street and lane.

We have the privilege of this wonderful teaching.

We have no need for doctors or drugs, for we have the Great Physician, Jesus, the Christ, the Righteous.

At the time when the man sick of the palsy was healed, and the Pharisees were exchanging their thoughts and imagined that He was a blasphemer, Jesus said to them, "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice."

Plain Words for the Hypocrite.

These people were pretending to be spiritual when they were full of uncleanness. They were hypocrites. Jesus once said they were like whited sepulchers full of rottenness and dead men's bones.

He spoke to them very plainly.

If we have any hypocrites in Zion we want to speak to them very plainly and very severely today.

We can have mercy upon, and we can be very patient with, people who sin because they are ignorant; but we have no mercy for the hypocrite until he confesses and gets right with God and his fellow men.

We want all the hypocrites to leave Zion City.

They can live somewhere else, if they must live, but we do not want them here.

We want to have a people who are true and simple in faith.

I notice in the chapter, from which I took this lesson, that Jesus addresses this man as "man."

In the Gospel of Matthew, however, we read, according to the margin, that He said to him, "child."

He was a full-grown man, yet he was a child in faith.

To have faith for healing we must have simple, child-like faith.

Not the faith that thinks it knows everything, but the simple faith that can come down to the feet of Jesus.

We would be at the feet of Jesus; we would bow before Him.

He is the King of kings and Lord of lords.

All who desire to give themselves wholly to God, spirit, soul, and body, and desire to be free from sin, sickness, and all uncleanness, stand. (The entire audience stood.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee, take me as I am, and make me what I ought to be; forgive my sins and make me clean in spirit, soul and body. Help me to do right. Give me Thy Holy Spirit to keep me from sin and to cleanse me from all unrighteousness. For Jesus' sake. Amen.

Overseer Jane Dowie—If you have truly repented of your sins, and are determined that if you have wronged any one you will put it right at your first opportunity, then we know that God, who has taught us that if we confess our sins He is faithful and just to forgive us our sins, has forgiven your sins, and He will cleanse you from all unrighteousness.

After a short interval the Lord's Supper was administered, in which about two thousand five hundred communicants participated.

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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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NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Europe.

AFTER these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the Throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God, which sitteth on the Throne and unto the Lamb.—*Revelation 7:9.*

FROM this Scripture it is evident that the saved will be of every kindred, tribe and tongue.

Zion believes the Word of God, and therefore sends her missionaries to every land.

The Banner of Zion has been firmly planted in Europe.

Since the General Overseer's advent to Zürich, which is the Headquarters of our work on the Continent, great blessing has attended the preaching of the Word.

Our ordained workers are not many as to numbers, but it is "not by an army, nor by power, but by My Spirit, saith Jehovah," that the cause of God is to be advanced.

We rejoice in the fact that the officers whom the General Overseer sent to represent Zion in Europe are laboring under the guidance of the Holy Spirit.

God is with them and in them.

The result is that people are turning from their sins and are seeking the Living God.

As in America, so also in Europe, the people are hungering and thirsting for righteousness.

They are tired of lifeless forms, and are learning that Zion has not only the form, but the power of the Spirit of God.

Many people of God who are connected with the apostate churches are hungering and thirsting for the Bread of Life, and for the River of Water of Life.

As the streams in the desert, so is the truth proclaimed by our messengers, and the souls of the weary are refreshed as they hear the proclamation of the Gospel of the Kingdom of God.

It is not a new Gospel. It is the same that we have heard from the beginning, even the Gospel of Jesus, the Christ, the Son of God.

Although we have received no formal report for publication, we take pleasure in giving the following letter from Elder Hodler, who is in charge of the work on the Continent:

ZÜRICH, SWITZERLAND,
KLAUSSTRASSE 44, March 5, 1903.

DEAR ELDER:—All is going well here and we are happy to be in this glorious work.

Of course we are very busy, as my wife and Evangelist Hertrich are still in Germany, and we have to hold the meetings and visit the sick people here and around Zürich.

Deaconess Baliff has been for some days at the Home at Liebburg to help Mrs. Hofer with the guests there; so I was quite alone.

As you will have heard by direct letters of Evangelist Hertrich and my wife, they had beautiful and blessed meetings in the north of Germany.

They had over three and four hundred people in some public halls, and many are joining Zion.

They are in Berlin now and in a few days they will be home again to help us here after a little rest.

I think that we will have to send some one to Italy this spring as some friends are calling for a visit.

I shall be in Bern next week to have the first Baptism in that city, where we have taken a hall for some weeks, and where we had some wonderful healings.

We also have beautiful meetings here in Zürich and in Winterthur and other places.

I sent a former captain of the Salvation Army out to Germany to sell Zion Literature.

May God bless you abundantly, dear Elder.

Your fellow servant in the service of the Christ, C. HODLER.

It will be seen from the following reports that Zion believes in the ministry of faithful women.

The Word of God says, "There can be no male and female: for ye all are one man in the Christ, Jesus."

We understand from this and from other Scriptures that God has called both men and women to proclaim the Word of Truth.

Deaconess Baliff is one of those sent by the General Overseer to represent the cause of Zion.

She has been doing faithful work, and we rejoice in the fact that God has used her in turning people from darkness to light; from superstition and error to the truth of His Word.

We are glad to note that God has manifested His blessing by healing the people in answer to her prayers.

We trust that God will call other faithful women to proclaim His truth in Europe, so that "the women that publish the tidings" will be "a great host."

KLAUSSTRASSE 44, ZÜRICH, SWITZERLAND.

DEAR ELDER:—Very often I am sent out to the country towns to hold meetings, and God is blessing those who attend.

Last Sunday I went to Herisau.

At the close of the services an old man stepped up to me, and, with tears in his eyes, handed me all his cigars, and said: "I will be a different man with the help of God."

It was very touching.

Friday night we hold a Zion Restoration meeting.

Our band is small yet, but, praise God, it is always increasing.

A few weeks ago a young girl stepped up to me, asking if I would heal her.

The doctors had told her that she would have to undergo an operation, as a fine skin was growing over her eyes, and she was losing her eyesight.

I told her that I could not heal her, but that I knew some One who could do it.

She was a Roman Catholic girl and had no Bible, but believed the Word when I gave it to her with God's help.

We prayed together and God heard and answered.

She eagerly reads the Zion Literature now, and has bought a Bible.

We have many Roman Catholics who are coming to our meetings.

Another thing which rejoices my heart very much is to see how people are longing for the Word as soon as we visit them and teach them.

In many homes Zion has been used of God to bring blessings for spirit, soul and body.

We are finding many homes where the Bible is not to be found, and we have been the means in God's hands of carrying many Bibles to the homes of the sick and sinful.

We rejoice and are happy in God.

S. BALIFF.

As will be seen by the above letter from Elder Hodler, his beloved wife, Evangelist Hodler, in company with Evangelist Hertrich, have been visiting different places in Germany.

God has especially blessed their labors.

Our readers will bear in mind that the following reports were not sent for publication, but are private letters.

We feel, however, that our readers will greatly appreciate the following words from Evangelist Hertrich:

LÜBECK, GERMANY, February 4, 1903.

DEAR ELDER:—Peace to thee.

I found your welcome letter here yesterday when Evangelist Hodler and I arrived.

About fifty persons gathered here in the home of Mr. and Mrs. Ulrich, where we are being entertained, to listen to the Messengers from Zion.

Tomorrow and on Sunday evening, we expect to have a public hall in which to speak.

At each place thus far, we have had lively times at the close of our public services, answering the objections and questions of the ministers.

God gave us the victory, and many have received the truths more fully because of the attacks of these ministers.

We have been visiting some dear friends of Zion in their humble homes.

Our hearts have been gladdened with the stories of how they were blessed through the teaching of Zion in LEAVES OF HEALING.

At Coblenz we were invited to tea by a countess.

In her lovely home, in the presence of the count and four children, she asked me to tell them something about Zion, which, of course, I did with great joy.

The way has been opened all through our journey to bring the glad Message of a full salvation to many who have been in doubt and fear concerning Zion. SOPHIA J. HERTRICH.

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Our readers will see that the Evangelist has spent several days in Lübeck, and then proceeded to Nörenberg.

The following report is also from Evangelist Hertrich:

NÖRENBERG IN POMMERN, February 11, 1903.

DEAR ELDER:—Peace to thee be multiplied.

We left our pleasant home at Mr. U——'s yesterday, and stopped a few hours at Sletter, where we had a nice talk with Mr. H——,who is preaching there without belonging to any church.

We may hold a meeting there when we go back.

We were made welcome here by Mr. and Mrs. K——. who seem to be very nice people and friends of Zion, but who have been warned by professed friends against Zion.

But I must tell you something more about Lübeck, and Sunday evening in a public hall.

All the other evenings we held the meetings in the nice parlors of the home where we were entertained, and also on Sunday morning, when we held three services combined.

We first talked to the parents, and then consecrated three children; we then spoke on the suffering of the Christ, and administered the Lord's Supper.

Then we spoke concerning Divine Healing, and prayed with the sick.

On Monday we first visited Mr. C——, whose three children we consecrated.

He is one of the finest photographers in L——, and seems to have given himself wholly to God.

I appointed him as Conductor of the Gathering, and although as yet there are only a few, I believe that there will be a permanent work for God and Zion in Lübeck.

There were several earnest people who seemed to be interested, as you will see from the inclosed letter.

Mr. R—— came all the way from H—— on Monday to see us.

Mr. R—— is a converted Jew.

He was born in Russia, and has worked as a missionary for seven years in Sweden.

He speaks six or more languages, and seems to be well grounded in the Word.

He has been dissatisfied with the mission work for some time.

He is longing to work among the Jews.

He told me how many thousands were in Budapest.

I pray that God will make him a blessing to the poor Jews in Europe.

SOPHIA J. HERTRICH.

For I am not ashamed of the Gospel: for it is the power of God unto salvation.

It is through Jesus that we are saved and healed and cleansed.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—*Acts 4:12.*

Although people are saved only in the Name of Jesus, the Christ, many are kept back from blessing by not receiving in these days the prophet whom God hath sent.

The Word of God says:

Believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper.—*2 Chronicles 20:20.*

As will be seen by the following letter to Evangelist Hertrich, the writer received great blessing through receiving a prophet in the name of a prophet, even the prophet like unto Moses.

CULMANNSTRASSE 59,
ZÜRICH IV, November 23, 1902.

DEAR EVANGELIST HERTRICH:—To the glory of God I will tell you what He has done for me.

He has healed me of a chronic headache from which I had suffered most terribly since my childhood.

I accepted the Christ as my Healer many years ago, but I did not have much light.

No one told me that I could get healed of that chronic trouble.

I thought that I had to bear it, which I did with much patience.

It is wonderful how God has led me to see and know Zion teaching.

A schoolmate of mine, whom I had not seen since we went to school together when we were children, came to see me this summer.

She told me that she had been sick for many years; that she had spent all she had on the doctors, and was getting worse instead of better.

The county had to support her, and she was certainly a pitiable sight.

I comforted her as well as I knew how and prayed for her.

When she came the second time I gave her the sermons of Henrietta Sechenford to read, through which at least 2,000 persons have been healed.

Not very long after that she returned, but this time with a happy countenance, and her heart overflowing with joy.

She told me that she had received a perfect healing through the power of God and the teaching of Zion.

Not knowing anything about that organization, I asked her about it.

She mentioned the name of Dr. Dowie, which frightened me very much, for from hearsay, I was afraid of him.

However, I succeeded in concealing my feelings, for I was glad enough to see her healed.

She returned in a few days with the same joy and happiness and invited me to accompany her to the meeting.

I had a little more confidence then, but did not yet accept the invitation.

When she came again, I could not refuse.

While I sat in that meeting, I was very much ashamed of myself, for I saw then that the Full Gospel was preached in Zion.

I made up my mind to go again.

I did so, and soon saw that all sickness is the work of the Devil.

However, I did not grasp the whole truth until one day when I heard Evangelist Hertrich preach on the "Living Word of God," as being a two-edged Sword.

How it did cut into my heart when she held up her Bible, saying that the Word of God was the Truth, and that the Truth should make us free!

It was before me day and night, but still I did not get healing.

Then God through His Spirit showed me that I must believe Dr. Dowie to be a prophet.

I did so, and like a flash the words came to me while I was at work: "Woman, thou art loosed from thine infirmity."

Instead of thanking God, I could hardly believe that I was really healed.

But when three months had passed without any sign of my headaches I could keep quiet no longer, and publicly gave testimony to my wonderful healing.

I can say to the glory of God that I am perfectly healed.

It is my constant prayer that many more miracles may be wrought through the power of God in Zion.

Faithfully yours in the Christ,

(MRS.) ANNA HÖHN.

Port Huron, Michigan.

Zion Tabernacle, 1110 Military avenue.
Deaconess-in-charge, Mrs. Juliette Howard, 1219 Military street.
Services, Sunday 10.30 a. m., 3 p. m. Wednesday, 7:45 p. m.

The Message of God in these days to the faithful Christians in the apostate denominations is clearly expressed in the first five verses of the 18th chapter of the Book of Revelation.

God here calls His people out of the apostasies.

The prayer of our Lord Jesus, the Christ, was that His followers might all be one.

This oneness is found in the Christian Catholic Church in Zion.

Those who leave the apostate denominations and come into Zion are blessed of God in so doing.

The following report from Mrs. Herbert Howard shows how our Branch in Port Huron was organized:

The Port Huron Gathering was organized in April of the year 1899.

It boasted of only five ex-Baptists and two ex-Methodists; but at the end of the year it had increased to thirty members.

Port Huron has had the honor of bringing in one Elder, A. W. McClurkin, now of Marinette, Wisconsin, and one physician, now Deacon T. G. Howard, of Zion City.

Quite a few of our members were drawn together because of their belief in Divine Healing and the little fellowship they had in the churches because of their belief.

Mrs. Margaret Barron had been healed of rupture some years before; Mrs. Eliza Cornwall, now of Detroit, had also been healed through faith in Jesus; and Mrs. James Howard, now Deaconess, was healed of tumorous growth of the nerves while in Chicago, at Zion Home.

Miss Laura Falk had a wonderful healing of heart trouble also, some years before.

We have had the pleasure of having a small body of united conscientious people, and as one leading member of one of our denominational churches expressed it to two of our Seventy workers, "I cannot endorse Zion because of its taking the best blood from the churches."

God has blessed us in the conversion and healing of two men who had the drink and tobacco habits, as well as others who have given up tobacco and other bad habits.

Our members have at all times been healed when overtaken by the evil one.

Port Huron is a hot-bed of secretism.

The Maccabees were organized here, and the originator of the order still resides here.

We find a terrible indifference on the part of Christians and worldly people to religious things, but God has His people here.

A great many people read the LEAVES who do not attend our meetings, so we are able to reach out in that way.

Our city has been thoroughly covered with LEAVES OF HEALING and tracts, and we know that God's Word will not return unto Him void.

More than half of our membership is now in Zion City and another exodus is expected this spring.

However, we expect, if we are faithful, that God will bring in others.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, APRIL 29th or 30th.

Evils Found in Children.

1. *Some evils are bred in them.*—Exodus 20:5.
   Evil can be inherited.
   It may be a physical distemper.
   Perhaps some defect of character.
2. *Disposition to sin is fixed.*—Job 1:5.
   Continually watch for displays of evil.
   Who can tell what may be in the heart?
   Occasions of liberty bring out much yet unseen.
3. *They have both moral and physical blemishes.*—Deuteronomy 32:5.
   Parents mark children's characters.
   Like produces like.
   Sometimes children are not like parents.
4. *Their spirit sometimes is worldly and selfish.*—Ephesians 2:2.
   That which is born of the flesh is flesh.
   A child is first an earthly being.
   By grace they may live for things above.
5. *That makes them rebel against doing right.*—Numbers 11:10.
   A peevish child is a care.
   A murmuring spirit is a trial.
   A rebellious disposition is a strife.
6. *It develops pride and deception.*—Isaiah 3:5.
   Children are what they are made.
   A child can be a liar from the crib.
   They can do mean things from babyhood.
7. *It manifests foolishness and indiscretion*—Proverbs 29:15.
   Some children will do all manner of foolishness.
   It is strange if they do not act foolishly.
   There is a way to correct them.
8. *Brings sorrows and burdens on children.*—Ecclesiastes 11:10.
   How vain all is at its best estate.
   God only can help in deliverance.
   Rule your own spirit, then you may the child's.

The Lord our God is a Safe-guarding God.

SUNDAY BIBLE CLASS LESSON, MAY 3d.

The Training of a Child.

1. *To love obedience.*—Ephesians 6:1.
   Make obedience easy.
   Show that disobedience is hard.
   Point out the right to them.
2. *To honor parents.*—Deuteronomy 5:16.
   To think highly of them.
   To respect their wishes.
   To serve their obligations.
3. *To know the Scripture*—2 Timothy 3:15.
   The precepts it presents.
   The promises it records.
   The truth it contains.
4. *To do righteously.*—Proverbs 20:11.
   So that they will know the right.
   So that they will love the right.
   So that they will do the right.
5. *By correct admonition.*—Proverbs 29:17.
   Show them when they are wrong.
   Explain to them the consequences of wrong-doing.
   Warn them of what follows repeated wrong-doing.
6. *By corporal discipline.*—Proverbs 23:13
   They should be made to fear punishment.
   When they are wilful let them feel it.
   Once they get it well they will not forget.
7. *By prayerful supplication.*—Mark 10:13-16.
   Take them to the Lord in prayer.
   Let them hear you pray for them.
   Let the Lord bestow a blessing on them.
8. *By patient development.*—1 Corinthians 13:11-12.
   Remember he is yet a child.
   Don't expect the impossible.
   In time they will grow out of many things.

God's Holy People are an Instructed People.

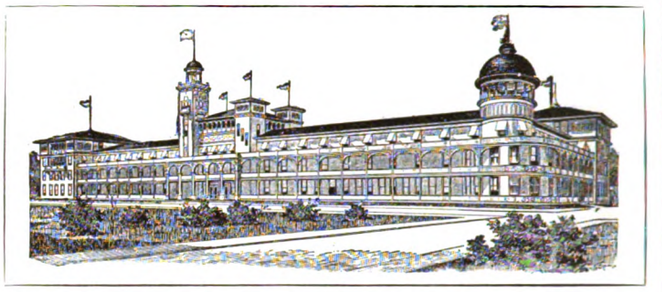
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Elijah Hospice

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS



THIS beautiful new Hospice, where Divine Services are conducted morning and evening, has been opened by the General Overseer of the Christian Catholic Church in Zion for Christians and friends of Zion visiting Zion City. Those using tobacco, alcohol or drugs will not be received. It is equipped with hot and cold water, baths, steam heat, electric lights, telephones, barber shop and many other comforts. The Restaurant is open from 6 a. m. to 9 p. m. . . . . .

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WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

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WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

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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 Nine Hundred Eighty-nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand Nine Hundred Eighty-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 at Zion City by the General Overseer	583	
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3250	
Total Baptized at Headquarters		8624
Baptized in places outside of Headquarters by the General Overseer	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons	5646	
Total Baptized outside of Headquarters		6287
Total Baptized in six years		14,911

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	16		
Baptized in Zion City by Elder Lee	10		
Baptized in Chicago by Elder Farr	21	55	
Baptized in Missouri by Deacon Robinson	7		
Baptized in Ohio by Elder Bouck	2		
Baptized in Ohio by Elder Bryant	5		
Baptized in Ontario, Canada by Elder Brooks	6		
Baptized in Pennsylvania by Elder Hammond	3	23	78
Total Baptized since March 14, 1903			14,989

The following-named ten believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 1, 1903, by Elder A. F. Lee:

Borland, Edward.....Zion City, Illinois
Brannen, George W.....Zion City, Illinois
Brannen, Winslow.....Zion City, Illinois
Goodlad, William I.....Zion City, Illinois
Jones, Sherman.....Chicago, Illinois
Martin, Miss Georgie.....Zion City, Illinois
Meyers, Rose.....Lake Forest, Illinois
Schaeffer, Mrs. Caroline.....Zion City, Illinois
Vogel, Mrs. Blanche.....Zion City, Illinois
Wagstaff, Arthur.....Lake Forest, Illinois

The following-named nine believers were baptized at Zürich, Switzerland, Sunday, March 1, 1903, by Elder Carl Hodler:

Aeberli, Jacob.....Quellenstr 22, Zürich, Switzerland
Brähm, Mrs. Sophie.....Schlieren, Switzerland
Grob, Miss Anna.....Wädensweil, Switzerland
Huber, Mrs. Anna.....Zürich, Switzerland
Keller, Heinrich.....Höngg, Zürich, Switzerland
Klaus, Karl.....Bischoffingen, Baden, Germany
Kleiner, Walter.....Höngg, Zürich, Switzerland
Morlok, Edward.....Veltheim, b. Winterthur, Switzerland
Schärer, Emil.....Horgen, Switzerland

The following-named eight believers were baptized at Castle Liebburg, Switzerland, Thursday, February 19, 1903, by Elder Carl Hodler:

Bahmüller, Miss Barbara.....Genkingen, o. a. Reutlingen, Württemberg
Horsch, Mrs. Eva.....Wildberg, o. a. Nagold, Württemberg
Lutz, Conrad G.....Herisau, Appenzell, Switzerland
Lutz, Mrs. Anna.....Herisau, Appenzell, Switzerland
Meier, Albert.....Liebburg, b. Kreuzlingen, Switzerland
Reiff, Mrs. Barbara.....Unterhausen, Reutlingen, Württemberg
Reiff, Ludwig.....Unterhausen, Reutlingen, Württemberg
Schuler, Basilius.....Constanz, Baden, Germany

The following-named five believers were baptized at Lübeck, Germany, Monday, February 9, 1903, by Evangelist Hertrich:

Asmussen, Miss Anna.....Lübeck, Germany
Christensen, Lorenz.....Lübeck, Germany
Christensen, Mrs. Margarete C. P.....Lübeck, Germany
Siemers, Miss Mina C. J.....Hamburg, Germany
Ulrich, Miss Rosa C. A.....Lübeck, Germany

The following-named two believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, March 29, 1903, by Elder G. Hammond:

Betts, Mrs. Bella. 202 North Sixty-second street, Philadelphia, Pennsylvania
Jacobus, Mrs. Mary
Forty-forth street and Girard avenue, Philadelphia, Pennsylvania

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, April 5, 1903, by Elder G. E. Farr:

Burke, Edward.....236 West Forty-fifth place, Chicago, Illinois
Nelson, Susie.....363 West Thirtieth street, Chicago, Illinois

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, April 5, 1903, by Elder R. N. Bouck:

Lawrinson, Mrs. Martha.....31 Fredweell street, Cleveland, Ohio

CONSECRATION OF CHILDREN.

The following- named seven children were consecrated at the South Side Zion Tabernacle, Lord's Day, March 29, 1903, by Elder Gilbert E. Farr:

Anderson, Irena H.....1355 Seventy-first place, Chicago, Illinois
Harper, George T.....433 Swan street, Chicago, Illinois
Harper, Howard W.....433 Swan street, Chicago, Illinois
Harper, Hester A.....433 Swan street, Chicago, Illinois
Loramer, Elizabeth.....3915 Wabash avenue, Chicago, Illinois
Loramer, Ine H.....3915 Wabash avenue, Chicago, Illinois
Loramer, Jenney P.....3915 Wabash avenue, Chicago, Illinois

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:00 p. m.—Divine Healing, General Overseer.
Wednesday, 7:00 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.
The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stochholm.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, request should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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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 we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address .....

Date .....
PLEASE BE SURE TO FILL IN

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name? .....

Where is your residence? .....
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? .....
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, unmarried, widowed, or divorced? .....

How many children have you living? .....

What is your occupation, profession, or trade? .....

What nationality are you? ..... *Where were you born?* .....

What language or languages do you speak? .....

How long have you lived in America (or the country where you are now living)? .....

When and where were you converted to God? .....

.....

Are you conscious that you are saved through faith in Jesus? .....

When and where were you immersed by TRIUNE Immersion? .....

By whom were you immersed? .....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant .....
WRITE VERY PLAINLY

REMARKS

.....

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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To Help Celebrate

THE REMOVAL OF

Zion Printing and Publishing House

from Chicago to Zion City,
on May the First, by adding

Ten Thousand New Yearly Subscribers

to the list, I enclose herewith $.....to pay for.....new subscriptions, to be sent to the addresses given below.

(Signed).....

Address.....

.....

Subscription Rate, $2.00 a Year
Six Months, $1.25

NAMES	STREET AND NUMBER	CITY AND STATE

(Make all checks, drafts, money and express orders payable to John Alex. Dowie)

ADDRESS ALL COMMUNICATIONS TO

Zion Printing and Publishing House

1300 MICHIGAN AVENUE, CHICAGO, ILLINOIS

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A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 12 to 22, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . . . . .

Shareholders in this Association

Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

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Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — *H. WORTHINGTON JUDD, Secretary and Manager*

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Single Volumes, each

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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IMPORTANT ANNOUNCEMENT

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Has Been Reduced to

THIRTY-FIVE CENTS

In order to place it within the reach of all.

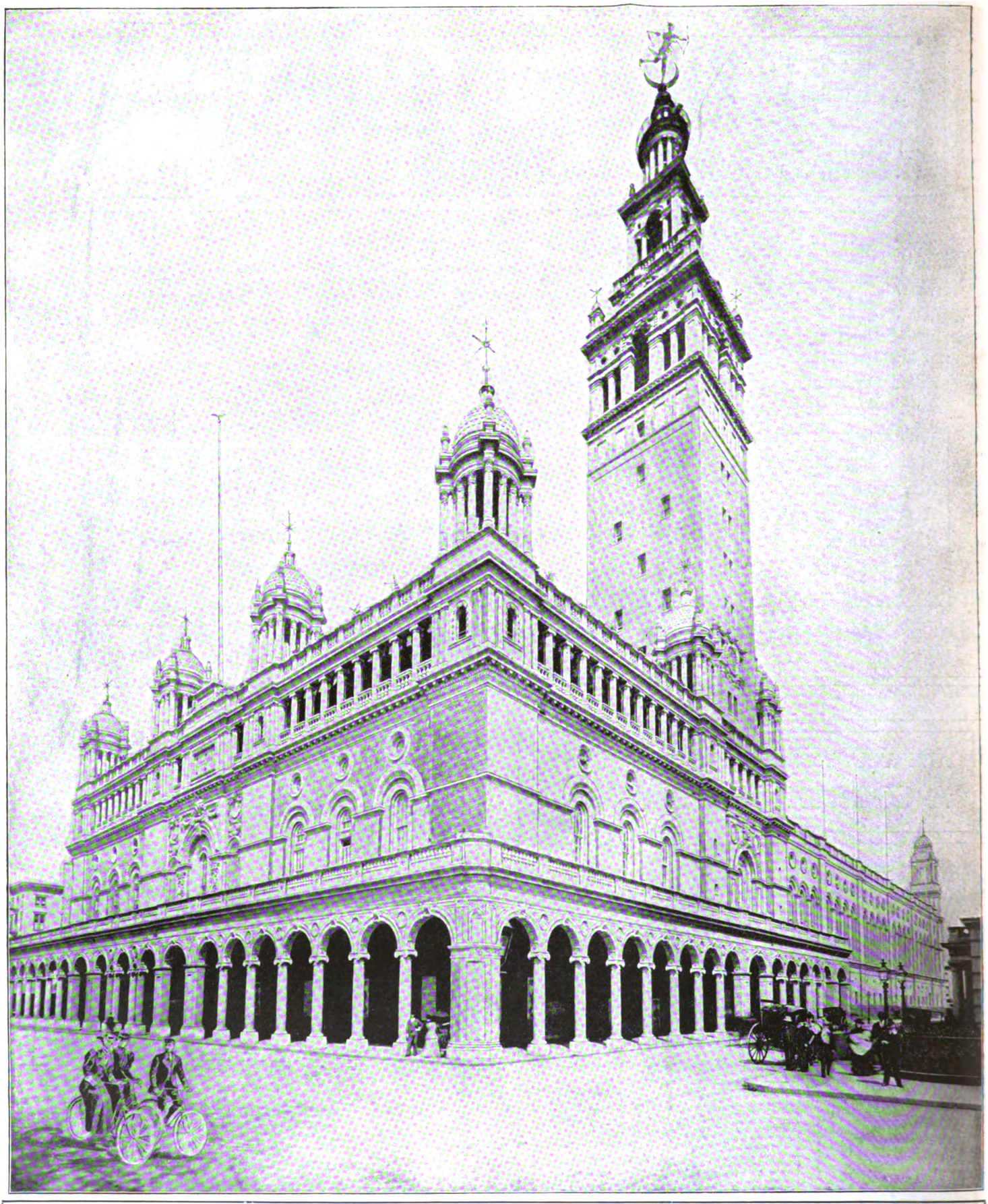
This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the 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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ZION PRINTING AND PUBLISHING HOUSE

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MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alex. Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. He will be accompanied by Zion White Robed Choir of Hundreds of voices, Zion City Brass Band, hundreds of Officers of the Church, and by at least four thousand members of Zion Restoration Host.

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THE NEW YORK PUBLIC LIBRARY
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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 XII. NUMBER 26. CHICAGO, APRIL 18, 1903. PRICE FIVE CENTS.

SOME ZION CITY RESIDENCES



ZION CITY is a city of homes, beautiful within and without, sheltering a happy, prosperous, godly home-life. By industry, frugality, wise investment of savings and a willingness to undergo some of the hardships of pioneer life, the vast majority of the people now resident in Zion City own their homes. Zion teaches and cultivates in her people a true conception of the value of beauty, and as a result, the residences in the City of Zion are pleasing to the eye in architectural design and exterior and interior decoration. The above are representative homes.

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100 Copies of One Issue	$3.00
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To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50

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 662. *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, APRIL 18, 1903.

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EDITORIAL NOTES.

"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 JEHOVAH OF THE WHOLE EARTH."

ZION MUST BE MILITANT before she can be Triumphant.
Zion must thresh out her own Harvest.
Zion must Conquer Nations.
Zion must bring the Spoils of her Conquests into the Storehouse of God.

IT IS VAIN to imagine Zion at peace with the World, the Flesh or the Devil.
It is vain to imagine Zion at peace with Corruption in the Nation, the City or the Home.
It is vain to imagine that Zion will hold her peace when the Powers of Darkness are attacking the citadel of the Church.

MANY NATIONS shall go and say,
Come ye, and let us go up to the Mountain of Jehovah,
To the House of the God of Jacob;
And He will teach us of His Ways,
And we will walk in His Paths;
For out of Zion shall go forth Instruction,
And the Word of Jehovah from Jerusalem.

DAYS OF PEACE are with us, and all the principal Gates of the World, by Land and Sea, are standing open for Zion to pass through.

WE EARNESTLY REMIND our readers, and especially those at a distance, that

ZION'S THIRD FEAST OF TABERNACLES

will be held in Shiloh Park, in the City of Zion, from Saturday, July 11th, to the evening of Lord's Day, July 19th.

WE PROPOSE TO DELIVER, as one of the Special Features of our Third Feast, a Series of Early Morning Instructions to Zion Restoration Host, with a view to the Preparation of a Legion of about Four Thousand (4,000) Members, which we hope to lead to New York October 14th, for the Great Mission in Madison Square Garden.

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ON LORD'S DAY, July 12th, for the 2 o'clock General Assembly, we now summon a Special Rally of all the Members of the Host who have been enrolled for service in that Mission.

The ground floor of Shiloh Tabernacle will be cleared for their accommodation, and we shall present before the Lord and His people, we trust, at least Three Thousand (3,000) Members of the New York Legion, consecrating them publicly to this Great First Expedition of Zion Restoration Host from the City of Zion, for the Conquest of the whole Earth.

WE BELIEVE that this will be one of the most impressive and solemn services ever held in Zion, and that the Power of God will descend upon the Consecrated Host in the three months of continued Preparation, which will then lie before them.

EVEN IF MANY of our friends cannot remain throughout the entire Feast, we trust that they will be present at this Assembly, and we especially desire the presence of every member of the New York Expedition.

ONLY A PEOPLE prepared by God in Zion, and thoroughly instructed in His Ways, can ever go forth successfully into the great Harvest Field of the Great Cities of the World, to gather together "Multitudes, Multitudes in the Valley of Decision."

PUT YE in the Sickle, for the Harvest is Ripe:
Come, tread ye;
For the wine-press is full, the vats overflow;
For their wickedness is great.
Multitudes, Multitudes in the Valley of Decision!

THE DAY of Jehovah is near in the Valley of Decision.
The Sun and the Moon are darkened,
And the Stars withdraw their shining.
And Jehovah shall roar from Zion,
And utter His Voice from Jerusalem;
And the Heavens and the Earth shall shake:
But Jehovah will be a Refuge unto His people,
And a Stronghold to the Children of Israel.

SO SHALL YE KNOW that I am Jehovah your God,
Dwelling in Zion, My Holy Mountain:
. . . . . .
And I will CLEANSE THEIR BLOOD that I have not cleansed:
For Jehovah dwelleth in Zion.

WHO IS READY to go down for God, with the Sickle of Truth, and reap the Ripe Harvest in the Valley of Decision?

ONLY A BLOOD-CLEANSED PEOPLE whom Jehovah hath purified in Zion, and who know their Mission in the Great Harvest Field of Final Restoration of All Things, can ever be the Successful Reapers of multitudes for Him ere the Day of Darkness shall come—the Great and Terrible Day of Jehovah—when the "Sun and Moon are darkened;" when the "stars withdraw their shining;" "when Jehovah roars from Zion" and speaks from Jerusalem; when "the Heavens and the Earth shake;" when the People of God find a "Stronghold" in Him, in the Zion which He hath established.

A glorious Day will then appear—a Day that is already dawning.

AND IT SHALL come to pass in that Day,
That the Mountains shall drop down Sweet Wine,
And the Hills shall flow with Milk,
And all the brooks of Judah shall flow with Water;
And a Fountain shall come forth of the house of Jehovah.

SHOULD THE LORD tarry and give us length of days and strength, we shall, by His grace, lead forth every year, from the City of Zion, vast Legions of Zion Restoration Host, not only in one large City, but we expect the numbers to be so large that we shall be able to direct the operations of the Legions in covering the strategic points of a certain State, and we may say that even now we are planning a most interesting and thrilling Invasion of a certain State in the Fall of 1904.

WE HAVE COME to the Decision that so far as Aggressive Operations are concerned, the hope of the Restoration and its glorious realization in the Planting of Zion Cities over all the Earth, is to be found in the Operations of Zion Restoration Host.

THE TRAINING of a Zion Junior Restoration Host is very much upon our hearts, and we hope to be able to give a prominent place to this work on the Second Lord's Day, the Last Great Day of Zion's Third Feast of Tabernacles.

WE HAVE NEARLY One Thousand (1,000) Members of Zion Junior Seventies in the City of Zion alone, and with those from other cities, who will be brought, we trust, by their parents, we shall hope to be able to gather thousands more, and to have a great Procession of Zion Junior Seventies, with their Banners and their insignia on the morning of that Lord's Day. Then we shall reorganize them as Zion Restoration Host.

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WE SHALL ENTRUST the direction of that Celebration, and the details of the Reorganization into a Zion Junior Restoration Host to Overseer Brasefield, who will, God willing, be ordained to that office on the First Lord's Day of the Feast, and who is now the Vice-president of all Zion Educational Institutions.

With his splendidly organized staff of Educators, Overseer Brasefield will doubtless be able to organize a magnificent Presentation of the Children of Zion—the Hope of Zion in all the days to come.

WE ARE looking forward to a Royal Generation of Children growing up through youth and maidenhood into the glorious strength and fulness of spiritual, psychical and physical manhood and womanhood.

TO THE many thousands who will doubtless gather for Zion's Third Feast of Tabernacles, one of the most suggestive and inspiring features of this glorious occasion will be the remarkable Object Lesson of the processions of Zion Restoration Host in Preparation, and of Zion Restoration Host in Maturity.

WE HAVE A NUMBER of very interesting and delightful Announcements to make in connection with the coming Feast of Tabernacles.

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We earnestly ask the prayers of all our people, far and near, for Grace to Plan, and for Resources of every kind with which to execute these plans for the Glory of God, the Blessing of vast multitudes, and the Preparation for the world-wide Mission of Zion.

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WE KNOW no better way in which to state the present condition of matters than to give the following, slightly abbreviated, last weekly report of Vice-president Brasefield.

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

....Zion....
Educational Institutions

Office of Rev. H. D. Brasefield, Ph. B.
Vice President.

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A., April 16, 1903.

MY DEAR GENERAL OVERSEER AND PRESIDENT:—Peace to thee.

With the reports of the Principals before me, I am glad to write you that the Educational work has never been in better condition.

The Reorganization of the Department has increased the efficiency of the teaching staff, and put some square people into square holes.

Miss Luella Waddington has already shown her executive power, and the Twenty-first street school has improved greatly under her direction.

Overseer Speicher and I have perfected a plan whereby I will be able to notify him daily in regard to the Health Conditions of the pupils and students.

This will enable him to learn quickly of any contagious disease and prevent its spread among the children.

Great interest is being shown in the Polytechnic School, and the draining of the basement of the new building and its cementing will enable us to begin our woodwork and make a good part of our necessary furniture and equipment. This can be done under Professor Bayley's direction, and will not only enable us to keep money in Zion, but will also furnish worthy young men employment.

The tendency of a large number of our students is toward mechanical pursuits, and we can meet this need splendidly by equipping the Polytechnic School for its work in the several departments.

The following is the registration in Zion City to date for this term:

Ministerial Training School	19
College	9
Business School	28
Music School	33
Normal School	8
Polytechnic School	46
Preparatory School	126
Junior Schools—Zion City	793
Kindergarten	40
Total	1102

Praying God's blessing upon you, I am,
Yours in His Service, (Signed) H. D. BRASEFIELD.

IN ADDITION to the foregoing, it must be remembered that we have a number of schools in and around Chicago, and in other cities, numbering several hundreds of pupils.

We regret to say that we have not sufficient school accommodation for the children now in Zion City.

We endeavor to so arrange that they shall all get some careful attention.

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We are building a commodious new schoolhouse, which will be fully ready after the summer recess.

The large, beautiful first section of the Educational Building on Twenty-seventh street and Enoch avenue, will be ready in time for the Ministerial Training School, College, Business School, Music, Normal, Polytechnic and Preparatory Schools, all of which were a part of what was known as Zion College, but which it is felt should be kept in the classification now adopted.

All our Schools and Colleges are designed with a view to a future Zion University.

THERE IS MUCH ROOM in connection with the Educational Institutions for large Christian liberality.

We are praying that God shall put it into the hearts of some of His stewards to help us very materially in the furnishing of the substantial building fronting Shiloh Park, on Twenty-seventh street and Enoch avenue, which is the admiration of all who see it.

Its proper furnishing and equipment will cost us many thousands of dollars.

WE INVITE the friends of Zion to consider the claims of Zion's Educational Institutions, for which we have, at much sacrifice, provided no less than Five Large New Buildings within the last eight months.

WE SAY, with greater confidence than at any previous time, that Zion's Educational Institutions are now placed on a footing of solid strength, with a splendid staff of teachers and professors.

We are justified in earnestly appealing to Zion everywhere to come with, or to send their children, and their young men and women, into Zion's Schools of Learning.

Perfect discipline is maintained and no known evil habits are tolerated for a moment.

The whole tone, both of young and old, is in keeping with the entire atmosphere of Zion City, which we can truly say is one of Purity, and Peace, and Power, and Progress—God's Presence is felt everywhere.

WE HAVE CALLED for a fuller Educational report from Professor Brasefield, and have placed our columns at his disposal as soon as he is able to write a General Descriptive Article with a Catalogue of the Courses, and the names of the teachers, etc.

NEXT TO THE Ecclesiastical, the Educational Interests of Zion have been most constantly in our prayers, and thoughts, and efforts.

TURNING TO THE Business Interests of Zion, we have to say that all is well.

"Growing in favor with God and man," is the verdict of all.

NEVER WERE the Financial, Land, Investment, and Commercial Institutions of Zion, with her various Industries, in a healthier and better condition; although we are yet in our Infancy in many things.

When we meet our Friends at the Midsummer Feast, we shall be delighted to give them many interesting Details of Zion's Business for God, especially on Wednesday, July 15th, the Second Anniversary of the Opening of the Gates of Zion.

ON THE AFTERNOON of that day, a great Procession, God willing, headed by Zion Guards and Zion Band, consisting of the Municipal Officers of the City, and of the Officers and Employees of all Zion's Institutions, will be reviewed by us at the Administration Building, and then proceed to Shiloh Tabernacle, where our Service of Thanksgiving will be held.

AT THAT MEETING we shall hope to place Printed Matter in the hands of our friends, showing in a clear and simple manner the Wonderful Progress of the City, which then will have completed its Second Year of existence.

BUT IT IS IMPOSSIBLE in the time now left us to even quote from the many excellent Reports that are in our hands.

We must leave these until a later Issue, and to the Occasion to which we have just referred.

ZION HAS BEEN diligently attending to her Political Interests both in Chicago and in this City.

God has been overruling in that great and wicked Babel, from which we have come out, and is enabling us to deal some effective blows against the Iniquitous Administration, which has so shamefully triumphed in the Reëlection of the Mayor, who has allied himself with all the worst Elements of Chicago life.

IT WILL BE SEEN from the Report of the Proceedings in the Chicago Auditorium in this issue, that we had felt it our duty to expose the Shameful Overtures that had been made to us

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Yours in His Service, (Signed) H. D. BRASEFIELD.

IN ADDITION to the foregoing, it must be remembered that we have a number of schools in and around Chicago, and in other cities, numbering several hundreds of pupils.

We regret to say that we have not sufficient school accommodation for the children now in Zion City.

We endeavor to so arrange that they shall all get some careful attention.

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We are building a commodious new schoolhouse, which will be fully ready after the summer recess.

The large, beautiful first section of the Educational Building on Twenty-seventh street and Enoch avenue, will be ready in time for the Ministerial Training School, College, Business School, Music, Normal, Polytechnic and Preparatory Schools, all of which were a part of what was known as Zion College, but which it is felt should be kept in the classification now adopted.

All our Schools and Colleges are designed with a view to a future Zion University.

THERE IS MUCH ROOM in connection with the Educational Institutions for large Christian liberality.

We are praying that God shall put it into the hearts of some of His stewards to help us very materially in the furnishing of the substantial building fronting Shiloh Park, on Twenty-seventh street and Enoch avenue, which is the admiration of all who see it.

Its proper furnishing and equipment will cost us many thousands of dollars.

WE INVITE the friends of Zion to consider the claims of Zion's Educational Institutions, for which we have, at much sacrifice, provided no less than Five Large New Buildings within the last eight months.

WE SAY, with greater confidence than at any previous time, that Zion's Educational Institutions are now placed on a footing of solid strength, with a splendid staff of teachers and professors.

We are justified in earnestly appealing to Zion everywhere to come with, or to send their children, and their young men and women, into Zion's Schools of Learning.

Perfect discipline is maintained and no known evil habits are tolerated for a moment.

The whole tone, both of young and old, is in keeping with the entire atmosphere of Zion City, which we can truly say is one of Purity, and Peace, and Power, and Progress—God's Presence is felt everywhere.

WE HAVE CALLED for a fuller Educational report from Professor Brasefield, and have placed our columns at his disposal as soon as he is able to write a General Descriptive Article with a Catalogue of the Courses, and the names of the teachers, etc.

NEXT TO THE Ecclesiastical, the Educational Interests of Zion have been most constantly in our prayers, and thoughts, and efforts.

TURNING TO THE Business Interests of Zion, we have to say that all is well.

"Growing in favor with God and man," is the verdict of all.

NEVER WERE the Financial, Land, Investment, and Commercial Institutions of Zion, with her various Industries, in a healthier and better condition; although we are yet in our Infancy in many things.

When we meet our Friends at the Midsummer Feast, we shall be delighted to give them many interesting Details of Zion's Business for God, especially on Wednesday, July 15th, the Second Anniversary of the Opening of the Gates of Zion.

ON THE AFTERNOON of that day, a great Procession, God willing, headed by Zion Guards and Zion Band, consisting of the Municipal Officers of the City, and of the Officers and Employees of all Zion's Institutions, will be reviewed by us at the Administration Building, and then proceed to Shiloh Tabernacle, where our Service of Thanksgiving will be held.

AT THAT MEETING we shall hope to place Printed Matter in the hands of our friends, showing in a clear and simple manner the Wonderful Progress of the City, which then will have completed its Second Year of existence.

BUT IT IS IMPOSSIBLE in the time now left us to even quote from the many excellent Reports that are in our hands.

We must leave these until a later Issue, and to the Occasion to which we have just referred.

ZION HAS BEEN diligently attending to her Political Interests both in Chicago and in this City.

God has been overruling in that great and wicked Babel, from which we have come out, and is enabling us to deal some effective blows against the Iniquitous Administration, which has so shamefully triumphed in the Reëlection of the Mayor, who has allied himself with all the worst Elements of Chicago life.

IT WILL BE SEEN from the Report of the Proceedings in the Chicago Auditorium in this issue, that we had felt it our duty to expose the Shameful Overtures that had been made to us

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for the judicial sacrifice of Judge Tuley in exchange for Zion's Influence and Votes.

CHICAGO, and indeed a large portion of the Country, has been greatly stirred by the revelations that have been made, and which are referred to in our Report, on pages 812 to 815 of this issue.

WE SHALL MAKE final reference to the matter in our Prelude of Tomorrow, entitled, "The Final Word Concerning Mayor Harrison's Proposal to Sacrifice Judge Tuley."

There can be no question that what we have said is universally believed, notwithstanding the clumsy attempts at Denials and Explanations by Mayor Harrison and Master of Chancery Granville Browning.

Judge Tuley's remarks on the subject only complicate their "explanations," and still further implicate the offenders, for whom there is no escape, except by repentance and confession, as they will find out when we speak in the Chicago Auditorium tomorrow.

IN THE CITY OF ZION, the election of School Trustees takes place this day, and on Tuesday next that of the Municipal Officers.

The question of the appointment of a Zion City Judge with Circuit and Superior Court power will also be decided by the voters on Tuesday.

ON THE EVENING of that day a great Ratification Rally will be held at Shiloh Tabernacle, when we shall deliver an address upon "THE FIRST TRIUMPHANT YEAR OF THE THEOCRATIC PARTY, AND ITS GLORIOUS FUTURE POSSIBILITIES."

IT IS MOST delightful for us to see the interest that our Zion Women, who are permitted to vote under the Law in connection with School Trustees, etc., are taking, in the exercise of the Franchise, limited though that privilege is at present.

We are also pleased to see the earnestness with which all our people enter into the Election of their Officers, although there is but one Ticket in the Field.

THE UNANIMITY displayed at the Recent Convention of the Theocratic Party, when these Officers were nominated, was most encouraging.

We are absolutely without any Political Partisan Strife in Zion City.

We are of one Heart and one Mind in the Lord, and no "Root of Bitterness" is left in any Mind or Heart when the Annual Election is past.

THE WEEK has been one of delightful but most arduous toil for God. All "the people have a mind to work."

WE REALIZE that we are being led by the Spirit, and are following Him who alone leads the Hosts of Heaven, and directs the Hosts of God on Earth, in the Conflict of the Ages.

His Name is Emmanuel, for He is "God with us."

We know that His Promise is true, "Lo I am with you All the Days, even unto the Consummation of the Age."

JESUS, STILL lead on,
Till our Rest be won;
And although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our Fatherland.

IF THE WAY be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not Faith and Hope forsake us;
For, through many a foe,
To our Home we go.

JESUS, STILL lead on,
Till our Rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland.

THERE ARE MANY TRIALS, many Temptations, and many Foes as we press onward.

But we do not dwell on these.

We meet them, and OVERCOME them, by the grace of God.

We Go Forward.

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NOTHING ON EARTH or in Hell has ever impeded the Onward Movement of Zion since God established the Christian Catholic Church in Zion through our Agency in the closing years of the Nineteenth Century.

NO POWER on Earth or in Hell can ever permanently keep back Zion.

This is Zion's Century, and as the Gates of the Third Year open into the Glorious Spring, our Hearts are full of Joy and Peace and Expectation.

LL ARE MOVING forward in good order.

There are no breaks in our Ranks, for should an occasional one fall away, the gap is quickly filled, and Zion's many, many Thousands move forward in Unbroken Lines. Like the Army described in Joel—only we are Restorers not Destroyers—

They march every one on his ways,
And They break not their ranks.

ALL IS WELL, and, by God's grace, Zion's many thousands continue to overcome, through "the Blood of the Lamb, and because of the Word of their Testimony."

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.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B]:

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days, of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have known it for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus, the Christ, the Eternal Son of God, who is both our Savior and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age"; and so He is with us now, in spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that be so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse: "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since the Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages, to His Church, "I am Jehovah that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the denier of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus, the Christ, when He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God, for it is written: "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians 12:8-11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5-12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the Elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia, and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious that I do not possess?

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan avenue, at any Zion Tabernacle, or at Zion City Publishing House, corner Shiloh boulevard and Elijah avenue, Zion City, Illinois. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus, the Christ, our Lord and God, your present Savior from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

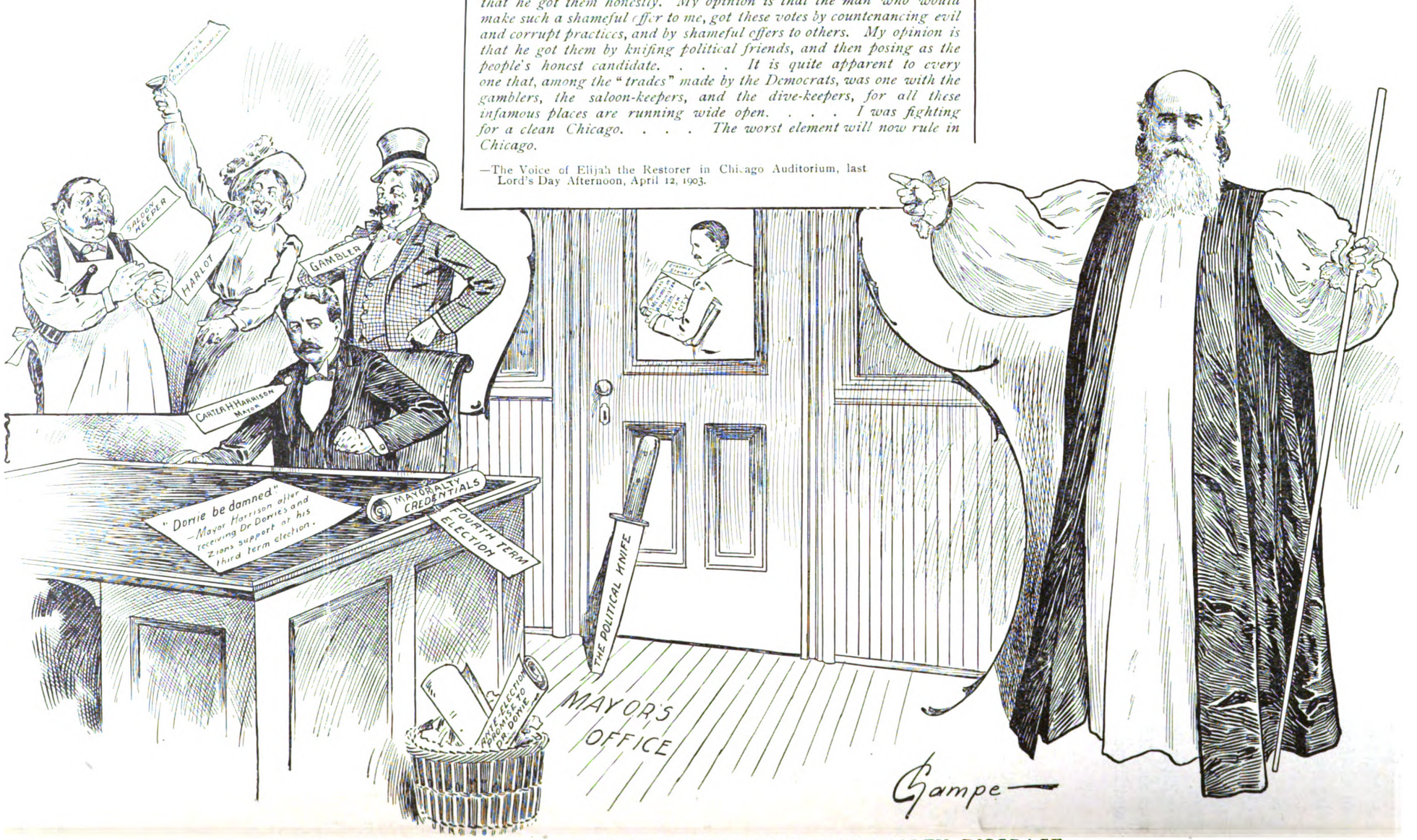
"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

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In connection with giving the details of the shameful trickery of Mayor Harrison (see pages 812-815), the General Overseer said:

That is the kind of a man you have in the mayoral chair. He is a man who, in order to get our support, sent Mr. Granville Browning, a Master in Chancery, to offer as a sacrifice a Judge in Chancery, a prominent Democratic leader, the president of the principal Democratic Club in Chicago—the Iroquois—and to murder him politically. Is that the kind of man who should be mayor of Chicago? . . . He received a plurality of seven thousand votes. . . . I do not believe that he got them honestly. My opinion is that the man who would make such a shameful offer to me, got these votes by countenancing evil and corrupt practices, and by shameful offers to others. My opinion is that he got them by knifing political friends, and then posing as the people's honest candidate. . . . It is quite apparent to every one that, among the "trades" made by the Democrats, was one with the gamblers, the saloon-keepers, and the dive-keepers, for all these infamous places are running wide open. . . . I was fighting for a clean Chicago. . . . The worst element will now rule in Chicago.

—The Voice of Elijah the Restorer in Chicago Auditorium, last Lord's Day Afternoon, April 12, 1903.



ELIJAH THE RESTORER EXPOSES CHICAGO'S MAYORALTY DISGRACE.

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EVERY MOMENT of the three and a quarter hours of the great service in the Chicago Auditorium Lord's Day afternoon, April 12, 1903, was filled to overflowing with intense interest.

It was Easter, the day set apart by the Church for centuries, as memorial of the Resurrection of Jesus, the Christ.

The Processional, the hymn, the recitation of the Apostles' Creed, the *Te Deum*, the anthem and the prayer of the General Overseer, all breathed the spirit of Eternal Hope, which was given life by the Resurrection of our Lord.

The Prelude delivered by the Messenger of God is destined to become historic.

It was heard with breathless interest by the thousands of people present.

The scene, as the General Overseer made the disclosure, which was the climax of his prelude, was a most dramatic and impressive one.

That serious charges against Mayor Harrison and his political friends, involving men high in Democratic circles, were to be made at this time, was well known throughout the city.

Accordingly, a very large audience of Chicago's citizens had gathered, filling every desirable seat in the great Auditorium, and standing in hundreds at the rear of the parquet circle. Probably between six and seven thousand people were in attendance.

During the latter part of the week a letter had been sent to the General Overseer threatening his life if he made the promised disclosure.

When the man of God reached that part of his prelude in which he was about to give the details concerning the shameful proposal which had been made to him by a politician who was urging him to support Mayor Harrison's candidacy, a suspicious movement, apparently the drawing of a weapon, on the part of a man seated in the audience, was detected.

Quickly, but calmly, the General Overseer gave the order for the Zion Guard to come forward.

Instantly the guards came from all parts of the house and drew up in a line in front of the stage, facing the audience.

The excitement, though quiet, was intense.

But the speaker proceeded, boldly and fearlessly, with his disclosure of the corruption and treachery in Chicago politics.

The facts were related in full detail, with names and dates.

The Message of Elijah the Restorer was indeed a Restoration Message.

It was not a Message to any particular church or people or race or nation, but to all humanity.

Its subject, "Eternal Hope," was one which appeals to every heart that has ever known sorrow and pain, and in which there has ever been, uttered or unexpressed, the longing to know God, the desire for a life beyond the grave.

Deep down into the hearts of the hearers it sank.

Its realization gave to the joyous songs of Easter time a new signification; for the reality and the blessedness of the Divine Hope, given to man, when the Christ rose from the dead, was made clearer and brighter than ever before.

It was with the light of that Hope shining in their faces, and its gladness vibrating in their voices, that the congregation rose and repeated after the General Overseer the Prayer of Consecration.

Withal, it was a most wonderful service, which will live in the memories and in the lives of many thousands throughout the earth.

Chicago Auditorium, Lord's Day Afternoon, April 12, 1903.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium, singing as they came, the words of the

PROCESSIONAL.

Jesus Christ is ris'n today,
Alleluia!
Our triumphant holy day,
Alleluia!
Who did once upon the cross,
Alleluia!
Suffer to redeem our loss.
Alleluia!

Hymns of praise then let us sing
Alleluia!
Unto Christ, our Heav'nly King,
Alleluia!
Who endured the cross and grave
Alleluia!
Sinners to redeem and save.
Alleluia!

But the pains which He endured,
Alleluia!
Our salvation have procured;
Alleluia!
Now above the sky He's King,
Alleluia!
Where the angels ever sing,
Alleluia!

Now be God the Father praised,
Alleluia!
With the Son, from death upraised,
Alleluia!
And the Spirit, ever blessed,
Alleluia!
One true God, by all confessed.
Alleluia!

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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. 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, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother that thy days may be long upon the land which Jehovah thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus, the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then sang

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, 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 in the Inspired Word of God, then in the Gospel according to St. Matthew, the first ten verses of the 28th chapter, then the 16th and 17th verses of the 2d chapter of the 2d epistle of Paul the apostle to the Thessalonians.

The General Overseer then said:

Let us now read in the first general epistle of Peter.

The word general is the Greek word *Katholikos*, which is our word, catholic.

It is purely a Greek word, and means general or universal.

Paul's Epistles Were Not Catholic Epistles.

They were epistles to the particular churches, and oftentimes had particular reference to the exact conditions pertaining to these churches.

The first two epistles of Peter, the epistle of James, the first epistle of John and the epistle of Jude, are called catholic epistles because they are for the entire Church.

They are not dealing with matters of discipline, or matters of particular importance to that church only, but they are general and for the Church in All Ages.

Of course, there is a sense in which large portions of Paul's epistles are catholic also.

Nevertheless, they are addressed to particular churches.

For example, that one which I have just read was addressed to the Christians in Thessalonica, the present Salonica of which you read so much in these days of trouble in Southern Europe.

The General Overseer then read the first nine verses of the 1st chapter of 1 Peter, commenting as follows upon the ninth verse:

Receiving the end of your faith, even the salvation of your lives.

I have not read the word souls.

I would that it were better known that

The Soul Is Not the Spirit and the Spirit Is Not the Soul.

The word "soul" ought to be translated "animal life."

A beast has a soul

A bird has a soul.

A fish has a soul.

Perhaps you would like to know what my authority is upon the subject.

In the 1st chapter of Genesis, in the 20th verse, it is written:

God said, Let the waters bring forth abundantly the moving creature that hath life.

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The word translated "life" is "soul" in the margin.

In the 30th verse it is written:

And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life.

In the margin again the word life is translated "a living soul." It is the Hebrew equivalent of the Greek, *Psyche*.

Every fish of the sea; every beast of the forest; every fowl of the air, and every creeping thing, has a soul, but these creatures do not have spirits.

God is the Maker of Our Souls and Bodies, but He is the Father of Our Spirits.

Hence it is that all creation lower than man is unspiritual; it has psychical and physical life.

In all life—in the waters, in the air, and on the earth—there is the *Soma*, body, and *Psyche*, the soul, but the *Pneuma*, the spirit, is that which distinguishes man from all other creatures.

God is spoken of as the Father of our spirits.

He is not the Father of our souls.

He is not the Father of beasts, birds and fish; He is the Maker.

He is our Father, because we have His spiritual nature.

A tremendous blunder is made by people who imagine that the soul and the spirit are the same thing.

They are not.

The soul dies.

There is no Immortality of the Soul.

Did not Jesus say, "My soul is exceeding sorrowful, even unto death?"

Is it not written of Him that "He poured out His soul unto death?"

The Virgin Mary in that wonderful prophetic song which she sang, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

She differentiated between soul and spirit.

Psychology and Pneumatology Confounded.

In psychology many otherwise scholarly men have a notion that mixes pneumatology and psychology.

You fancy, when you are talking about the soul, that you are talking about the spirit.

You are doing no such thing.

In Scripture the word soul is animal life, and nothing else.

You must differentiate between the temporal and the eternal parts of man's being.

Keep it clear in your mind, and you will get a better understanding of Scripture.

As a matter of scholarship there is no question about that.

No man who is a scholar, either in Greek or Hebrew, will challenge me when I say that the word *Nephesh* in Hebrew and the word *Psyché* in Greek mean animal life.

If you want to get the words in the Bible for spirit, you must take the Hebrew word *Ruach* and the Greek word *Pneuma*.

They are never confounded.

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.

You see in that passage that there is a difference between soul and spirit.

It is the Word of God that divides asunder the soul and spirit.

When you talk about the immortality of the soul, you are talking crass nonsense.

Any infidel can floor you in a minute in an argument on that subject.

He can take the Word of God and say, "Your Bible says that 'the soul that sinneth, it shall die.' How can a thing be immortal that dies?"

It Was Not the Soul of the Christ That Rose From the Dead.

There was no soul in the Christ when He rose from the dead. He had poured out His soul, every drop of His blood, unto death.

When He rose from the dead His Spirit reanimated a bloodless body.

He had no blood in that body.

He told His Apostles that, when they were afraid and thought they had seen a phantom.

Why should people be afraid of seeing spirits?

I see great numbers of spirits here today.

I am not afraid of you inside your mortal skins, and I would not be afraid of you outside them.

Why should I be?

What a silly thing it is to be afraid of spirits.

He said to them, when they were troubled about it, "A spirit hath not flesh and bones."

He did not say flesh and blood.

The blood was gone from head, hands and riven heart.

Blood and water had flowed out, and it was now a bloodless body.

Flesh and Blood Never Inherit the Kingdom of God.

There is no blood there.

If any of you have had visions of Heaven in which you saw a bleeding Savior, they are all nonsense.

You have only had nightmares.

You have not had visions of the Christ.

There is a hymn which says, "Five bleeding wounds He bears."

They talk of the Christ as if He had been bleeding for nineteen centuries.

Heaven would be in a gory condition by this time.

The golden streets would be running with blood.

It is all nonsense.

He left His blood on earth.

He shed it here.

It was a bloodless body that appeared at the Resurrection Morning, and it was a bloodless and transformed body that entered into heaven.

I desire to make it clear that when the Christ died His soul died: for He said it would.

But His spirit never died.

The great mass of people only see two parts: soul and body, and because they do not see the spirit, they are always talking about keeping soul and body together.

It is like the big fish eating the little fish, and the big beasts eating the little beasts, and the big birds eating the little birds, in trying to keep soul and body together.

There is something more important to be kept together than your animal life and your poor body.

The Spirit is Immortal.

There is an immortal spirit. Remember that the spirit is immortal, for the reason that God is the Father of our spirits.

We share His nature, being His offspring.

If we are not eternal, He is not; for He is our Father.

We are His offspring, and we must share His eternal spiritual nature.

Therefore we cannot die.

The soul and the body can die, but not the spirit.

> The sun is but a spark of fire,
> A transient meteor in the sky;
> The spirit eternal, as its sire,
> Shall never die.

There is the essential immortality in our lives—our Divine parentage.

As for our souls—we get the soul direct from Adam in an ever-increasingly filthy stream of psychical being, only now and then cleansed a little, but cleansed wholly, only when we put our soul and body in the keeping of God and are cleansed by His power.

Then He will cleanse you, and He will keep you clean.

I desire to have it clearly understood that Peter meant your psychical nature when he said: "Receiving the end of your faith, even the salvation of your souls."

Salvation for the Triune Man a Perfect Salvation

That is a glorious object, but that is not all, because the Apostle Paul says, "May your spirit and soul and body be preserved entire."

But there must be a beginning.

There are a great many people who do not get complete salvation for their spirits until their lives are saved.

Humanity is like a drowning man in the Chicago river.

You cannot picture to yourself a more horrible fate than that a man should be drowned in that river.

It is like Chicago itself.

It is one of the dirtiest things I know.

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If a man were drowning in the Chicago river, and were pulled out of that sewer of pollution, that man would not be saved any further than his life was saved.

If he were a bad man, the mere saving of his soul would not affect his spirit.

A Man's Soul Must Be Saved If You Would Fully Save His Spirit.

So it is with humanity.

You must take humanity out of all kinds of physical and psychical depravity before you can ever get humanity's spiritual nature cleansed.

The cleansing is not possible, unless you get them out of these things.

It will begin with a spiritual work of regeneration.

Regeneration is a new birth.

When you are born of God, you are born a baby, as every creature is.

Of all the creatures that are feeble when they are born, man is the most helpless.

Any chicken can scratch for a living within three days; but I have known many men and women who could not scratch for a living after they had spent thirty years on this earth.

Some of them never manage to earn their living.

You must get a man out of the river before you can save his spirit.

You must get his soul and body, and then you can get at the spirit.

It is a slow process.

To Be an Instructor of Humanity You Must First Be Instructed.

A great many foolish Christians think that the moment they become Christians, they are full-fledged ministers of the Christ.

They think that they can preach, and teach, and exhort, and do all kind of things.

They are merely babies.

The last thing in the world that a man should attempt to do is to teach his fellow men before he himself is taught.

A spiritual baby cannot tell you how to live a spiritual life.

It is not within the bounds of possibility.

"If he has the Word of God in him, he can speak it," some say.

He can do no such thing.

You may be crammed with the Word of God from Genesis to Revelation, but that does not make you a preacher.

That does not make you an instructor of humanity.

Why?

Because the Word of God must dwell in you richly, and you must live it out and understand it yourself before you can ever teach it effectually to others.

Be not many teachers, my brethren.

There are far too many teachers in the world.

You have so many teachers on all kinds of subjects that humanity is in a fog.

The Daily Press an Ignorant and Lying Instructor.

In the morning the *Examiner* and the *Chronicle* want to teach you; but the *Inter Ocean* shouts out: "Put them all aside, I am the teacher."

The *Tribune* shouts out, "I am the teacher," and the *Record-Herald* shouts, "I am the teacher. I sit upon the fence and am ready to come down on either side as it pays."

You find teachers with millions of tongues, and no unanimity of thought.

They are entirely untaught.

A short time ago a Chicago paper said that a certain man had been appointed by the Chinese government to a position in Hong Kong.

Every one who knew anything at all about it was laughing, because Hong Kong is a part of the British colony of the Island of Victoria off the Chinese coast, and does not belong to the Chinese Empire at all.

But a wonderful paper said that owing to the influence of an influential Chinese statesman some one had been appointed to a position in Hong Kong by the Chinese government.

These papers are a mass of ignorance and falsehood from beginning to end.

They lie from the first page to the last.

Last week they spent a great deal of their time lying about the Russian Czarina; and then two or three days afterwards, down in a corner of the paper, they said that it was found not to be true.

The teachers are all about us, and you are foolish enough to swallow the teaching of numberless brainless boobies—drunken, dissipated, stinking, filthy reporters.

They are a generation of vipers who are filled with the very abominations of hell.

They do not know how to write the truth when they get it, but rather hate the truth and love and make lies.

America in Need of Protection from Her Daily Press.

If this people were wise, they would have a censorship that would put the liar where you put the thief—behind prison bars.

Is not that the right place for him?

Voices—"Yes."

General Overseer—If I were dictator, I would have them there, as the *Daily Spews* said not long ago: "When Dowie gets his commission some of us will have to get off the earth."

They were right. (Laughter.)

They would have to repent, or get off the earth.

When the Lord Jesus, the Christ, comes to be Boss of things there will be no *Daily Spews*.

No liars will be allowed to write, print, and publish lies.

We will have an end of that, then.

The liar is far worse than the thief.

The thief merely takes a little material property; but the liar stabs the sensitive spirits of women to the very heart, and enters into the homes, and defiles everything that he touches.

Why do not the American people rise up, and put their heel upon that serpentine press?

You never really know what your public men are saying, doing, or thinking.

The Republican lies about the Democrat, the Democrat lies about the Republican, and they all lie about one another.

You never know the actual facts, without color or bias.

They do not intend that you shall.

They want to deceive you.

What you need is the salvation of all parts of your life; but the soul and body must be saved before you can do much with the spirit.

Filthy Habits, Which Pollute and Destroy Mankind.

What is the use of trying to do anything with you who have bodies that are full of beer, whisky and pig?

I would as soon preach to a pig itself as to a man or woman who is full of whisky, pork and tobacco.

You cannot think, because you are a mass of rottenness.

You eat scrofula, cancer, trichinosis and tuberculosis when you eat pork.

When you smoke tobacco, you are smoking amaurosis, dyspepsia, ulceration of the bowels and stomach, and destroying digestion.

When you drink alcohol, it is Liquid Fire and Distilled Damnation; and how can a man who drinks Liquid Fire and Distilled Damnation, smokes Satan's Consuming Fire and eats the flesh that defiles—how can he be, as a spiritual being, of any use at all?

Sometimes I do get below the cuticle of such a fellow, but it is hard.

That is why I have to say hard things to you who are full of all this filth.

How dare you eat and drink those filthy things?

God wants you to be clean, and you know that these things are unclean.

Eat that which is good.

Love that which is good.

Then you will be of some use upon God's earth, and you will help to clean the Political Augean stable of this filthy city.

May God give us the complete Salvation of our lives.

May God bless His Word.

Prayer was offered by the General Overseer.

After making the announcements, the General Overseer delivered the following Prelude:

CHICAGO'S MAYORALTY DISGRACE.

"Doctor, why do you feel that you have to take so much interest in Chicago's affairs?" some one asked the other day.

Why?

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Because I have been in Chicago and its neighborhood since 1890 as a minister of our Lord Jesus, the Christ.

I have ministered here for nearly thirteen years.

I have seen a great many ministers pass away from Chicago.

I am getting to be one of the older ministers of Chicago.

I take an intense interest in the city.

We are always working in it, and for it.

My people have visited twenty-three thousand homes in Chicago today, and carried the Message of Peace to every one of them.

Zion's Work in Chicago and for Chicago.

If only an average of five people read each Message, then one hundred fifteen thousand people have been reached today.

That is a fairly good morning's work.

We have done that all winter.

We have kept at it for years.

Then we have six hundred Dorcas workers making garments for the poor.

They help poor women by supplying clothes for the little babies, for whom the mothers are often unprepared.

They help them in many other ways.

We have clothed the needy in at least seven thousand families this last winter.

We are caring for the poor harlots, too.

We have kept a large home for years for those who are being rescued.

We have rescued many hundreds.

We are always working and pegging away at Chicago.

We have some right to talk.

People who work and do good have some right to talk about the city. Beside we have been heavily taxed to support its corruption.

I did not want to say too much while the contest was on, because, as you know, our good friend, Graeme Stewart, was not Zion's first choice.

The first choice of Zion was John M. Harlan, and the Republicans made a tremendous mistake when they did not give him the nomination.

He would have gone in like a flash.

The Shamelessness of Chicago's Democratic Machine.

The time was ripe, but Mr. Harlan deferred to Mr. Stewart when the Republican Convention gave him the nomination.

There was a good chance of Mr. Stewart's winning; and, more, I believe that Graeme Stewart has won.

I believe that he was counted out by the shameful methods of the Democratic machine which was able to control the entire police force.

What business have police with the ballot-boxes?

Why can you not keep police out of that?

Why do you not see what folly it is to let the police have the management of these ballot-boxes?

It is an easy matter to stuff them in certain well-known precincts.

It is against public policy to allow public servants to vote.

If you could prevent public servants from voting, as they do in Australia, then there would be some chance of the people being heard.

When a man steals and stuffs ballot-boxes it might be difficult to prove, because he does not have witnesses.

But the complaint of the Independent Labor party is that the credentials of their watchers were stolen, and that the voting-places were in the hands of violent men.

I would as quickly trust a Democrat as a Lorimer man, because it is very easy to give a Lorimer man twenty dollars to look at the wall for a few minutes while they stuff the ballot-boxes with the votes of the dead or absent.

I do not believe that it was a fair election.

Lorimer's Political Treachery.

I blame Mr. Lorimer for it.

There were precincts in this city where Patrick or Judge Hennessey—who calls himself Elbridge Hanecy—had large majorities rolled up for him at the election two years ago, that this year gave majorities for Harrison.

Why was that?

Because in these districts Lorimer knifed Graeme Stewart.

I told Mr. Stewart not to trust Lorimer or his machine, and I had good reasons for saying it.

I know much about them and their methods, from those who have suffered from them.

However, at this time I desire to turn my attention to the mayoralty disgrace that is now in the chair.

For four years Mr Harrison kept his word with me.

These were the first four years of his administration, and I venture to say they were years every one of which was an improvement upon the other.

When the fifth year came and he was a candidate for reëlection. Bobby Burke, then Democratic Boss, and Mr. Harrison's close friend, came down to see me.

I am going to talk now. (Applause.)

Robert E. Burke Asks Zion's Support for Harrison.

I did not have a very high opinion of Mr. Robert Burke; but, after all, he was the representative of the dominant party, which I had supported.

He came to see and ask me whether I would help Mr. Harrison for the third time.

I said: "Mr. Burke, I am tired of some things that have taken place towards the end of this fourth year.

"I find that you have been letting the gamblers have their own way, and it is time to stop it."

"Will you help us do it?" he asked.

"Yes, I will," I replied.

"What will you do?" he asked. "Mr. Harrison is willing."

"Reappoint a certain officer to his place and set him free from both yourself, Mr. Burke, and all your clique, and from Mr. Harrison. Let Joseph Kipley be a real chief of police, and he will clean out the gambling dens in a week." (Applause.)

I knew what I was talking about.

You do not know Joseph Kipley, perhaps, but I do.

There never was a better police officer in this city.

He is a comparatively poor man today, and yet he was an officer of police in high position for thirty or forty years.

No man has ever been able to prove that he ever took a bribe.

Joseph Kipley and the police under him saved my life and the lives of many of my people at Oak Park, on a very serious occasion.

I made his retention a stipulation before we voted for Mr. Harrison when he went into power for the third time.

There was going to be a straight party fight between Hennessey and Harrison, and I knew that we had the balance of power.

Zion's Possession of the Balance of Political Power in Chicago.

When Mr. McKinley and Mr. Bryan were the contending parties it was a straight party vote with less than four thousand majority for Mr. McKinley.

We gave that four thousand.

There was a point at which Mr. Bryan might have had these votes if he had not ridden that silver goat.

In a straight party fight there are not five thousand votes between the two parties.

We have those votes.

We can influence fifteen or twenty thousand.

They knew that, and they came to me to ask how we would vote.

I said, "I am tired of the disgraceful condition into which the city is getting.

"I know you are against Joseph Kipley, Mr. Burke, but if you will get a pledge to me from the Mayor to reappoint him chief of police, we will cast our votes again for Carter Harrison."

"I will withdraw my opposition," he said, "and I will go and see Mr. Harrison."

Mayor Harrison Breaks Ante-Election Pledge.

He brought me the positive assurance from Mr. Harrison that, if we supported him, Joseph Kipley would be chief of police.

I was not content with that.

I put my demand in writing, and I sent Mr. Packard, my attorney, and Deacon Stern, my personal attendant, to get the personal assurance from Mr. Harrison's lips that Mr. Kipley would be reappointed.

Mr. Kipley had promised me that if he were freed from the Burke and Harrison influence and were a real chief of police,

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that he would clean out the gambling dens and dives, and all that kind of thing.

He could do it within a week or two.

I knew that he was reliable, and when my personal attendant returned from the Mayor with the positive promise I asked for, then I sent him a letter saying I was glad to get the assurance that Joseph Kipley would be reappointed and have free and untrammelled control as Chief of Police.

We did our best in that election.

I will not tell you all we did, but we worked hard.

An immense number of votes were influenced by us.

When the time came and Carter H. Harrison was reminded of his promise to Dr. Dowie, that Joseph Kipley should be reappointed Chief of Police, all that immensely overrated young man remarked was, "Dowie be damned."

When I heard that, I said, "No, Dowie is saved, but Harrison is damned."

Unless he repents he is damned, because he has told a direct lie, and "all liars, their part shall be in the lake that burneth with fire and brimstone."

When this next election came I pronounced for John M. Harlan.

And right here I wish to say a very unpleasant duty devolves upon me.

I do not like to say what I am going to.

It is hard.

I have an object in view in telling this today.

A Cowardly Threat of Murder.

I have been told that I would be murdered today

Will a number of the guards please come to the front.

(About fifty guards came forward and drew up in line in front of the stage.)

I will speak the truth if I am shot for it. Do you hear? (Applause.)

My personal attendant has the letter with him.

It was written from the Hotel Lakota two nights ago and said that I would be shot.

I am not afraid of your bullets, and never was. (Applause.)

They may find the person who wrote that letter before we are through.

I placed the letter in the hands of my personal attendant this morning, and told him that it was to be given tomorrow to Inspector Stuart, chief of the postoffice police.

I am tired of getting these letters.

I have received them for a number of years, whenever I have taken a bold part in municipal politics.

I do not care about that, but it would be well to see who the murderers are.

The guards are here, and the man who fires a shot is likely to be arrested.

Zion's Course Straight.

My course is perfectly straight.

I said from this platform that I would support John M. Harlan.

He failed to get the support of the Republican convention.

Then Mr. Stewart was nominated.

I have nothing to say against Mr. Stewart, because I think of all gentlemen in the Republican party outside of Mr. Harlan, Mr. Stewart was, perhaps, one of the best, if not the best man of the prominent politicians, to get the nomination.

I think that he is perfectly honest, and would have made a splendid mayor.

Mayor Harrison's Appeal for Support.

After I had pronounced for Mr. Harlan, and it was also known that I was going to pronounce for Mr. Stewart, Mr. Granville Browning, a Master in Chancery, with a message from Mr. Harrison, his personal friend, begged to see me at my home in Zion City. He talked to my attendant, from Chicago, over the telephone on Saturday evening, April 4th, about 6 p. m.

I declined.

I said that I did not want to see Mr. Browning.

Mr. Browning is a very gentlemanly man, and I had some pleasant relations with him when he was Assistant Corporation Counsel at the beginning of Mr Harrison's career as mayor.

However, I had decided for Mr. Stewart and I did not want to talk it over with any friend of Mr. Harrison.

The following day, two weeks ago today, Mr. Browning again sought an interview.

He did not come by my invitation, but the contrary, so I have a right to talk about what happened.

I never promised to keep his proposals secret, and I think the time has come to speak plainly.

Mr. Browning sought to see me in Zion Hospice No. 1, at the corner of Twelfth street and Michigan avenue.

When I arrived there from Zion City about 1:30 o'clock, Mr. Browning was there.

As a matter of courtesy I gave him an interview.

He pressed me to support Mr. Harrison.

I said that I would not; that we had promised to support Mr. Harlan, and now that he was not nominated I would pronounce for Mr. Stewart that very day.

He argued and reasoned and talked.

Then I told him the story that I have told you, of how Mayor Harrison broke his promise and added insult to falsehood.

Mr. Browning said it was very wrong of the Mayor to break his word, and to say "Dowie be damned."

"I have nothing more to say, Mr. Browning," I said, "I want to part with you pleasantly. I am going to stand for Mr. Stewart."

An Infamous Offer of Political Murder.

Then he drew his chair close to me and said, "I have a logical proposition to make to you which I know will make you stick to Mr. Harrison."

"I think that you would better not make it," I said, "because I do not want to be embarrassed with any private communication."

"I want to make it," he said.

"You make it at your own peril," I replied.

He drew his chair very close to me and he said: "Dr. Dowie, you do not want Judge Tuley to be Judge, do you?"

"No, sir." I answered.

"If you will promise to stick to Mr. Harrison," he said, "Mr. Harrison will promise to strike Judge Tuley's name off the list of candidates on the judiciary ticket of the Democratic party at the convention in Chicago which will be held on April 18th.

The Offer Spurned.

I could only look at him for a moment.

Then I said: "It is a shameful proposition to hand over to me, knifed politically, that old man, at whose side you have been hobnobbing and passing toasts at the Iroquois Club."

While he thought that he had the honest support of his party, they offered, as it were, to murder him politically, and hand over his political dead body to me.

I felt it an insult.

I told him just how I felt.

"Mr. Harrison and I thought that you would accept that proposition," he said.

"You do not know your man," I replied. "I will fight a fair fight, but I will have nothing to do with men who would knife their own party."

For this reason I wanted this to be known before the nomination of Judge Tuley this week, if he is to be nominated: that, much as I am opposed to Judge Tuley's being elected, and much as I feel that he is an Unjust Judge, I would rather see him elected than knifed in that shameful manner. (Applause.)

That is the kind of man you have in the mayoral chair.

He is a man who, in order to get our support, sent Mr. Granville Browning, a Master in Chancery, to offer as a sacrifice a Judge in Chancery, a prominent Democratic leader, the president of the principal Democratic Club in Chicago—the Iroquois—and to murder him politically.

Is that the kind of man who should be mayor of Chicago?

Audience—"No."

How Mr. Harrison Probably Got His Plurality.

General Overseer—He received a plurality of seven thousand votes.

Except God, who knows everything, the Devil only knows how he got them.

The Devil knows just how he got them.

I do not believe that he got them honestly.

My opinion is that the man who would make such a shameful offer to me, got these votes by countenancing evil and corrupt practices, and by shameful offers to others.

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My opinion is that he got them by knifing political friends, and then posing as the people's honest candidate.

I do not care what he or his friends say, do or threaten, and I do not care if my life goes for it.

I felt that I must tell that story and cleanse my hands.

I am sorry that his administration is to continue.

I am sorry that the police officers of the city of Chicago are controlled by a Roman Catholic chief of police.

I am sorry that the police officers of Chicago will continue to keep open the saloons, the dives and the gamblers' hells.

I am sorry.

It is quite apparent to every one that, among the "trades" made by the Democrats, was one with the gamblers, the saloon keepers, and the dive-keepers, for all these infamous places are running wide open.

I may say to you that Mr. Stewart had given me a promise that Mr. Kipley should be either Assistant Chief of Police or an inspector.

I had the promise that the first thing that Mr Stewart would do would be to put the police in motion to clean out the gamblers' hells, the dives, and the low saloons. (Applause.)

I was fighting for a clean Chicago.

The Election of Mr. Harrison Has Damaged Chicago Property.

Large numbers of persons will leave.

They will not trust themselves or their property in Chicago.

They will not trust them to any Board of Review

One member of the Board of Review was charged openly with a very shameful crime this last week.

Whether it is true or not, I cannot tell.

I left Chicago two years earlier than I would otherwise have done because of shameful differentiation in taxation.

The Roman Catholic archbishop was not taxed, but I was.

The Methodists were not taxed, but I was.

I could have escaped taxation if I had chosen to pay the price.

But in all my life I have not knowingly made any bargain to do anything that was wrong.

The Worst Element Will Now Rule in Chicago.

The mayor is aiming at something higher, hoping for a governorship or senatorship, and he will apparently sacrifice every one rather than lose the objects of his ambition.

He is a cool, quiet, cold-blooded man, ready to knife any one, politically, who stands in his way, even Judge Tuley.

I do not know what Judge Tuley and he will say tomorrow morning when they meet each other.

It would be rather interesting to hear that conversation.

I am very glad that I am out of Chicago, from the taxation point of view.

Just as quickly as I can withdraw every property interest I have in Chicago I will withdraw it, and just as quickly as I can induce my thousands of friends to do the same I will say, "Get out."

Chicago property is going down.

You have put in the gambler.

You have put in the saloon.

You have put in the harlot's house which is a gate of hell.

You will go down, down, down!

By-and-by there will come an awakening to Chicago. But the worst element is now on top and has strangled the possibility, for the time being, of getting a better mayor.

I have said these things to free my conscience before God. Mr. Tuley has done me a great wrong which I exposed in this Auditorium before more than seven thousand persons, a full report of which exposure was given in LEAVES OF HEALING for February 15, 1902, Volume X, pages 783 to 796.

That vast assembly endorsed, without a dissentient voice, my condemnation of his conduct in giving a verdict to the perjured Samuel Stevenson, and in attempting to strangle Zion Lace Industries.

But much as I feel that Murray F. Tuley is an Unjust Judge, I would rather see him elected than see him sacrificed by Mayor Harrison to please me.

I Am Not Troubled About This Threat to Murder Me.

I do not take much notice of the kind of letters to which I referred today, but I called the guards to the front because I saw a man put his hand in his hip-pocket and take out something that shone very much like a revolver.

I do not care much about being shot, because when my life's work is done I want to get home to heaven as quickly as I can.

However, I think that I have yet something more to do on God's earth, and I will not allow my life to be sacrificed without making some endeavor to protect it in a proper manner.

I think you will agree that I am right. (Applause.)

I would have been murdered years ago had it not been for God's protection, and the Zion guards, who do not carry any weapons, but who have again and again arrested men who would have murdered me.

I have always spoken the truth, so far as it was known to me.

Of course, the man who speaks the truth in this country exposes his life to danger continually.

But my life is in God's hands, and I believe that God will protect me if I take the proper precautions, and will enable me to do His will.

I feel that my life is of some value to my people, to my family, and to the work of God throughout the world.

I have a great deal of life in me yet, and although I would not be afraid of dying at this very moment, I prefer to live out my life rather than hand it over to some miserable political scoundrel, who, if he did murder me, might go unpunished in Chicago.

Why?

Murder Unpunished in Chicago.

Because a short time ago a unionist picket murdered a merchant in this city who was doing nothing but trying to get his own goods from a freight warehouse into his own warehouse. The facts were unchallenged, yet a jury in Chicago found the murderer not guilty.

I think that Mayor Harrison's party and others are quite capable of getting a jury that would find the man not guilty, although you saw him fire the shot.

Howeyer, I do not care much about that.

I would rather that a man who murdered me were not hanged, because he would then have some time for repentance.

Threatened men live long.

If I had troubled myself about these things I should have been afraid to stand upon any platform or do any public work for many years; for I have received hundreds of such letters threatening to murder me.

I am not afraid; for I love God and often desire to be with the Christ, and my loved ones in heaven.

I have told you the truth.

I think that you can see the importance of this revelation.

You will see that the judiciary of Cook County is being played with in a game of battledore and shuttlecock by the bosses of the political parties.

Again I say that I would rather see Mr. Tuley elected than sacrificed to please me or any one else.

Mr. Tuley will now understand how much Mr. Harrison's friendship means when he sits with him at an Iroquois club banquet.

After the tithes and offerings had been received, the General Overseer delivered his Message.

ETERNAL HOPE.

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, in this and every land, in this and all the coming time, Till Jesus Come.

TEXT.

Now our Lord Jesus, the Christ, himself, and God our Father which loved us and gave us eternal comfort and good hope through grace,

Comfort your hearts and establish them in every good work and word. —*2 Thessalonians, 2:16-17.*

Blessed be the God and Father of our Lord Jesus, the Christ, who according to His great mercy begat us again unto a Living Hope by the Resurrection of Jesus, the Christ, from the dead.

Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who by the Power of God are guarded through Faith unto a Salvation ready to be revealed in the Last Time.—*1 Peter 1:3-5.*

My conviction is that the extent of the Salvation of Jesus, the Christ, our Lord, is to be known only in the Last Time.

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Jesus Himself said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now."

But He said when the Holy Spirit should come, He would lead His people step by step—patiently lead them into the Way of All Truth; so that when the Last Time came, the Full Revelation of that Salvation would be made.

I believe that we are speaking in the Last Time.

I have a very strong conviction that

The Bad Are Getting Worse, and the Good Are Getting Better.

Wicked men and seducers are waxing worse and worse, deceiving and being deceived, but the wise are understanding.

None of the wicked can understand.

I am deeply convinced, therefore, that this is the time for the Proclamation of that Eternal Consolation and Good Hope—of that Living Hope which God has given to all men in Jesus, the Christ, His Son.

It Takes a Long Time to Replace a Bad System by a Good One.

It took a long time for Judaism to be replaced by a good Christianity even in the minds of Christian Jews.

There were large numbers of Jews who doubtless lived and died in the faith of the Christ, who were narrow-minded and bigoted, and were more Jews than Christians.

They were more ready to stand by the Jewish Sabbath, as you see in the controversy between Tryphon, a Jew, and one of the early Christian fathers, Justin Martyr.

It makes it an offense that the Christians do not keep the seventh day, but keep the first day of the week.

There is much of the Judaising spirit still abroad in the keeping of the Sabbath.

I often get letters telling me that I am all right except in one thing; that I shall be damned because I do not keep the Sabbath on Saturday.

The narrow-minded bigotry of the Jew in this matter is repeated in these days.

This is true not only in that question, but in a great many others.

Twentieth Century Denominational Narrow-mindedness.

The narrow-mindedness of the Jew of the olden time is in many things not a circumstance to the narrow-mindedness of the Baptist of the twentieth century.

It does not begin to compare with the narrow-mindedness of the Episcopalian.

It does not begin to compare with the narrow-mindedness of the Roman Catholic or Greek Catholic, all of whom and many more consign me to Eternal Perdition, because they and I do not quite agree in definitions.

One of the most astounding things to me is that character and life, the blessing of God Himself, and answers to prayer, count for nothing compared with the fact that you are not an Episcopalian, or a Baptist, or a Presbyterian, or a Congregationalist, or a Roman Catholic, or that you have not been sprinkled with water upon the nose and confirmed in your sins.

Hope Lost Through Narrow-minded Bigotry.

The Hope that maketh not ashamed has been lost in the Christian Church, to a large extent, because of the narrow-minded bigotry of people who call themselves Christians.

It is not four centuries ago that, in this beautiful America, Columbus came over with a cross, but it was a cross that was the handle of a sword.

He was accompanied by priests who wanted to convert the heathen.

They converted them in this way: "If you do not do as we say, and think as we think, this sword will go into you. We will steal your property, burn you at the stake, or hand you over to the Inquisition."

Because the Incas did not immediately swallow Christianity, it was found convenient to pronounce them heretics, burn them at the stake and take care that their property was properly confiscated for the Church and for the State.

These two thieves equally divided it, or rather unequally divided it, because the Church got the most of it.

Thus, only four centuries ago this land was deluged with blood.

Europe was deluged with blood.

My native land was deluged with blood because men would not agree that any one should live who did not define things their way.

The Hope that the Christ came to bring to all humanity was made of no effect, because people had to agree upon Roman Catholic or some other dogma before they could get to heaven.

The agreement upon creed and dogma has nothing to do with it.

You may all agree with John Calvin or Martin Luther, or with the Popes who never agreed among themselves.

You may agree with the creeds of your various denominations and you may all go to hell at the same time that you agree with them, for mere agreement with a creed is nothing at all, unless you are a new creation in the Christ.

Christianity Is Not a Question of Creed.

It is a question of Life.

If the Hope that is within you is not a Living Hope which came through Faith and will stay with you at all times, and if the Consolation that you have is not an Eternal Consolation, then you know nothing about Christianity.

Christianity is not conformity with certain ordinances.

Christianity is not conformity with certain creeds.

Christianity is a transformation of the spiritual nature which is a result of the Resurrection of Jesus, the Christ; because, the Hope of the world is to be found only in His Resurrection.

If the Christ hath not been raised, your Faith is vain; ye are yet in your sins.

If the Christ's dust is in some Syrian tomb, and that body did not stand upon this earth transformed, and reäscend into heaven, then Christianity is a lie, and everything connected with it is a sham.

Then all that is good in Christianity is merely the retention of certain moral maxims, that even Mencius and Confucius could have taught, or that came down from heathen philosophers here and there throughout the world.

Mere morality never saved any one.

A man can be very moral, and yet morally wrong, and when it becomes convenient to be immoral, his morality will drop from him like the old skin of a serpent.

A mere external morality that does not proceed from spiritual regeneration is not a Divine Hope.

It is not the result of a Divine Faith.

It does not indicate the presence of a Divine Love.

There is no reality in such Christianity.

The Christianity that is real is a Christianity that realizes that the Christ is risen indeed; that the Christ lives and loves; that the Faith of the Christ is a real power, and that the Hope of the Christ is the brightest thing in all life.

Let me tell you a personal experience.

At one time in my life, when I was very young, I did not know God as I desired to.

All through my life I have been

First a Thinker, and Then a Worker.

I do not think I have ever done anything that I have not first thought out.

One of the mistakes that a great many people make about me is to regard me as an exceedingly impetuous man, acting upon impulses.

This is entirely wrong.

I am one of the most deliberate men in Chicago, and I think one of the slowest speakers in public life today.

I am a slow man in many things.

I take a long time to think a thing out, but when I act, I think that I will plead guilty to acting very quickly and thoroughly.

When I start to act I never stop.

I keep right on, because I know that the line I am pursuing is right.

Little things indicate character and influence life.

It is not the big things, so-called, that influence men.

They only become big things as the little things grow.

At the time of which I speak I was about seven years old.

I had never remembered seeing the stars shine before.

If I had seen them I do not remember it.

I had never seen the wondrous scene on a perfectly tranquil summer night and in an unclouded sky, as the daylight faded into twilight, and one by one the beautiful stars appeared.

An Early Spiritual Experience.

I was walking quietly along the street towards a great street-meeting under the shadow of the "Tron Kirk," in the High Street of Edinburgh.

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It was a great delight to me to be permitted to hear my great friend, the Rev. Henry Wight, speak in the street.

I knew him well.

I loved him.

I was sometimes an invisible assistant to his precentor, because Mr. Paul, his regular precentor, was growing old.

Mr. Paul used to take me behind the curtain, where Mr. Wight could see me from the pulpit, but the people could not see me.

When Mr. Paul would lead the people in some high tunes of the old-fashioned Scotch melodies and could not reach the upper notes, I would be there by his side and take them for him, and the people would say, "How splendidly old Paul's voice holds out." (Laughter. Applause.)

My good friend, Henry Wight, would look at me and smile when I would take the high notes.

Then, after the meeting was over, it was the richest kind of reward to be cuddled to his breast, and have his loving hand put upon me while he said: "John Alexander, may God bless you."

That "God bless you," came down with me through life.

He was a very wealthy man—an advocate, or, as we call them in Scotland, a barrister.

He had become a Christian under very strange circumstances.

The Brutality of Killing God's Creatures.

He had accidentally shot the wife that he loved.

He was one of these men, who, when it was a fine morning would take a gun and say: "A fine morning. Good morning, my dear, I am going out to kill something."

That is the Englishman; that is the Scotchman, and that is the American..

"Let us go and kill something."

It is a brutal business, I do not care who says no.

He went out that morning to kill a partridge, or something of the kind.

He thought he had emptied his gun and came home to lunch.

His lovely wife said to him: "Henry, why are you so late?" and scolded him in a gentle way.

They had not been married long and he loved her most devotedly, and replied in the same jocular vein.

She was a very witty woman, and again she said something.

"If you say that again I will shoot you," he replied.

She said, "Shoot!"

Thinking his gun was empty, he put it to his shoulder, and fired.

The bullet went into her heart and she fell dead.

It is a bad business to have fire-arms in the hands of children, or youths, or even men.

I killed only one bird in all my life.

I shot only at one, and killed it.

It did not die at once and I went to look at it.

I saw the blood upon its breast.

It opened its eyes, and looked at me.

I shall never forget that look.

It seemed to say: "Why did you kill me? What was I doing to you?"

Its mate flew around my head screaming, as if to say: "Why did you kill? Why did you kill?"

I saw that they had a nest, and there were little heads peeping over saying, "Why did you kill?"

It was the first I ever killed, and the last.

I believe that the God who said: "Thou shalt not kill," never meant us to kill.

I know that He has permitted us to kill.

The sacrificial lamb was permitted to be killed, but perhaps it ought to have ceased when the Lamb of God, Himself, was sacrificed.

The more I think of it the less I like this killing of anything.

Longing to See the Christ.

That night upon which I went to hear my great and good friend who loved me, he caught sight of me over the entire crowd and said: "Johnny, come here!" and I went.

My heart was very full.

I loved my minister, and I loved my God, but God did not seem near to me.

Oh, I wanted to see the Christ.

I was only a child, but I wanted to see the Face that once was spat upon for me, the Head that once was crowned with thorns for me.

I wanted to see the great, good Friend who was so kind and compassionate to all men and loved the children.

I wanted to see Him, oh, so much!

I was so sorry that I had not died when I had been very sick.

I had sought Him, and I had seen something of the glory of the world beyond.

I had talked about it, and the memory of it lingered with me.

I thought that I had seen Him, and I wanted to be sure.

When I became better, the cry of my heart was: "Oh, that I might see the Christ who rose from the dead for me."

That night I had been thinking a good deal about Him.

My good friend put me upon his street pulpit and said to me: "Johnny sing."

"What shall I sing?" I asked, as any child would.

Although I was only a child the big crowd did not frighten me, and it never has.

I Have Never Known Fear.

May God grant that I never shall.

Perfect love casts out fear.

I have loved my fellow men too much to fear them.

I have not feared the Devil.

I think that my friend told me to sing the tune called Martyrdom with these words:

> Come, let us to the Lord our God with contrite hearts return;
> Our God is gracious, nor will leave the desolate to mourn.

While I sang that great crowd in the High Street was so still that I could hear my voice reëchoing from the high houses—yes, from the very house where John Knox had lived, and from the steps on which he preached.

It came reëchoing from the "Tron Kirk," a sacred spot where many martyrs had died for the Christ.

The people were weeping.

I did not know why, but I was crying, too.

Henry wiped my eyes and said, "Now, Johnny, sing to them, 'Long hath the night.'"

Seeing the Face of the Christ.

As I sang my eyes were looking up into the skies, as the purple hues of light were leaving the clouds; when all at once it seemed to me that I saw the Face I had so long wanted to see.

He seemed to look down upon me and the old historic city; the stars were as jewels in His robe; the purple and white of the sky as a royal robe and as ermine around His breast; and I sang:

> Long hath the night of sorrow reigned;
> The dawn shall bring us light;
> God shall appear, and we shall rise
> With gladness in His sight.

The Christ was there, and I rose with gladness.

I said that night to a friend, "I believe that I am converted. I saw the Christ."

It does not matter whether I did or not.

The revelation was at least real to me spiritually.

From that moment the Christ became a Reality.

He filled the skies.

He filled the earth.

He filled my life, and I have known nothing else all through my life but the one great desire—the Living Hope in my heart that I shall see Him face to face, for He is a Living Christ.

You cannot tear it from my heart.

So the Sorrow all disappeared, and I went on singing the quaint old paraphrase—

> As Dew upon the tender herb,
> Diffusing Fragrance round;
> As Flowers that usher in the Spring,
> And cheer the thirsty ground:
> So shall His presence bless our souls,
> And shed a joyful light;
> That hallowed morn shall chase away
> The Sorrows of the Night.

I Labor Only Because I Love the Christ and Those for Whom He Died.

I labor only because I am His minister, sent with His Message.

I bless the God and Father of my Lord Jesus, the Christ,

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who gave me this Eternal Consolation and this Good Hope through grace, and has shown me the Inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for me, and for all who are kept by the power of God through faith unto Salvation, ready to be revealed at the Last Time.

The Christ's Sacrifice for Every Man.

They told me as I went on in my Christian life that the Christ did not die for every one.

"How is that?" I would ask, "the Scripture says that He tasted death for every man."

"But, Johnny," they would say, "it only means every man who believes." "Well," I said, "it does not say that."

"Well, that is what it means."

"Ah, but," I said, "here is another Scripture which says, that it is a faithful saying that the Christ came into this world not only to save sinners of whom Paul said he was the chief, but that He is the Savior of all men, especially of them that believe. It says 'All men.'"

"But it does not mean that, and you will be a heretic if you say that."

"But," I said, "Jesus said, 'I, if I be lifted up from the earth, will draw all men unto Myself.'"

"It does not mean that; it means all good men."

"But it says: 'As in Adam all die, so also in the Christ shall all be made alive.'"

"O Johnny! that is heresy."

"But," I said, "that is St. Paul. Was he a heretic?"

"Oh, no; you do not understand, and you must not talk until you know better. When you have read Calvin you will know all about it." (Laughter.)

Well, I read Calvin, and I did not know all about it, and I found that Calvin did not.

The Larger Hope.

At last the day came when I saw this Larger Hope, this Eternal Consolation and Good Hope through grace; and when I saw that, while there was a *kolasin aionion*—κόλασιν αἰώνιον—an aionian pruning for those that sinned, and an aionian life for those that believed and obeyed God, the "pruning" was, after all, only "age long."

That punishment of which the Christ had spoken was the very thing that helped me to see Eternal Hope for all; because the word punishment there is the word *kolasis*, and means pruning.

I saw in a moment that it was not the destruction of the tree; it was the cutting back, and the pruning, that it might bring forth more fruit.

The aionian punishment which will come to every sinner who goes to hell will be a punishment that will bring him back to God.

Authority of the Christ Over All Flesh.

It came with such power one day.

I said, "O Master! let me have a word that covers it all with certainty."

As I began to pray, my thoughts went to what the Christ had prayed, recorded in the 17th chapter of the Gospel according to St. John, where the Christ opened his lips and prayed to the Father, and thanked Him that He had given Him Power, that is Authority, over All Flesh, that He might give Eternal Life to as many as He had given Him.

I have always been fond of a plain, straight logic.

I read that passage just as it means.

He had power over All Flesh, that He might give Eternal Life to as many as God had given Him Power over; therefore, as God had given Him Power over All Flesh, and He had Authority to give Eternal Life to all that had been given Him, to All Flesh, it was perfectly clear that eventually All Flesh, all spirits born into human flesh should be redeemed, and brought back to God.

I have never hesitated to preach it.

I have never hesitated to tell it.

At the same time I have warned the sinner that if he sins, the Face of God is against him; that if he sins, hell is in front of him; that if he sins, he cannot go to heaven, but he must go to hell.

I have said, what the Scripture has said, that God has provided a Way that His banished may return.

I have had no sympathy with those who have said that for a Temporal Fault God would inflict an Eternal Punishment and shut away His children from an Eternal Hope because they had sinned in this Temporal State.

Oh, how good it was for me when I first realized the truth that

The Christ, When He Died, Did Not Go to Heaven.

The Christ, when He died, after His painful life on earth and His agony on the cross, did not at once ascend to heaven.

He went down to hell.

The Apostles' Creed, that we have repeated today says: "He descended into hell."

He went into the deepest hell, and there He preached to the spirits in prison—to those who were disobedient in the days of Noah.

Out of that dark abyss of hell He took these prisoners.

Now they are in heaven, whiter than the lily which sprang out of the dark earth. He took them from hell.

The Christ Crossed the "Great Gulf Fixed."

Abraham could not cross that gulf. It was a Fixed Gulf to him, but the Christ crossed it; the Christ bridged it.

The Day will come when Death and Hell shall be cast into the Lake of Fire, and there shall be no more Death and no more hell.

That is not yet. We have a great deal of hell in Chicago.

We have lots of hell beyond us, but our Work is to follow the Christ, and to clean out hell, until there is no hell anywhere in the Universe, and the Eternal Consolation, and the Eternal Hope has reached every spirit saved in heaven and damned in hell.

Hope Like a Mother's for Her Lost Son.

Mothers, your boys sinned. They were dragged into sin and died in sin, and you have been weeping because they went to hell. Mothers, if the Christ would guide you down to hell to talk to your son there, would you not go? Would you not go and plead with your son to come back with you to heaven?

Mothers, some of you are going down with me to New York, because you have sons there in that hell.

It is no worse than Chicago, but you say, "peradventure some message may reach my boy lost in sin there," and you are willing to tramp through the saloons in the Bowery, in the hope that you may run across your son and bring him to God and to Zion, and, finally, to heaven.

That is just the hope I have concerning the life to come.

If I had my choice after leaving the body now, I think, if the Lord would send me there, I would like to have a lick at the Devil at his headquarters in hell. (Applause.)

I think that I would like to take a Restoration Host down to hell, and have it out with him.

I have never been afraid of him on earth, and I will not be afraid of him in hell.

I would like to take the captives out of his hands.

I do not know that I quite as much care to go to heaven, except for a time to rejoice with the loved ones that I have there.

I have a hope that when I have gone to heaven, God may bring me back with the Christ to earth, and if He gives me an appointment to Chicago, I will do my duty if I should be mayor. (Applause.)

If the Lord Jesus, the Christ, ever made me mayor of Chicago, Lorimer's and Harrison's days would be gone. The whole dirty crew would be gone.

I would wipe them out in short order. I would not wait for any city ordinances.

I would be an ordinance myself when I went in.

In Zion City I do not wait for an ordinance. I do the thing, and take the consequences. But I never wilfully break any law.

I execute the law, and I see that it is executed.

The Great Final Conflicts.

I am coming back with Him to reign on earth a thousand years.

At the end of a thousand years He will not have finished His work then, because there is to be a pitched battle at the end of a thousand years as is set forth in the Revelation 20:7-10.

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Then the Devil will be defeated forever.

I intend to take a part in that battle.

I am looking forward to it, just as I am looking forward to going down to New York, and having a lick at the Devil on Broadway. (Applause.)

Why is this?

Because there is life in me. It is a Living Hope; this Hope that, at last, every poor sinner will hear the glad sound, and that at last every poor spirit in earth and hell will bow before the Christ, and will own His sway, and God shall be All in All. That is my Hope.

I Fight My Battle Now.

I am not afraid to take the blows from the Devil, and I am not afraid to give blows.

I have a Shield upon which I can take the fiery darts.

I am glad for the fight.

It is the Good Fight of Faith.

It is the Good Fight of Love.

The thing, however, that buoys up my heart above everything else is the Hope, the Hope that springs perennial in this breast, that I shall see victory; victory for Purity and Righteousness and Peace; that I shall hear a song of Universal Joy from the whole earth when they sing with the Hosts in Heaven: "Hallelujah! For the Lord God Omnipotent reigneth, and the kingdoms of this world have become the Kingdom of our God and of His Christ."

Blessed Hope!

We must have it!

We shall conquer though we die; for we shall come back again in the spirit-body with the Christ.

We shall come back, and we shall be with Him in His millennial reign.

We shall fight it out to the end, and we will win.

Sin shall be abolished.

Disease, Death and Hell shall pass away.

"New Heavens and a New Earth," shall be, "wherein dwelleth Righteousness." (2 Peter 3:13.)

Then, O Christ, and then alone, wilt Thou see of the travail of Thy soul, and be satisfied.

Then, O Christ, and then alone, can we be satisfied; when the last rebel has bowed at Thy feet, and there is no more fight; for there is no more rebellion anywhere.

Hallelujah! God shall reign forever!

All who believe it, and desire to be with Him, stand. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may trust Thee, love Thee, serve Thee, have hope in Thee, and carry this blessed hope wherever I go to the multitudes that are despairing, who have no Hope, who are without God, and without Hope. Oh bring the Hope to the hopeless on earth, to the hopeless in hell that the glad tidings may bring every spirit to Thyself. Help us to go on, lovingly doing our duty. Purify us. Make us clean. May we not go around to hell to get to heaven. May we go to heaven direct. May we live for God, live for heaven, and not dwell with the damned on earth or in hell. Keep us, O God, in the safe place under the shadow of Thy glory. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*

After Hymn No. 20 had been sung, the service was closed by the General Overseer pronouncing the following

PRAYER AND BENEDICTION.

Father in Heaven, we thank Thee for the beautiful words which Thou didst give to Daniel; "they that be wise shall shine as a firmament, and they that turn many to righteoutness as the stars forever and ever."

O God, make us wise. (Amen.)

Take the folly out of us.

Let the folly cease.

There are many men and women who have been fools up to this time. O God, make them wise from this time on.

May they be wise and kneel at Thy feet and repent and trust Thy Son, and do His bidding, and be led by the Spirit, and do right.

God help them tonight. Help us all to live a better and holier life. For Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

Jesus said "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-Rophi, or "*I am* Jehovah that Healeth thee." (John 14:6; Exodus 15:.26)

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His Ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, Intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

REPORTED BY I. M. S. AND A. W. N.

SIMPLE and practical, yet full of deep spiritual truth, was the address of Overseer Jane Dowie in Shiloh Tabernacle, Lord's Day afternoon, November 30, 1902.

The Overseer has the rare gift of teaching, and with the patience which is one of the chief requisites of the true teacher, expounds the Word of God until its truths become intensely real to her hearers.

There was valuable instruction and spiritual uplift in the service for the many hearers. We send forth this report with the prayer that God may bring the same blessings to the many, many thousands all over the earth who will read it.

Shiloh Tabernacle Lord's Day Afternoon, November 30, 1902.

The service was opened by Zion White-robed Junior Choir entering the Tabernacle, singing as they came, the words of the Processional, followed by the recitation of the Apostles' Creed, and the reading of the Commandments.

Overseer Jane Dowie read from the Inspired Word of God the 5th chapter of the Gospel according to St. John, from the 1st to the 29th verses.

Prayer was then offered by Elder Harvey D. Brasefield.

The announcements were made by Elder W. O. Dinius, and the tithes and offerings received, after which Overseer Jane Dowie delivered her discourse.

LESSONS FROM BETHESDA.

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, in this and every land, in this and all the coming time, Till Jesus Come. Amen.

TEXT.

Wilt thou be made whole?—*John 5:6.*

These were the words that Jesus spoke at the pool of Bethesda to the man who had had an infirmity for thirty-eight years.

These are the words that have come down to us through the ages, and which Jesus is speaking today to His people.

Let us picture that scene in a few words as we have it given in the Gospel according to St. John.

It Is a Very Familiar Scene to Us.

It almost seems to us who believe in the Christ as the Healer as if we had been there; for we have witnessed similar scenes.



OVERSEER JANE DOWIE.

We are so thankful to God that He has permitted us to live in these days, when people have believed in the teachings of the Word of God, and the signs have followed.

It was at a time when there was a Feast of the Jews, and Jesus had come up to Jerusalem. The pool of Bethesda was by the sheep gate, having five porches.

In these lay a great multitude of impotent folk.

They are described as blind, lame, halt and withered.

What an expressive term that is—withered!

There they all gathered around that pool, waiting for the moving of the water.

Traditions Concerning the Pool of Bethesda.

There was a tradition that an angel came down and troubled the water.

This portion is not in the earliest manuscripts, and is believed to be an interpolation of later date.

There are a number of traditions about that pool.

Today the Arabs believe that a dragon comes down and shakes itself under the water.

Thus, when the water moves, they attribute it to the power of a dragon.

Here they attributed it to an angel that came down and troubled the pool.

It is probable that it was like the mineral springs to which people go in these days.

Curative Properties Wrongfully Attributed to Mineral Springs.

We have known people to go long distances from many parts of the world seeking these mineral springs for healing.

There are famous mineral springs in Europe to which people go, such as the Spa.

There are mineral springs in New Zealand that people go long distances to find.

They pay large sums of money to reach them that they may bathe in the mineral waters which flow from these springs.

In this country there are many mineral springs of that kind which are supposed to have certain curative properties. There are even places known as "mud baths," to which people go and wallow like pigs.

Clean water is a very good thing in which to bathe the body.

A great many people would be much healthier if they could bathe in the waters of these mineral springs occasionally, or any spring where the water is good, sweet, and fresh.

This pool of Bethesda was one of those wonderful springs that bubbled up out of the ground, and here the people were assembled in multitudes, waiting for something to happen.

It was about the time when their prophets had prophesied that the Messiah should come, and they were looking for something miraculous.

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I do not wonder that they believed an angel came down and troubled the water.

All Intelligent Men Know That There Is a God.

We would rather have them believe that, than not to believe in anything miraculous at all; to have them think that there was no power behind the Universe as some people profess to believe.

We know that it is only the fool that saith in his heart, "There is no God."

And he only tries to believe it.

Every one has some thought about God.

Every one who has any wisdom or knowledge at all believes that there is a God who rules the Universe and who made all things and all the people and all the creatures that are therein.

At that time they were looking for something miraculous.

They did not know that the Christ was there; that He was walking the streets of their cities; that He was teaching upon the mountain tops, in the deserts, in the Temple and in their Tabernacles.

He was there, but they did not know Him.

At the Pool of Bethesda.

Among those who lay at the pool waiting for something to happen, which they called the "moving of the waters," was a poor man who had been carried every day for thirty and eight years.

We know that he was poor because he would have had some one help him in, had he not been poor.

He had a belief in the curative properties of these waters, and he thought, "Oh, if I could only be the first one to go in when the waters are troubled, then I would be healed."

Still he waited.

When Jesus saw him lying there and knew that he had been waiting all these years for the time when he would be the first to go in, He said to him: "Wilt thou be made whole?"

The Necessity of a Willingness for God to Heal.

You may think that it was not necessary to ask that question.

Did it not show that the man was willing to be made whole when he had taken all the trouble to get there?

No, that does not follow.

There are a great many people who seek healing, but in reality they do not want to be healed by the power of God.

They have all the doctors that they can get.

They pay any amount of money to surgeons to cut them up, and to doctors to give them poisons.

They would like to be healed by poisoning, but they do not want to be healed by the power of God.

Jesus did not have a man of that kind before Him.

When He asked him the question, "Wilt thou be made whole?" the man was willing to be made whole.

Although he did not know that Jesus was the Messiah, yet when Jesus asked him that question, he said that he had been waiting there for the moving of the waters, and that when the waters did move another stepped down before him and he lost his opportunity, but he was still waiting.

Still waiting!

When Jesus said to him, "Arise, take up thy bed and walk," and made him whole by the power of His Word, the man, although he did not know that He was the Christ, believed what Jesus said and obeyed Him.

Obedience Must Precede Healing.

He was instantly made whole, rose, took up his bed and walked.

He did that because Jesus had told him to do it.

He received healing instantaneously because he obeyed the Christ, even although he did not know at that time that He was the Christ.

Jesus must have spoken that Word with such authority that He, with the Word, gave the power and the man rose up and walked.

He not only rose up and walked, but he took up his bed and carried it with him.

There were those who were looking on and saw him, but instead of having even ordinary human compassion and being delighted to think that this man was healed of his infirmity, they had no compassion at all.

The Devil's Agents Always on Hand to Discredit the Work of God.

They had no joy in seeing this poor man, after he had been in that condition for thirty-eight years, perfectly healed.

Instead of that, they asked him how he dared to carry his bed on the Sabbath Day!

Have not some of you whom God has healed through faith in the Name of the Lord Jesus, and by the laying on of hands by God's servant, met with this same kind of thing when you have gone back to your homes?

Have you not had some one come along and try to undo what God had done?

Voices—"Yes."

Overseer Jane Dowie—Have they not tried to destroy your faith, by telling you that you were not healed by the power of God but that you were healed by the power of the evil one?

Voices—"Yes."

Overseer Jane Dowie—That is what they did to this man.

They told him that he must not obey Jesus and that he must not carry his bed on the Sabbath day.

What did Jesus say?

He said that the Sabbath was made for man, and not man for the Sabbath.

It is right that we should do on the Sabbath, works of necessity and works of mercy.

Some Have Strange Ideas Concerning the Sabbath.

We have read and repeated together in this audience the Eleven Commandments, one of which is "Remember the Sabbath Day to keep it holy."

Was it not a holy act to carry his bed when Jesus told him —was it not an act of faith?

Did it not show that the man was perfectly healed when he had strength to carry his bed upon which he had been lying for many years?

He did not pay any heed to the people; but he said, "He that made me whole, the same said unto me, Take up thy bed and walk."

They asked him who that was, and he said that he did not know; only He had told him to rise up and carry his bed and he was doing it.

Jesus Reveals Himself as the Son of God.

Afterwards Jesus met him and told him who He was.

Then he believed in Jesus; and he told the Jews that it was Jesus who made him whole and told him to take up his bed and walk.

He told them that this had been done by the power of God.

They sought to slay Jesus, because they said He had broken the Sabbath Day, and said that He was the Son of God and made Himself equal with God.

Jesus did claim to be the Son of God. He said: "I and the Father are One."

He said He did the same works His Father did: "My Father worketh even until now, and I work."

That was what Jesus said and what this man believed when Jesus told him.

What Can we Do on the Sabbath Day?

This question is often asked.

We can do the things that are necessary for household comfort.

There is no necessity for leaving everything in disorder in your household because it is the Sabbath Day.

At the same time you ought to arrange all your work during the week in such a way that there will be as little as possible necessary to be done on the Sabbath Day.

It is necessary for you to eat on the Sabbath day, but prepare your food as far as possible with comfort, on the Saturday before.

Take in this thought. When God made the world He rested on the Sabbath Day and hallowed it.

But did the world stop going, did everything stand still because it was the Sabbath Day?

No, it went on as before, but there was no especial creation on the Sabbath Day.

Do not seek to find something that you have not been able to do all the week, and do that on Sunday, making yourselves especial work on the Lord's Day. Do good on that day.

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In ancient times they did not have such immense distances to travel; they did not have many things to do that we have in these days, and they were only allowed to go a Sabbath Day's journey.

They had their tabernacles and places of worship convenient, so that they could get to them easily.

Beautiful Essays Have Taken the Place of the Word of God.

In these days, since the Christian Catholic Church in Zion has come into existence, you cannot go to the apostate churches, even although they are convenient to you, for you do not hear the Full Gospel preached there; you only get a part of it.

When we were traveling and on mission work we held our meetings on the Sunday afternoons, and in the mornings and evenings we went to some of these churches.

We have been in dozens of churches, where, instead of getting bread, we got a stone—an essay that had no practical point at all.

Where we did get something for the soul, as they called it when they meant the spirit, we got nothing for the body.

When Jesus said "Wilt thou be made whole" He wanted the man to be made whole in spirit, soul, and body.

We have three parts to our being, spirit, soul and body, and we need a redemption that will cover all.

In the Christ, the Redeemer, Healer and Keeper, we have that redemption.

We Must Grow Continuously.

When you have been born into the spiritual life and received the witness of the Spirit that you are a child of God, that does not finish it. You have still to keep on growing.

You have to grow in grace and in the knowledge of God.

When a tree has reached the limit of its growth it begins to wither and die.

So it is with a human being.

You must keep on growing in the spiritual life.

Jesus came to redeem the spirits of men.

This man at the pool of Bethesda was a believer in the Living God.

Had he known the Christ, he would have believed in Him at once, because he believed what Jesus told him.

He had that in him which responded.

You, who for years and years have been groping in the dark, looking for something, not knowing what—believing the teaching of the churches, that sickness is from God, and for your good, which is not true—felt that something was wrong, and when you heard the voice of Gods' servant you were attracted to Zion.

You have heard from the lips of one whom God sent as His Messenger of the Covenant, this teaching that the Christ is willing today to make you whole in spirit, soul and body.

You have learned that you may have bodily healing as well as spiritual and psychical.

You have learned that you have always to begin with the spirit.

We must begin there, but we must not stop there.

That is the trouble; people stop at the wrong place.

They stop before they get to the end of the journey.

Then there are those who have put impossible barriers before your healing by saying that you must be perfectly holy before you can be perfectly healed.

We say, No.

You Must Be Perfectly Healed Before You Can Be Perfectly Holy.

It is hard to have a perfectly healthy spirit if you have a body that impedes you at every step of the way.

Your spirit can rise above the body at times, but it is always reminded that it is living in that body and is clogged and hindered in every way, if it is diseased, defiled and unclean.

Disease is defilement of some portion of the body.

Nevertheless, the Christ is able to make you pure.

He is willing to do it.

He is just as willing today that this whole congregation should be made perfectly whole, as he was that that man who lay there at the pool of Bethesda, waiting for the moving of the waters, should be made whole.

Are you willing to be made whole?

To be made whole you must give up sin and self.

Selfishness keeps people from getting blessings from God.

Greediness Keeps People from Getting Blessings from God

I do not like to see greedy people.

When God pours out a blessing upon people some grumble and say they are not satisfied and content with the good things that God gives them.

Then those of us who have helped people of this kind, feel that we do not want to do anything more for them.

That is the natural feeling.

But in taking the analogy from the natural, does it not seem as if God will not do any more for us when we grumble at what we have?

When Moses brought the children of Israel out of Egypt they grumbled at him.

They had been slaves in Egypt, but they had had good things to eat, and they did not like the food that God provided.

Many of them had been slaves under taskmasters and had been beaten and kept hard at work.

Nevertheless, they grumbled at the waters of Marah because they were bitter.

They were a nation of grumblers.

God did not bring that generation, which He took out of slavery, into the promised land, because they grumbled.

I believe that there are some people in the world who will not be left long in the visible Zion if they keep on grumbling.

We Do Not Want Grumblers in Our Ranks.

We want the people who are happy, joyful and faithful to God; those who praise God for the blessings He has given them.

I think we have reason to rejoice that God has given us so many blessings in this beautiful, clean city.

We have not everything as beautiful as we would like, for it takes time to do things.

Let us be thankful for what we have and let us all help one another.

Then the time will come when this city will not only be wonderful because of the rapidity of its growth, but it will also be a beautiful dwelling-place for the children of God.

Let us all help to make it more beautiful.

On the other hand if the people settle down to be satisfied with temporal things they will stagnate spiritually.

It Is Not Enough That You Have Been Saved.

You must grow spiritually.

You must not stop, and go no further, because you have been saved.

You must keep walking in God's Way—the Highway of Holiness.

In order to do that you must be made well in body.

I long to see all these people here today made strong and healthy.

As I have said before, there are some people who are not willing to be made whole.

However, the majority are willing and anxious to be made whole, and will do what Jesus tells them; give up sin and trust in God.

In every address we preach repentance toward God and faith in our Lord Jesus, the Christ, because the people must repent and turn to God.

Even though some of you have been saved, you still have tendencies to sin.

Therefore, if you sin, you must keep on repenting, keeping your body under and putting things right with God.

As you do this from day to day, and have Him keep you from day to day, you will grow in grace and in the knowledge of God.

When the General Overseer and I were holding Divine Healing Meetings in our Mission in New Zealand, I first thought that there were some people who did not want to be made whole. We visited a beautiful part of New Zealand.

The Islands of New Zealand are exceedingly beautiful, and are called the Wonderland of the Pacific.

A Mission to Churches Without Spiritual Life.

We were invited to go to a beautiful part of New Zealand by a gentleman who was very anxious to have the people taught that the Christ was the Healer.

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He said there seemed to be a great apathy among the people.

They had churches but they did not seem to have any spiritual life—there was no move to them.

They were not doing anything to get the waters to move; but they were waiting for the moving.

This man thought that he would do the people a kindness by inviting the General Overseer to pay them a visit and speak to them while he was passing by that way.

He had heard of the miraculous healings by reading Zion Literature on the subject.

He said that, if we came, he could provide us with a nice hall in which to speak, he would entertain us in his home, and take every care of us while we were there.

He was the president of the Young Men's Christian Association, and felt sure that the young men would be very much delighted to have the General Overseer come and preach the Gospel of Divine Healing.

Great Joy Over Immediate Healing.

When we arrived at his home he at once began to tell us about his wife who was sick and wanted to be healed.

She had a terrible sickness.

We talked with her and taught her God's Way of Healing, and she was healed.

Oh, he was so happy that his wife had received this healing.

He took us around to different places after we held our meetings there.

So we drove around, and got some of the sweet, fresh air which we needed so much after we had been shut up with the sick for three meetings a day in close halls.

The General Overseer said that he would utilize the time in driving to the homes of the sick people, as far as he could, who had sent in their requests for prayer.

"Doctor," this gentleman said, "there is a man whom I want you to see very much.

"He has been sick a great many years, and if he were healed people could not but believe, for every one knows him."

At that time we had not formed the Christian Catholic Church in Zion.

We were ministering to all the churches.

This man was on the poor fund of the church to which the gentleman who entertained us belonged.

He said this poor man was very holy.

"Why," he said, "the people come there from great distances to see him, because he talks to them so beautifully about the Bible, and he is so resigned to his sickness.

"He thinks that it is the will of God that he should be sick; but I believe that if he is shown differently he will be glad to trust God for healing."

The Story of a Man Who Enjoyed Poor Health.

We went to his home, which was a pretty little place, very clean and well-kept—his wife attended to that.

His wife was a very clean little person.

She was lame, but she attended to the house and to the little garden and kept it all in "apple-pie" order.

This man had a kind of rheumatism.

We found him lying on his bed making little watch-chains of beads, which the people who came to see him would buy of him, giving him an exorbitant price just to help them.

He showed us his fingers.

He said that this form of the disease made the fingers stiff and chalked.

He looked at one of his fingers quite admiringly.

It was a perfectly useless member, although not a bad looking finger.

Then he began to talk his pious talk.

The General Overseer startled him very much by telling him that this kind of work was not God's work at all.

He told him that this beautiful piece of disease was the Devil's work because all disease was the work of the evil one, and that Jesus came to take our sins and our infirmities.

He cited the passages from Scripture and showed them to him.

We talked to him about two hours trying to teach him, and the man was so thoroughly convinced that it was God's will to heal, and that disease was the work of the Devil, that he was actually afraid to have the General Overseer pray for him for fear he would be healed.

He Did Not Want to Be Healed.

I never saw anything like that before; but that man was really not willing to be made whole by the power of God.

You could see in his face that the thought darted across his mind, "Why, what would I do, if I were made whole?"

These people who were supporting him would not support him any longer.

He could no longer lie on his back and make the little watch-chains.

He was not an intelligent gentleman, and if he were healed it would take away all his means of subsistence.

He had lived this idle life so long that the thought of working appalled him.

His fingers would not look quite so pretty if he had to go out and turn the ground over and plant potatoes.

He said: "No, Doctor, do not pray for me that I may be healed, but pray for my wife."

He wanted her to get the healing.

It was all right for her to get the healing so that she could do more work for him and help to support him.

He was not waiting for the "moving of the waters" at all.

He was quite willing to lie there for the rest of his life and be nicely cared for.

The Curse of Laziness.

There are some people who are just as lazy as that.

There are women as well as men.

I gave that illustration of a man because it was unusual; but there are some women who are so lazy that they do not want to do their own housework.

They do not want to mend the clothes for the children.

They are born lazy.

There are many people like that.

They have been in the habit of having others do everything for them.

They do not marry very rich husbands who can provide them with a great deal of service.

If they are fairly well off when they marry, they will spend it all in a very short time.

They have large families, but still they do not exert themselves to do anything.

I think that many of them who are sick do not get well simply because they will not move themselves.

I know there are some people who are not willing to move until the General Overseer tells them to.

These people are sick, but there is nothing at all the matter with their locomotive powers.

They are able to get out and do some things for themselves, but they will not.

They are waiting for the General Overseer or Mrs. Dowie or some Elder to visit them when they might just as well exercise faith in God for themselves and get up and walk.

There are a great many people who can do it, but they will not, because they are waiting.

See that you do not wait any longer, if any of you are in that position.

You Do Not Need to Wait.

The General Overseer does not have the time to go around and visit all your homes.

We have meetings here every Tuesday for the sick, and they can be brought to these meetings.

The Tabernacle is nicely heated and they can be kept warm.

You do not need to be afraid of their getting cold.

When you get them here, oh, that the waters would move and the power of God would come down upon the people!

God's power is present to heal always.

He is present with us today.

Hear the footsteps of Jesus,
He is now passing by!
Bearing balm for the wounded,
Healing all who apply.

You can get healing today by the touch of the Christ just as you could if He were here in bodily presence.

You can get healing through the laying on of hands of those who have been ordained to this office.

You can receive the blessing if you are willing to obey.

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Put yourselves to some trouble.

You must not expect the other person to do everything for you.

I am afraid that some people expect to have too much done for them.

The willing ones have all the burdens laid upon them.

The Christ Is the Great Burden Bearer.

What a blessing it is that we can lay these burdens upon the Great Burden Bearer and then they roll off.

You look at people who have nothing at all to bear them down and they look so burdened.

Then you look at the General Overseer and you see him going about as if he had not a care in all the world.

Then I suppose you think that he can bear a few more of your cares; and you pile them on him because he is always fresh and happy.

You must not think that.

If each of you did your individual part towards bearing your own burdens and bearing the burdens of others and taking them to the Great Burden Bearer, how much better it would be for you all and for him.

Then there would be still more power and still more strength in the General Overseer and those who have the oversight of the Institutions of Zion.

They have the energy, but it is not best for you to absorb it all.

You must let it have vent so that it may be used to carry the Gospel Message not merely to Zion City, but to all lands of the earth.

Many a time the General Overseer sits up with his staff and works on his paper all night long because some one lacks consideration at these times.

If you have anything you want to take to him, do not come on the Thursdays and Fridays for those are the days set aside for the work on LEAVES OF HEALING.

I do not mean by that that if there are any sick or in dire necessity, in Zion City, that they should not send in their requests on these days.

Send them in.

I mean, do not request long personal interviews on these days which would keep the General Overseer from getting to his work during the day and thus necessitate sitting up all night.

We are so sorry that it should be so.

We feel sometimes that there might come a time when God would not answer prayer if we continually throw all our burdens upon the General Overseer in that way.

I have been speaking about those who are lazy and will not do anything.

Now I desire to take the other side.

There are people who are so willing to do things that they overdo.

They do more than they have the strength for, and sometimes the healing is arrested for that reason.

The Christian Must Have Both Active and Passive Faith.

In the life of faith there is Passive Faith, as well as Active Faith, and we must have both.

This is the highest form of faith—Passive Faith—the faith to rest in God and expect Him to do it.

However, Passive Faith does not mean being lazy, and idle, and expecting the other person to do it all for you.

It means having done what you could to help yourself and to help others to get this blessing, and having got right with God to rest in Him, and He completes the work.

The General Overseer in giving his lecture about the healing of the man at the pool of Bethesda often speaks of the five steps of faith. He has illustrated the five porches at the pool of Bethesda as five steps of faith and the Christ as the fountain opened for sin and for all uncleanness.

The steps are:

Perceptive Faith;

Receptive Faith;

Retentive Faith;

Active Faith; and

Passive Faith.

Or, as it might be otherwise put: Seeing Jesus, Receiving Jesus, Holding Fast to Jesus, Working for Jesus, and Resting in Jesus.

All who want to be made whole in spirit, in soul and in body, stand. (The entire audience rose.)

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in Jesus' Name, take me as I am and make me what I ought to be in spirit, soul and body; help me to do right; help me, my Father, to repent, to forsake sin, and to restore to any whom I may have wronged, that I may receive this blessing today. I ask this in Jesus' Name and for His sake. Amen. (*All repeat the prayer, clause by clause, after Overseer Jane Dowie.*)

Overseer Jane Dowie—If you have truly repented of your sins and confessed them to God, and today seek the Christ as the Healer, and if you will at this moment let Him stretch forth His hand and heal you, He will do it.

He is here today, by the power of His Holy Spirit, for He said, "Lo, I am with you always, even unto the Consummation of the Age."

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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.

Zion Securities for 1903

Zion City Bank
Zion Lace Industries } **SHARES**

These reach during 1903 a 9 per cent earning period.
Are now sold at $110 (a premium of $10 a Share).
The Land Shares will not be sold at a premium owing to the fact that most of these will be exchanged for Zion City lots upon which residences will be erected, or perhaps sold because of the rapid increase in value.
The earnings on all Zion Securities are based and paid on the par value of Shares.

Zion Sugar and Confection Shares

Are offered at par value of $100.
These begin on the same basis as Zion Lace Shares begun.
They will, however, soon pay a 10 per cent income.
Zion Candy, as well as Zion Lace products, being widely sold, will make friends for Zion wherever they go.

Zion Building and Manufacturing Shares

Are offered at $20 each.
These pay 7 per cent interest, and 20 per cent of the surplus earnings.
And a contingent interest after the first year of 1 per cent a year until reaching 10 per cent.
This is the Investment for all with surplus money to employ, At good profits, or
For those expecting to help build up Zion City; also
It is adapted to those wishing to invest small sums at frequent intervals.

Have you Farm Lands you want to sell?
Have you Residence Property to dispose of?
Have you Business Interests to convert into money?

Write us for forms listing these for sale.
Write us for suggestive plans that effect sales.
Write us if you need a Zion representative to close a sale.

We seek to coöperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City.
For further particulars, address or call on

DEACON DANIEL SLOAN, Manager
ZION SECURITIES AND INVESTMENTS
Zion Administration Building **ZION CITY, ILLINOIS**

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder



MRS. FLAGLORE. MRS. BALMER.

THE LITTLE one shall become a thousand, and the small one a strong nation: I Jehovah will hasten it in its time.—*Isaiah 60:22.*

APPLICATIONS for membership in Zion Restoration Host are being received in large numbers daily from all parts of the world, and great activity is being manifested by these thousands of faithful workers in all sections.

Vast numbers of most interesting reports are coming to us by every mail, telling how God continues to bless the Message of Elijah the Restorer in the leading of men and women to give up their abominable, filthy and sinful habits, and surrender of themselves, spirit, soul and body to God, as the result of faithful seed-sowing of Zion Restorationists.

It is not possible for us, however, to give all these in detail, but we shall give below a list of places from which reports have come within the last two weeks.

Many reports have not yet been received from distant points for the month of March.

Work in Pontiac, Illinois.

We are pleased to introduce to Zion Restorationists this week, two faithful workers, Mrs. Balmer and Mrs. Flaglore, of Pontiac, Illinois, where such faithful work was done a few years ago by Deacon O. W. Farley, who is now associated with Zion Land and Investment Association, and later by Deaconess Eliza Taylor, who has also taken up her residence in Zion City, with many others who have come from that place.

We quote from a letter recently received from Mrs. Balmer:

MY DEAR ELDER:—Peace to thee.

Ever since Zion Seventy work was organized in Pontiac, I have been very deeply interested in the good work.

I was for ten years prior to this a member of the Woman's Christian Temperance Union, but when I became a member of the Christian Catholic Church in Zion I gladly resigned from this work to assist in a larger, broader and better work, with the noble band of Seventies, now become Zion Restoration Host.

I am so thankful to be one of God's servants.

My companion, Mrs. H. M. Flaglore, and myself have been doing Zion Restoration work alone most of the time since Deaconess Taylor moved to Zion City.

We receive twenty copies of LEAVES OF HEALING each week and almost every week sell the entire number.

We also distribute free literature.

Pontiac has eight saloons and soon will have another one open for business.

Satan is very busy at work here.

We feel the need of an Elder, and our good Conductor, Mr. McElhaney, asks us to pray that God will send us a leader, that we may hold meetings and have Zion teaching.

I am thankful that God can use us, and I want to be humble and ever willing to do right in His sight.

I have ever felt that I wanted to be obedient to the instructions of our General Overseer. May God bless him and keep him until our Savior comes.

Your sister in the Christ,

(MRS.) ANNA B. BALMER.

Reports from Various Points.

The following is a tabulated report of the number of workers and the work done by them during the month of March, according to reports received to date from the various points named:

UNITED STATES.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
CALIFORNIA.				
Easton	1	187	....	32
Fresno	3	330	....	21
Pomona	2	900	....	103
Princeton	2	9	....	33
San Francisco	18	1,060	....	960
St. John	2	3	....	22
COLORADO.				
Durango	2	274	174	....
Trinidad	1	....	48	8
CONNECTICUT.				
Norwich	1	500	16	75
Terryville	1	4	10	....
FLORIDA.				
St. Petersburg	2	502	127	....
ILLINOIS.				
Austin	1	97	3	6
Champaign	2	410	....	28
Chicago, North Parish	55	6,454	904	173
Chicago, West Parish	84	8,237	378	421
Elburn	1	300	35	....
Evanston	15	1,291	174	24
Harvey	6	601	....	59
Lavergne	2	120	120	7
Oak Park	6	3,479	102	51
Paxton	2	20	....	26
Pontiac	2	147	....	74
Tonica	1	286	128	14
Vermillion Grove	1	91	....	4
West Salem	2	3,526	471	....
Zion City	650	122,984	17,280	139
INDIANA.				
Albion	1	25	....	....
Brookton	2	250	....	2
Elkhart	1	664	....	....
Lafayette	2	170	....	35
Logansport	2	40	....	89
Orestes	1	12	10	.....
Plymouth	3	744	10	45
Walton	2	....	38	43
IOWA.				
Cedar Falls	2	248	....	42
Dedham	2	41	17	....
Dunkerton	1	150	....	17
Elberon	1	73	....	31
Forest City	2	588	121	56
Laporte	1	43	....	13

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UNITED STATES.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
Manson	1	16	....	4
Mountayr	2	163	15	....
Webster City	2	105	5	41
Wyoming	1	20	18	39
KANSAS.				
Abilene	2	25	....	22
Coffeyville	1	36	10	2
Columbus	1	20	11	20
Eskridge	1	40	14	10
Hiawatha	1	20	17	....
MASSACHUSETTS				
Boston	18	2,376	220	1,593
MICHIGAN.				
Benton Harbor	22	2,324	28	164
Detroit	8	1,177	20	1 6
Kalamazoo	3	1,500	45	50
Manistee	2	6	50	....
MINNESOTA.				
Hecklin	2	75	15	70
Minneapolis	9	2,219	71	331
Rushford	2	36	10	....
MISSISSIPPI.				
Meridian	1	5,000	....	....
MISSOURI.				
Plattsburg	1	200	....	17
St. Louis	26	9,832	367	428
MONTANA.				
Havre	1	15	25	....
NEBRASKA.				
Falls City	2	10	....	84
Inman	1	60	....	....
Tobias	1	359	....	55
NEW JERSEY.				
Salem	1	10	....	15
Sergeantsville	1	10	....	....
NEW YORK.				
Bluffpoint	3	61	....	24
Corning	4	2,920	....	232
NORTH DAKOTA.				
Lisbon	1	83	....	....
OHIO.				
Ada	4	350	66	7
Bluffton	2	14	....	57
Cincinnati	41	7,907	580	310
Davton	3	573	....	99
Germantown	2	1,019	....	167
Mansfield	1	200	....	....
Marion	1	20	....	....
Oceola	3	95	....	....
Springfield	2	147	19	....
Toledo	6	941	30	66
Urbana	2	57	....	....
Washington Court House	2	36	....	41
West Unity	3	472	213	....
OREGON.				
De Moss Spring	2	39	14	4
PENNSYLVANIA.				
Blandon	2	53	....	14
Gracy	1	500	....	....
Philadelphia	56	18,118	1,119	1,235
Westchester	2	492	....	56
SOUTH DAKOTA.				
Brookings	1	145	....	51
Centerville	1	20	24	....
TENNESSEE.				
Memphis	2	478	67	....
TEXAS.				
Dallas	2	191	57	....
VERMONT.				
North Danville	2	132	9	....
WASHINGTON.				
Spokane	4	1,465	....	605
WISCONSIN.				
Brookfield	1	315	20	13
Cobb	1	15	20	....
Kenosha	10	335	87	93

Following is a tabulated report of work done recently in Europe and South Africa:

CONTINENTS.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
EUROPE.				
ENGLAND.				
Bradford, Yorkshire	3	202	....	33
East Ardsley, Yorkshire	5	260	....	37
Leeds, Yorkshire	4	175	....	199
Morley, Yorkshire	7	905	....	435
Pudsey, Yorkshire	4	434	....	49
Stanningley, Yorkshire	6	871	....	227
Thornton, Yorkshire	3	253	....	83
SCOTLAND.				
Edinburgh	10	2,390	....	358
Glasgow	2	28	....	5
SOUTH AFRICA.				
Durban, Natal	8	3 144	4 934	....

The following is a tabulated report of work done recently in the Dominion of Canada:

CANADA.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
BRITISH COLUMBIA.				
Vancouver	28	1,651	1,754	152
Victoria	16	672	327	73
MANITOBA.				
Gretna	11	7,700	....	550
Winnipeg	1	126	....	116
ONTARIO.				
Elmira	1	9	10	....
Toronto	15	2,583	....	1,738
Woodstock	2	94	....	105

Praise and Testimony

God Graciously Heals of Several Diseases.

HERSEY, MICHIGAN, February 19, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I desire to tell you what the Full Gospel, as taught in Zion, has done for me and mine.

It will be three years next November since I received my first healing and became a member of the Christian Catholic Church in Zion.

The first healing was of paralysis of the rectum.

The healing was instantaneous and complete.

The next was the healing of four children of scarlet fever, and one of whooping-cough.

Little Pearl strangled very badly with it.

I wrote to the General Overseer for prayer, and the disease was stayed instantly, as near as I can mark the time.

She never coughed after he prayed.

I was also healed of a milk-leg by obeying God in Baptism.

The swelling in my leg and side went away and has never returned.

That limb feels the lighter of the two since this healing.

I can walk so well now.

I am out every day when the weather permits, telling the good news of the Christ, the Healer.

Everywhere Jesus is just the same today and forever.

I never loved God so much as I have since I received His teaching; since knowing that it is the Devil who sends disease and sorrow, and that the Christ's death on the cross removed the curse from all who will believe on Him.

We were not so taught in the churches.

May God bless you, is the prayer of one whom you have helped.

May you live to work for Him until the Christ comes, which time, we, who recognize Elijah the Restorer, know is not far distant.

He is even now at the door.

The love of God which passeth all understanding be with you.

Yours faithfully in the Christ,

(MRS.) E. ADAMS.

Great Blessing Through "Leaves of Healing."

BAY VIEW, LITTLE METIS, PROVINCE QUEBEC, March 11, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

Some time in the latter part of last November, my husband received a post card saying that a friend would send him a few copies of LEAVES OF HEALING on trial, and asked if he would subscribe if he liked the paper.

I thank God for directing LEAVES OF HEALING to our home.

With what gladness we now look forward to reading it carefully every week.

We never had the Gospel explained in this way before.

May God spare you for many years to come, that this blessed Gospel may be preached in every land.

We have subscribed for LEAVES OF HEALING, and after we have read them we give them around to neighbors.

Some think that it is the old time religion; others scoff and say that the days of miracles are past.

It grieves me to hear even pastors talk that way.

My husband and I believe that God does answer the prayers of His faithful servant.

Faithfully yours, (MRS.) JOHN CAMPBELL.

2042 FOWLER AVENUE, EVANSTON, ILLINOIS, February 24, 1903.

DEAR GENERAL OVERSEER:—Monday morning my little boy was playing on the bed and fell off.

When we picked him up, he was unconscious, and black in his face.

We laid him on the bed and went to our Father in heaven for healing, knowing we would receive what we asked in Jesus' Name.

God heard our prayer, and he woke up and was soon playing on the floor.

We raised our hearts in thanks to God for His goodness to us, and praise His Holy Name.

WILLIAM D. DRICKER.

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 Restoration 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.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

I WILL pour water upon him that is thirsty, and streams upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.—*Isaiah 44:3.*

HOW precious are the promises of God to the believer! Water upon the thirsty! Moisture upon the dry ground!

God is the Father of the Spirits of all flesh, and has promised to supply all our needs according to His riches in glory by the Christ, Jesus.

Yet how many professed Christians there are today whose souls are withered, and who are spiritually dead, because they do not receive the water which the Lord has so graciously promised.

Ask ye of Jehovah rain in the time of the latter rain.—*Zechariah 10: 1.*

What fulness of blessing God has promised! Not only will He give Water to him that is thirsty, but He will *pour* water upon him; for He giveth not His Spirit by measure unto the believer.

He not only promises water to the dry ground, but says, "I will pour . . . streams upon the dry ground."

"There shall be showers of blessing."

He not only gives to the longing soul, and feeds the hungry soul with that which is necessary, but "He *satisfieth* the longing soul, and the hungry soul He filleth with good."

Yea, He is able and willing to do exceeding abundantly above all that we can ask or think.

How thankful we should be for the privilege of living in these Latter Days; in these glorious "Times of Refreshing;" these "Times of Restoration," of which God hath spoken "by the mouth of His holy prophets which have been since the world began."

Many prophets and righteous men have desired to see the things which we see, and have not seen them, and to hear the things which we hear, and have not heard them.

The drops of the "latter rain" are beginning to fall.

Soon the Lord will make bright clouds, and the showers will come down upon the earth.

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh.

The "Times of Refreshing" are upon us.

Already we may see the clouds banking up higher and higher, big with drops of mercy which will come down in copious showers upon the dry land.

What a blessedness is ours who sense the times in which we are living, and open our hearts to receive the Spirit poured out from on high!

What wonderful blessing there is to those who come out of the apostate denominations into the Church of the Living God; who forsake dead formalism and receive the quickening Spirit!

As the summer showers cause the earth to bud and blossom and bring forth its precious fruits, so the Spirit of God, poured out in life-giving showers in these Latter Days, refreshes, enriches and fructifies His people.

As the refreshing rain makes the whole earth rejoice, so that the mountains and hills break forth into singing, and all the trees of the fields clap their hands, so the showers of the "latter rain" cause the people of God to rejoice in Salvation, Healing and Holy Living.

The following are a few of the testimonies of thanksgiving which are continually ascending to the "Father of Lights," the Author of every good and perfect gift.

Many Blessings Through the General Overseer's Teaching.

After this manner, therefore, pray ye: Our Father which art in Heaven, Hallowed be Thy Name.—*Matthew 6:9.*

PLATTE, SOUTH DAKOTA, March 19, 1903.

DEAR GENERAL OVERSEER:—Having written to you asking you to pray for us when we had the grip, I wish to write and tell you that God answered your prayer, and we thank Him for the blessing.

We do thank God that we accepted the teaching of Zion when we first heard it, which was seven years ago. We could not begin to tell of the blessings we have had during that time.

When we have written to you to pray we have always received the blessing. We have also received answers in a marked degree to our own prayers, but it was you who taught us to pray to God in this way.

I desire to say that reading the first Divine Healing sermon you preached after returning from Europe, was made a blessing to me.

We thank you for the kind letter you wrote, and also for praying for us.

"How precious is Thy loving kindness, O God!

"And the children of men take refuge under the shadow of Thy wings."

Yours in Jesus' Name,

(MRS.) CHARLES RICHARDS.

She Claimed the Promise and Was Healed.

For the Word of God is living, and active.—*Hebrews 4: 12.*

ALANSON, MICHIGAN, March 27, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to write and tell you of God's goodness to me in healing me and raising me up, in answer to your prayers.

About the 1st of February I overworked, in caring for my daughter, who was very ill, and was myself compelled to give up and go to bed.

I had been troubled with my kidneys for some time, and became worse.

Then I had neuralgia and the grip.

I suffered terribly for two days and nights, and then my little daughter asked if she should not fill out a prayer request and send to you. I told her to do so.

I tried to pray, and my husband and the children prayed, but I got no relief.

On Saturday morning I suddenly realized that I was feeling better.

I ate some breakfast, and wondered if I would better get up.

I asked my daughter to bring me the Word, for Satan was tempting me in this way: "Now if I get up too soon, and the General Overseer has not yet prayed for me, I may have a relapse and be worse than ever." Then my eye fell on the blessed promise of God:

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

I arose, dressed, and came out and sat down by the stove.

In the afternoon I helped some with the work.

The next day when our Gathering met here, as usual, I was able to take the meeting.

When your letter came, it was a prayer in itself and comforted me much. I thank you for your prayers and for the letter.

Sister Sherman, for whom you prayed, is much improved in health.

I thank you for your prayers for little Effie Beltser, who fell and broke her arm.

It did not get well, and seemed to be crooked after being set by the doctor. She had no use of it, and carried it in a sling.

The neighbors advised them to have it broken over. I asked her father to wait until spring, and wrote you to pray for her.

He promised to wait.

Three weeks later I met Effie with another little girl, drawing a child about her size on a handsled. She was using that very arm.

Our Gathering is increasing in numbers and interest, for God is with us. We give Him all the glory.

Praying God's blessing upon you and yours while we watch and wait till He come, I am,

Faithfully yours for God and Zion,

(MRS.) MARY COPELAND.

Healed of Consumption, Nervous Prostration and Neuralgia when the General Overseer Prayed.

Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.—*Acts 10:38.*

PARIS, TEXAS, January 5, 1903.

DEAR GENERAL OVERSEER:—I have thought for some time that I would write my testimony to God's goodness and mercy in healing me of consumption, nervous prostration and facial neuralgia.

For twelve years I had been a sufferer from almost every ailment the human flesh is heir to.

Like the woman told of in Mark 5:25, I had suffered many things of many physicians, had spent all my money, and was nothing bettered but rather grew worse.

I had been taught that God afflicted us for our good.

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I could not see any love in that, and I had become almost an infidel.

My Bible was a blank book to me. I got no comfort from it.

In the spring of 1902, Deaconess McReynolds came to see me and brought several copies of LEAVES OF HEALING.

I began to study my Bible with them and was much impressed with the teaching.

I was convinced that you were preaching the Truth.

I read the LEAVES almost every week after that.

In July, I was taken down in bed with what the doctor called typhoid-malarial fever. I would get better, then worse.

I had night sweats, and had coughed very hard for years.

I could not lie on my left side without pain, and my stomach was in such a condition that I could not take even a swallow of water without suffering great pain afterwards.

After about eight weeks of this suffering, Mrs. McReynolds came to see me again, and brought some new LEAVES OF HEALING, and told me about the great meeting she had attended in Zion City, and about the wonderful healings, etc.

I then determined to trust God for my body and all. I set medicine aside.

Deaconess McReynolds read the Bible to me, and prayed for my healing. I began to improve rapidly, but I continued to have night sweats and neuralgia in my face, although I was up doing all my work.

I wrote to you in about three weeks to pray for my complete healing, and, praise His Holy Name, I was completely healed at that time.

I have gained fifteen pounds in the three months since my healing. I can eat anything I want and am able to do all my work.

I ate pork. I prayed God if it was wrong for me to eat it, to let it make me sick, and He did. I cannot bear it.

I give God all the glory for healing me, and for sending the Comforter into my heart to teach me all the truth.

I thank Him for sending Elijah the Restorer to teach us how to pray and how to live.

I feel strong and happy, and sing His praises all day long.

May God bless you and your dear wife, and spare you many years to carry this Gospel to every nation and every creature.

Yours in Jesus' Name,

(MRS.) LIZZIE B. WELLS.

Healed of Rupture and Delivered from Methodism.

Wherefore come ye out from among them, and be ye separate, saith Jehovah, and touch no unclean thing; and I will receive you.—*2 Corinthians 6: 17.*

32 GROVE COURT,
CHICAGO, ILLINOIS, March 31, 1903.

DEAR GENERAL OVERSEER:—With a heart full of thanksgiving to my Heavenly Father for His goodness and mercy to me, I send yon this testimony.

It is now three years since God so wonderfully healed my little baby of a terrible rupture.

Overseer Speicher prayed for him first, but I still kept going to the Methodist church of which I was a member, and he got sick again. The rupture came back after nine months.

All the doctor could do was to order a truss again, but I said to my husband, "Let us take him to Zion again."

The next Sunday morning we took him to the North Side Zion Tabernacle.

Elder Voliva prayed for him, and I said that if God would heal him again, I would take it for a sign that I was to leave the Methodist church. I did this, and the baby has been a well and happy boy ever since.

I cannot begin to mention all our blessings. To God be all the glory.

I also thank you very much for your prayers, and for the Zion teaching.

May God spare you and yours for His work for many years to come.

Your sister in the Christ,

(MRS.) A. C. BENNETT.

Longed for the Teaching of Zion.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—*Matthew 5:6.*

SOUTH MERRIMACK, NEW HAMPSHIRE.

DEAR GENERAL OVERSEER:—Your kind letter of March 20th received.

I had decided some time ago that when the right time came, I would go to Zion, and ask you to take me into the Christian Catholic Church, for its teachings, as far as I could learn from reading LEAVES OF HEALING, are what I have believed in—a straight Gospel—the Christ our Savior, Healer and Sanctifier.

I have believed and longed for the teachings.

I had not been able to grasp this healing for myself until you prayed for me, since which time I have grown very much better in a great many ways.

When I was in Boston, I looked up Evangelist Smith and stayed with her over-night.

I found her a beautiful Christian woman.

After a long talk with her she gave me a blank to fill out, applying for membership in Zion.

I did so, and was accepted as a member.

Let me thank you again for your kind letters and prayers.

May God's blessing and power rest upon you and yours.

Your sister in the Christ, (MRS.) E. S. D.

Sought God and Not the Physician, and was Healed.

And in the thirty and ninth year of his reign, Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not Jehovah, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign.—*2 Chronicles 16:12, 13.*

ZION CITY, ILLINOIS, April 3, 1903.

BELOVED GENERAL OVERSEER:—Grace be to you, and peace from God, our Father, and from our Lord Jesus, the Christ.

It is now eighteen months since I began to trust God as my Healer, and I am pleased to say that I have been healed of many sicknesses, some almost instantaneously.

For many years I suffered very much during the winter with chilblains on my feet, hands and ears.

My feet used to swell very large, so that I wore slippers and boots many sizes larger than would otherwise be necessary.

Many times when the days work was done my feet would burn and hurt so that it was impossible to walk, and on taking my boots off, the heat of my feet caused them to steam badly.

To ease the itching pain I used to stamp on the ground, kick and do all sorts of things.

My hands would swell badly, too, the chilblains would burst and cause ugly scars, and my ears would swell.

I am glad to say that this year I have not had these afflictions. God has wonderfully kept me.

For about two and a half years I had a cyst on the top of my left eye, which was very noticeable.

Before I knew about God being the Healer of His people, I went to Dr. Morgan of Kilburn, London, about it. He said if it grew larger it would have to be cut out.

I am glad to say that since I came here, God has graciously heard and answered prayer and has healed me.

The cyst has completely disappeared.

Since I have taken God as my Healer, I have never had a day's illness in bed, while before, it seemed that I was constantly leaving school and business on account of sickness, and had to be in bed sometimes for many weeks.

I am better and stronger today than ever before. To God alone be all the praise, honor and glory.

Praying that God will bless, keep and use you Till He Come, I am,

Yours in Him and in Zion, E. W. PAUL.

Pain Removed When Prayer Was Offered.

He giveth unto His beloved sleep.—*Psalm 127: 2.*

KIRCHBACHSTR. 6, BERLIN W., GERMANY,
March 15, 1903.

DEAR GENERAL OVERSEER:—With my heart full of joy and thanksgiving to God, I inform you that God has answered your prayer for Mrs. Hichert, York street 53, Berlin, for whom Evangelist Hertrich sent you a request by telegram, when she was dangerously ill with pneumonia and pleurisy.

She was suffering very much when Evangelist Hertrich came to see her, but soon she fell into a sound, long sleep, and when she awoke all the pain was gone.

We believe that God can answer our own prayers, but we know still better that He will hear your prayer of faith.

I expect to send you a report of the work on Zion in Berlin very soon.

May God bless you and Zion everywhere!

Yours in the Christ, GUSTAV SOUER.

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.

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'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MAY 6th or 7th.

Military Despotism.

1. *When peace is gone war will be waged.*—Revelation 6:3-4.
   The Devil makes strife between nations.
   He curses all who have to do with him.
   Wars and rumors of wars will come.
2. *Men's hearts will fail at ugly rumors current.*—Matthew 24:6-10.
   Large nations will conquer small ones.
   One nation will overthrow another.
   Military powers are arming more and more.
3. *Invasion after invasion will occur.*—Jeremiah 6:22-25.
   War cannot be humane.
   War is of the Devil.
   War gets recruits for hell.
4. *Forebodings of an evil time already threaten.*—Ezekiel 7:23-27.
   War does not make people better.
   War makes them revengeful.
   War brings burdens and sorrows.
5. *Men will seek ways of escape and not find them.*—Jeremiah 8:14-16.
   There is no reason in war.
   War occurs from trifling causes.
   War springs from the sins of the people.
6. *The few righteous men will not be able to avert it.*—Ezekiel 14:17-23.
   The war spirit is uncontrollable.
   War is a devastating pestilence.
   Good men cannot always prevent it.
7. *The blunders and ignorance of the people cause it all.*—Jeremiah 4:19-23.
   When people lose sight of God harm comes.
   When a people forget God they go to hell.
   How foolish sensible people become by sin.
8. *The chiefs of military power will be overthrown with judgment from God.*—Revelation 6:9-17.
   The rich and the army officers will try to rule.
   They will have a judgment to face later.
   They will shrink from God the Judge of the earth.

The Lord our God is a War-denouncing God.

SUNDAY BIBLE CLASS LESSON, MAY 10th.

The Spirit of Lawlessness.

1. *Those who disobey God get more wicked.*—Jeremiah 7:21-29.
   The counsel of the ungodly is evil.
   The imagination of the wicked is evil.
   All who disobey God retrograde.
2. *Evil men more and more persecute the righteous.*—2 Timothy 3:12-14.
   Evil men persecute good men.
   Those deceived persecute the wise.
   Seducers persecute all who denounce their sins.
3. *Persons sometimes choose to sin rather than suffer persecution.*—2 Thessalonians 2:3-9.
   The falling away must first come.
   The Man of Sin will find plenty to follow him.
   Iniquity will burst out so suddenly in a flood of evil.
4. *Evil men will be very cruel against the good.*—Matthew 10:16-23.
   The Devil loves to devour God's sheep.
   He stirs up hatred in the heart.
   No man can hate without being a murderer.
5. *The aim will be to get persons to recant and serve the Devil.*—2 Peter 2:17-22.
   It will get harder to openly confess the Christ.
   The world will not have the Christ rule over it.
   It will seek to get all to deny the Christ.
6. *Those in authority will not desire to do right or execute justice.*—Micah 7:3-7.
   The poor can scarcely get justice.
   The rich by bribes win their cases.
   The moral conscience is all seared.
7. *The spirit of blasphemy and iniquity now increasing will be cut off.*—Revelation 17:3-8.
   The Devil uses religion as a cloak in which to do his dark deeds.
   He uses religion to deceive the people.
   Under the cover of religion he commits awful sins.
8. *Those who wait on God will surely be delivered and rewarded.*—Isaiah 33:1-12.
   Those who look for the Christ will find salvation.
   He comes quickly to all who look for Him.
   The Lord will surely save Zion.

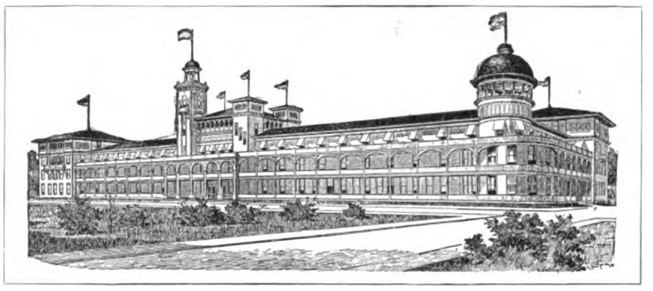
God's Holy People are a Lawlessness-decrying People.

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.*

Elijah Hospice

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS



THIS beautiful new Hospice, where Divine Services are conducted morning and evening, has been opened by the General Overseer of the Christian Catholic Church in Zion for Christians and friends of Zion visiting Zion City. Those using tobacco, alcohol or drugs will not be received. It is equipped with hot and cold water, baths, steam heat, electric lights, telephones, barber shop and many other comforts. The Restaurant is open from 6 a. m. to 9 p. m. . . . . .

FRANK W. COTTON, Manager

European Plan.... 50 CENTS PER DAY AND UP

Zion Hospice....No. 1

JOHN ALEX. DOWIE

THIS is a Christian, Temperance Hospice, located on the finest Boulevard in Chicago; is in easy walking distance from the heart of the City, has all the modern comforts of a first-class hotel, steam heat, hot and cold water, elevators, electric lights, baths and many other comforts. Those using tobacco, alcohol, or drugs will not be permitted in the building. All Christians are welcome. For rooms and rates apply to the clerk. . . .

Rates, $2 per Day and up

Special Rates by the Week to Permanent Guests

Frank W. Cotton, Manager

Michigan Ave. and 12th St. Chicago, Illinois



ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as by visitation of Zion's Special Financial Messengers, is now maintained in connection with Zion Commercial Agencies.

WHICH WILL list for sale farm and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, in view of the increase in values and residential benefits.

WHICH WILL promote the sale of the varied interest-earning shares in Zion's Industries and Institutions.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of her municipal and world-wide work.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glory of God, to be used by Zion, and not be controlled by enemies of Righteousness.

WHICH WILL inculcate in Zion's people their privileges in tithing, and the blessings of free-will offerings and being liberal-minded.

These things are contributory to the upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
Zion Administration Building. *ZION CITY, ILLINOIS*

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Sixty-nine Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand 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 at Zion City by the General Overseer	583		
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)	3250		
Total Baptized at Headquarters			8624
Baptized in places outside of Headquarters by the General Overseer		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons		5646	
Total Baptized outside of Headquarters			6287
Total Baptized in six years			14,911

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	16		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	22		
Baptized in Chicago by Elder Farr	21	77	
Baptized in England by Evangelist Cantel	51		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Ohio by Elder Bouck	2		
Baptized in Ohio by Elder Bryant	5		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada by Elder Brooks	6		
Baptized in Pennsylvania by Elder Hammond	3	81	158
Total Baptized since March 14, 1903			15,069

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 8, 1903, by Elder F. M. Royal:

Andreason, Anton ..... Zion City, Illinois
Ayres, Helen Gonder ..... St. John, Kansas
Baske, Henriette ..... Hanna, Indiana
Bronson, George A ..... Zion City, Illinois
Cahon, Fred ..... Zion City, Illinois
Christie, Miss Jennie ..... Zion City, Illinois
Cochran, Miss Mary Emma ..... Meridian, Mississippi
Davis, Miss Mae E ..... Zion City, Illinois
DeField, Anna ..... Zion City, Illinois
Eatman, Miss Mary A ..... Zion City, Illinois
Egelseer, Frederick G ..... Zion City, Illinois
Fish, Merton R ..... Reedsburg, Wisconsin
Fryett, Mrs. Myrtle C ..... Zion City, Illinois
Frieve, Fannie ..... Zion City, Illinois
Hurd, H. B ..... Montgomery, Illinois
Hurd Mary ..... Montgomery, Illinois
Jones, Lucy ..... 1872 Armit ge avenue, Chicago, Illinois
Mason, Mrs. M. A ..... Zion City, Illinois
Rose, Leatha ..... Zion City, Illinois
Stauffacher, Anna ..... Zion City, Illinois
Stows, George ..... 5948 Sophia street, Chicago, Illinois
Streeter, Miss Ida ..... Zion City, Illinois

The following-named seven believers were baptized at Dayton, Ohio, on Lord's Day, April 5, by Deacon O. L. Sprecher:

Marshall, E. E ..... 203 Adams street, Dayton, Ohio
Marshall, Mrs. E. E ..... 203 Adams street, Dayton, Ohio
Replogle, George W ..... Germantown, Ohio
Replogle, Mrs. Emma F ..... Germantown, Ohio
Van Ausdall, Clair P ..... 616 South Summit street, Dayton, Ohio
Varley, Harold ..... 18 Babbitt street, Dayton, Ohio
Varley, Mrs. Mary S ..... 18 Babbitt street, Dayton, Ohio

The following-named four believers were baptized at Manchester, Lancashire, England, Friday, April 3, 1903, by Evangelist H. E. Cantel:

Campbell, Robert,
342 Chester road, Old Trafford, Manchester, Lancashire, England
Ferguson, Abel ..... 10 Bedford street, Manchester, Lancashire, England
Gore, James ..... 78 Stamford street, Ashton-under-Lyne, Lancashire, England
Gore, Mrs. Lily, 78 Stamford street, Ashton-under-Lyne, Lancashire, England

The following-named nineteen believers were baptized at Leeds, Yorkshire, England, Wednesday, April 1, 1903, by Evangelist H. E. Cantel:

Barlow, Fred ..... 46 Carlisle st., Kilnhurst, near Rotherham, Yorkshire, England
Dyson, Mrs. Priscilla ..... 48 Victoria Terrace, Morley, Yorkshire, England
Fearnley, Miss Rose Hannah,
23 Cromack View, Waterloo road, Pudsey, Yorkshire, England
Ford, Thomas, 33 Piccadilly, Swinton, near Rotherham, Yorkshire, England
Gill, Miss Mary Wilhelmina,
7 Wesley road, off Bradford road, Stanningley, Yorkshire, England
Hall, Charles Henry ..... 12 Low Fold, Churwell, Yorkshire, England
Howe, Alfred ..... 27 Bright street, East Ardsley, Yorkshire, England
Lindley, Mrs. ..... 12 South Parade, Doncaster, Yorkshire, England
Oldroyd, Mrs. Eliza ..... Bradley street, Morley, Yorkshire, England
Robinson, William C ..... 5 Filey street, Morley, Yorkshire, England
Southwell, Simeon ..... 22 Chelmsford Terrace, Bradford, Yorkshire, England
Southwell, Mrs ..... 22 Chelmsford Terrace, Bradford, Yorkshire, England
Thorpe, Master A. H. ..... 35. Wellands Terrace, Bradford, Yorkshire, England
Varley, William H ..... 2 South street, Morley, Yorkshire, England
Varley, Mrs. Mary ..... 2 South street, Morley, Yorkshire, England
Varley, Miss Lillian ..... 2 South street, Morley, Yorkshire, England
Varley, Master Samuel ..... 2 South street, Morley, Yorkshire, England
Wesson, Edward,
Nether Broughton, Melton Mowbray, Leicestershire, England
Wilkinson, Walter, 10 Oak st., Cemetery road, Pudsey, Yorkshire, England

The following-named twenty-eight believers were baptized in the Caledonian road Baths, London, England, Lord's Day, March 29, 1903, by Evangelist H. E. Cantel:

Anderson, Miss Eliza Annie,
33 Wilson road, East Ham, E., London, England
Anderson, Miss Emily,
64 Fortune Green road, Hampstead, N.W., London, England
Anderson, Mrs Rosina, 5 Westbourne road, Barnsbury, N., London, England
Barratt, Charles John,
25 Outram street, Caledonian road, N., London, England
Barratt, Mrs. Georgina,
25 Outram road, Caledonian road, N., London, England
Burbridge, Miss Mabel A. ..... 34 Royal road, Ramsgate, Kent, England
Cameron, Mrs. Harriett ..... 23 Fitzroy square, W., London, England
Cameron, Victor ..... 23 Fitzroy square, W., London, England
Chapman, Miss Lizzie,
64 Fortune Green road, Hampstead, N.W., London, England
Conway, Reginald Alfred,
71 Bridge road West, Battersea, S.W., London, England
Crump, Rowland ..... Platt's East, Sandway, Maidstone, Kent, England
Facer, Albert Thomas ..... 89 High street, Harlesden, N.W., London, England
Herring-Cooper, Anthony Crosdil,
59 Drayton Gardens, South Kensington, S.W., London, England
Jackson, Mrs. Elizabeth,
18 Saville street, Marylebone street, W., London, England
Parrott, Mrs. Eleanor ..... 45 Lanark Villas, Maida Vale, W., London, England
Paul, Percy Samuel ..... 85 Turnpike lane, Hornsey, N., London, England
Pollard, Josiah ..... 118A Pentonville road, Islington, N., London, England
Pollard, Mrs. Sarah Jane,
118A Pentonville road, Islington, N., London, England
Saunders, Joseph Charles,
65 Cleveland street, Fitzroy square, W., London, England
Saunders, Mrs. Mary Anne,
9 Ford road, Roman road, Bow, E., London, England
Thorn, Miss Annie ..... 71 Bridge road West, Battersea, S.W., London, England
Thorn, Miss Elizabeth,
71 Bridge road West, Battersea, S.W., London, England
Thorn, Miss Ethel ..... 71 Bridge road West, Battersea, S.W., London, England
Turnbull, Hector ..... 4 High street, Battersea, S.W., London, England
Warren, Albert Henry,
15 Coleridge road, Finsbury Park, N., London, England
Warren, C. W. ..... 90 Westbourne Grove, Bayswater, W., London, England
Warren, John Edwards,
15 Coleridge road, Finsbury Park, N., London, England
Warren, Mrs. Elizabeth Eunice Jane,
15 Coleridge road, Finsbury Park, N., London, England

Notice.

Rev. F. A. Graves and his wife, Vina Peck Graves, of Minneapolis, recently from Zion City, Illinois, Elder and Evangelist in the Christian Catholic Church in Zion (Rev. John Alex. Dowie, General Overseer), will speak and sing in the town hall in Burkhardt, Wisconsin, on Thursday evening, April 23, 1903.

All are welcome. A free-will offering will be taken. Christ is All and in All.

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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A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . . . . .

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Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — *H. WORTHINGTON JUDD, Secretary and Manager*

ARE YOU THINKING OF TAKING UP A COURSE OF READING?

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$27.50



Single Volumes, each

$3.50

THE ELEVEN Bound Volumes of **LEAVES OF HEALING** are a **History** of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on **Current Events** in the world; they are a safe guide in **Business** and **Politics**; they contain the best thoughts about **Art, Music, Literature,** and **Science**; they tell of things far more strange and interesting than fiction, and all true; they are an inspired **Bible Commentary** and the safest and best works extant on **Theology.**

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO

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

April 19, 1903

at the

CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Prelude:

"The Final Word Concerning Mayor Harrison's Proposal to Sacrifice Judge Tuley."

Subject:

"Liars Shall Perish."

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.

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